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FOR

THE YEAR 1835.

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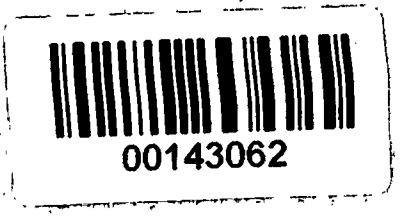

PREFACE.

THREE-SCORE YEARS AND TEN, about twice the period which has elapsed since this publication was ushered into existence, are the days of the years of man's life; and less than half that time is the average span of a generation. During that period, therefore, more than a generation has passed away—a thousand millions of human beings have passed into eternity; and the place that knew them shall know them no more. How solemnly does such a consideration speak, both to writers and readers!—to the first, as to what they write; to the second, as to how they read. May grace be given, both to us and to those who peruse our pages, to profit by it!

We should consider it no uninteresting or uninstructive survey, to compare the aspect of society at the beginning of the present century, when we commenced our humble labours, with the present eventful era, and to point out the comparative good and evil of both. Still more striking would be the retrospect, if, by means of the page of history, we went back—not some thirty, but three hundred years—to the blessed era of the Reformation, which we have recently been commemorating. During that chequered period we discern the radiance of Divine Truth, like the alternating beams of a light-house in the world's dark and stormy night, sometimes bursting out in effulgence; then waning, and for a moment apparently lost; now coloured by party and prejudice, now pouring forth a clear and lucid ray; now serene, now agitated; and, though in itself one and unalterable, yet reflecting in its visible tokens all the moral phases of successive generations. And what we have said of Sacred Truth, may be affirmed also of the political aspect of society; and also of the relations of the human race with each other. But these are matters of large grasp and minute detail, far beyond our present rapid glance.

But if, restricting our view, we were to convene a jury of intelligent, patriotic, Christian men, to decide upon the advantages and disadvantges of the passing moment, as compared with the commencement of the present century, wavering perhaps would be their verdict. If, on the one hand, much was deposed respecting the extension of education, the march of mind, the advancement of civil and religious liberty—of lengthened peace—of slavery abolished—of the progress of Bible and Missionary Institutions—and above all of an auspicious revival of piety, and by the blessing of God no where more conspicuously than in the Protestant Episcopal Church in this and other lands; and its large infusion, not only in the middle walks of life, but in high places, and among many whose extensive influence in Church or State enables them the more to benefit their generation—yet, on the other hand, not less urgent would be the complaints of talent desecrated, liberty abused, legislation too often unchristianised, infidelity boldly unveiling its malignant front, social order invaded, and every form

of civil and religious strife convulsing the body politic and endangering its existence.

Still, amidst all these conflicting facts, there is one upon which, we are sure, we could procure an unanimous verdict; for, however men may differ as to the character of the times—their good and evil, their virtue and vice, their religion and irreligion, their weal and woe—all will allow that their characteristic is *instability*. Many old, deeply-rooted institutions are broken up, and new ones are struggling into existence: we have new laws, new manners, new books, new habits of thought. No man can tell what may happen on the morrow. Parents are uncertain in what way to place out their children, and capitalists their substance. Trade and commerce are as fickle as the winds. Property is delving for itself new channels, and in many cases forsaking the old. Nations are shaking to their base; and even religion itself is too often deformed by unheard-of novelties and monstrosities. Whither all this tends —what are the proportions of good and evil in this motley compound—and what will result from such restless changes, such unsettlings of public opinion, such breakings-up of the great fountains of the deep—men will variously conjecture; but the fact itself none will deny.

Yet, if we consult either common sense or experience, we shall see that giddy fickleness, though, like a hurricane, it may overturn some evil things, as well as others that are good, cannot of itself administer to the public welfare; and if we refer to a still Higher Authority, we shall find "stability" declared to be a national blessing, and the reward of a God-fearing people. It is said (Isaiah xxxiii. 5), speaking of the deliverance of the Jews from the Assyrians under Sennacherib, and the blessed reign of King Hezekiah: "*The Lord is exalted; for He dwelleth on high: He hath filled Zion with judgment and righteousness: and wisdom and knowledge shall be the stability of thy times and strength of salvation: the fear of the Lord is his treasure.*" Here we find three particulars mentioned, which individuals and nations covet—namely, *stability*, *strength*, and *treasure*. And how are these blessings to be procured? Is it by mere human legislation; or by fleets and armies; or by the still more vaunted secular march of mind? No; this expressive passage traces all real national blessings to an infinitely higher source, and connects them inseparably with the national recognition and worship of God. It is the LORD, exalted, and dwelling on high, who filleth Zion with judgment and righteousness. And in this respect, remembering how much God has been dishonoured in our national legislation; how systematically the great majority of public men, of all parties, have agreed to thrust out the recognition of His authority from the affairs of State, refusing even to procure the decent observation of His Holy Day; and how many thousand specifics have been held forth to cure the national maladies—from all which piety, and the favour of the Most High, were excluded as ingredients—we must confess, calling to mind that God is a jealous God, that we often tremble for our highly-favoured but ungrateful land.

But the text which we have above recited casts a still further

light upon the subject of national blessedness. Is "treasure" accounted valuable?—and what nation accounts it so more than Great Britain?—then should it not be forgotten that "the fear of the Lord is treasure;" that "godliness is profitable for all things, having the promise of the life that now is, and of that which is to come." And, much as the secular patriot will affirm our country has to be proud of, in its commerce, agriculture, and manufactures; in its laws, its liberties, and its unexampled privileges; far more will the Christian patriot feel that it has to be thankful for, and to be responsible for, in its spiritual wealth;—accounting its Bibles and its Churches richer treasures than its looms or princely domes; and the many "righteous men" within it a more splendid inheritance, and a stronger bulwark of defence, than all its arts, its triumphs, or its munition of wooden walls. The "strength of salvation," in regard to a nation as to an individual, is connected in Scripture with far higher considerations than those which the worldly-minded statesman knows how to grasp. If our "Zion" is to be saved, it must be "filled with judgment and righteousness;" if it is to be tranquil and prosperous, "wisdom and knowledge" must be its stability: and this judgment and righteousness must refer, not merely to the boasted moral probity of its courts of judicature, its halls of legislation, and its conclaves of international policy, but to its making "the fear of the Lord," and the exaltation of Him who dwelleth on high, the solid basis of all its proceedings. And this stability must be grounded on true "wisdom and knowledge," which, in Scriptural diction, comprise far more than that which modern philosophers account the sheet-anchor of the country—the expansion of intellect under the hot-bed process of popular education, in matters confined to human science;—it must comprise, as the means—for God only can direct the end—the universal spiritual instruction of the population, from infancy to age; and an adequate extension of the means of grace, in all their purity and efficiency, to every dwelling, and inhabited fragment of a dwelling, in the land.

But we must not diverge into the large field of thought thus opening before us. Our remaining duty, in this our brief annual address to our readers, is to thank them for their continued indulgent reception of our labours; and to express our cordial acknowledgments to our respected Correspondents, who, we may safely say, have adorned the present volume with contributions not inferior in talent, interest, or utility, to those in the most favoured of its predecessors.

Reader, farewell! "We bring our years to an end, as a tale that is told." The tale of the last year has been, to nations and to individuals, an eventful one! May that of the next, to those who shall live to see it, be holier and brighter!

TABLE OF CONTENTS.

Page

NUMBER I.

Relig. & Mis. Com.—Influence of Moral Temperament on the Character and Conduct .. Extempore Preaching.. Forensic Justification.. On Luke xi. 39—41.. Doubts cleared up by Revelation.. Watts's Imitations of Denham.. On Christians reading Newspapers .. Dog-in-the-Manger Pews.. The Bats' Petition.. Plan for the Commutation of Tithe.. Co-operation of Ministers.. Principles of Oral Delivery.. On the "Religious Sense".. On Neglect of the Scriptures.. Revision of St. Matthew's Gospel.. Phraseology of Tracts.. Rev. H. J. Rose.. Lord's-day Bill.. Archdeacons of Winchester in Reply to the C. O.. Typographical Arrangements of the C. O... Last Days of Dr. Johnson ..... 1—54

Pub. Aff.—Policy of the Administration.. Dissolution of Parliament.. Death of Duke of Gloucester .. West Indies .. Society for Propagation of Gospel .. Westminster School 63, 64

NUMBER II.

Relig. and Mis. Com.—Fall of Man.. On Heb. ix. 15—18.. Tithes, Pews, and Brit.-and-For. School Extracts.. Administration of the Lord's Supper.. Christians reading Newspapers .. Management of Sunday-Schools .. Principle of Church Establishments .. Effects of "Companions to the Altar" .. Christian-Knowledge Society's Tracts.. History of Ministerial Errors.. On Acclamations at Religious Meetings .. Church Reform .. On Romans vi. 2, 4.. American Episcopal Divines .. Version of Epigram quoted by "An afflicted Christian".. Wickliffe's Twelve Hindrances to Prayer.. Conventicle Act of 1812.. Strictures on Revision of St. Matthew's Gospel.. Rev. C. Cator, Christian-Knowledge Society, Christian Observer, and Record Newspaper ..... 65—99

Rev. of—Life and Letters of late Rev. H. Venn.. Christian Almanack for 1835.. Minor Morals .. Auto-biography of a Dissenting Minister .. Jowett's Manual of Instruction ..... 116—130

Obit.—Rev. Dr. N. Bridges 130

Pub. Aff.—Elections.. Church Reform 133

Answers — China .. Rev. C. Cator, Christian-Knowledge Society, Christ. Obs., and Record.. Vaughan and Le Bas's Wickliffe .. Archdeacon of Winchester.. Sir J. Herschel ..... 134—136

Supp. to Rel. Intel.—Bible Society 136

NUMBER III.

Rel. and Mis. Com.—Fall of Man.. Watts's borrowing from Denham.. State of Religion in France.. Construction of Tracts.. Rev. C. Simeon on Management of the Voice.. "Forensic Justification" .. On the word "worthy" in Scripture.. Special Afternoon Service.. Discipline of Sunday Schools .. Reply to Strictures on Revision of St. Matthew .. Conventicle Act .. Congregational Board.. Eton Pupils and "the Religious Sense".. Attachment to the Church .. Sceptical Epigram Christianized .. On reviewing Old Books .. Reminiscences of

Page

Hannah More.. On reading the Collects.. Further Remarks on Revision of St. Matthew.. History of Ministerial Errors.. On over-much Righteousness .. Poetry: The Command; The Song of Spirits ....137—174

Rev. of—Gall's Literature for the Blind.. Gauntlett's Sermons and Life .....175—189

Obit.—Miss Bird 189

Lit. and Mis. Intel. 193

Relig.—Christian-Knowledge Society.. National School Society .....195—197

Pub. Aff.—Meeting of Parliament, &c..... 197

Answers—Autobiography of a Dissenting Minister .. Unitarian Editorship .. Bretschneider and Schleiermacher .. Pews .. G. R. Clarke, Esq.. Rev. Mr. Cator 198

Supp. to Rel. Intel.—Bible Society ... 200

NUMBER IV.

Rel. and Mis. Com.—On the Redemption of Man.. Covenants of Works and Grace.. On the Cause of the Sacrifice of Christ.. On the Phrase "a professing Christian".. On Clergymen attending Meetings in Parishes of their Brethren.. Papal Prohibition of Gandolphy's "Defence" and "Liturgy" .. Reply to Queries on Sunday Schools.. Revision of St. Matthew's Gospel (*continued*).. On Acts x. 36, 37 .. n "the Religious Sense" and Baptismal Regeneration.. History of Ministerial Errors.. King's College Declaration.. Prayers from the Jewish Liturgy.. Suggestions for Union and Co-operation of London Clergy.. American Travellers in the Isle of Wight.. The Swedish Parish Priest.. Jerome on St. Paul's Quotation, Titus i. 12.. Church Reform .. Ember-Week Prayers.. Reply to Further Remarks on Revision of St. Matthew ..... 201—242

Rev. of—The Earl of Rosse on the Christian Revelation 242

Pub. Aff.—Parliament: Malt-Tax; Dissenters' Marriages: Tithes in Ireland; Impressment; Lord's-day; Official Oaths; Prison Discipline; West Indies; Church-Reform Commission; Tithes in England, &c. ..... 259—262

Answers 264

Supp. to Rel. Intel.—Bible Society 264

NUMBER V.

Rel. and Mis. Com.—On First Love in Religion.. Metrical Version of a Latin Inscription.. Interpretation of Luke xi. 36.. On coercing the Universities to admit Dissenters .. On the Primeval Curse .. On letting our Light shine before Men.. The Penny Magazine, Queen Elizabeth, and the Papists.. Letter to an Arian.. Revision of St. Matthew's Gospel (*concluded*).. Remarks on the Essay on Redemption in April Number.. On loving our Enemies.. "The Lord is a jealous God".. Prize for Essay on the Love of Money.. On spurious Charity.. On Application of Prov. viii. to Christ.. Poetry: Psalm lxxxiv. 3; The Nativity; Hymn for Rogation Week; A Thought on Death; Christmas-Day; The Search for Christ ..... 265—296

Rev. of—Ellis's Christian Keepsake.. Dr. Dealtry's Charge ..... 297—301

Page
OBIT.—The Rev. Thomas Scott 320
PUB. AFF.—Retirement of the Peel Administration..Danger to Protestant Establishments..Apposite Fable..Duty of Christians..Suggestion for Commemoration of the Tercentenary of printing the entire Bible in English ..... 324—327
ANSWERS 328
SUPP. TO REL. INTEL.—Bible Society 328

NUMBER VI.

REL. AND MIS. COM.—Character and Repentance of Judas..Missions and the Voluntary Principle..Proposed Tercentenary Commemoration of the Reformation..Best way of opposing Popery..Fairholme on Geological Phenomena..On Clergymen interfering in each other's Parishes..On St. Paul's Reasoning, 1 Cor. x. 1—12..The Second Person in the Trinity the Angel of the Lord..On Christians attending Political Dinners..On the Queen's alleged Declaration against foreign Manufactures..The Penny Magazine, Queen Elizabeth, and the Papists..Poetry: Where is it Mothers Learn their Love? "We are Pilgrims and Strangers upon Earth;" The Death of the Saviour; Missionary Hymn; The Harp of Judah; Knowledge and Practice, Faith and Works ..... 329—365
REV. OF—Mrs. Sherwood's "Sabbaths on the Continent"..Dr. Pinkerton's "Russia" 366—381
OBIT.—Mrs. Methuen 386
REL. INTEL.—Meetings of Religious Societies..... 388
PUB. AFF.—Irish Church..Municipal Reform..Oaths Bill..Lord's-day Bill..... 388—390
ANSWERS 391
SUPP. TO REL. INTEL.—Bible Society: Extract from last Report 391

NUMBER VII.

REL. AND MIS. COM.—The Path of Duty is the Path of Peace and Safety..Strictures on Abbott's "Young Christian"..On Gal. iii. 16—29..Remarks on a Note in the Religious Tract Society's Commentary..The Cost of Wars..Thoughts on a London Spring..Tracts for the Poor..St. Paul's Use of the Term "Spirit"..Ministration of Clergymen in Parishes of their Brethren..Ministerial Intercourse..On a Special Afternoon Service..On the words "Sabbath," "Sunday," and "Lord's-day"..Dr. Lushington on the Conventicle Act..Poor Laws for Ireland..Poetry: Detached Thoughts in Verse; Olivet; "Fight the good Fight of Faith;" God a Refuge in Time of Trouble; Confidence in Heaven; Where is thy dwelling, God? O God, whose glowing glories leave; The Contrast; The Fall of Babylon ..... 393—427
REV. OF—Bishop of Winchester on the Ministerial Character of Christ..Rev. R. J. M'Ghee on the real Principles of Irish Roman-Catholic Bishops and Priests..428—448
PUB. AFF.—Irish Tithes..Municipal Corporations..Mr. Poulter's Lord's-day Bill..Rejection of Proposals for Vote by Ballot, depreciating the Currency, &c...Slave Colonies, &c. 456
ANSWERS 456
SUPP. TO REL. INTEL.—Bible Society 456

NUMBER VIII.

REL. AND MIS. COM.—The Syrophenician Woman..Strictures on Abbott's "Young Christian" (*continued*)..Interpretation of Rom. v. 12—20..On Satanic Influence..Remarks on the Attacks on Public Institutions..Philosophy of the Reign of Elizabeth..Theology of the Divines of the last Century..On Confession of Sin..On the Coming of Antichrist..On announcing the Collects..On Clergymen interfering in each other's Parishes..Poetry: Whitsunday; Public Worship; Cheapside; St. Paul's Cathedral; Ascension Day; Angels; Page
Time; Winter Lightning; Humility; Evening Time; Reminiscence; Heaven in Prospect ..... 457—487
REV. OF—M'Ghee on the Principles of Irish Roman-Catholic Bishops and Priests (*concluded*)..Two Charges, by Bishop (Wilson) of Calcutta..Pratt's Sermon at Consecration of Bishop of Madras ..... 488—505
PUB. AFF.—Bill for prospective Dissolution of the Irish Church..Bill for Abolition of Subscription to the Articles at Oxford..Slave-owner's Compensation..Sinecure Benefices, &c. 519, 520
ANSWERS 520
SUPP. TO REL. INTEL.—Bible Society 520

NUMBER IX.

REL. AND MIS. COM.—Letter to three Young Emigrants..On Satanic Influence (*concluded*)..On Mr. Gurney's Dissertation on 1 Tim. iii. 16..Strictures on Abbott's Young Christian (*continued*)..On John vi. 61—63..Sir J. Mackintosh on the Philosophy of the Reign of Elizabeth..On Application of the term "Orthodox" to Quakers..M. Gonthier, the Pastor of Nyon..On the Christian Knowledge Society's Regulations respecting Lending Libraries..Gregory the Seventh's Papal Decrees..Poetry: The Vaudois Missionary; A lucid Interval; Speed the Plow; The Sky-lark .... 521—560
REV. OF—Rev. E. Sidney's Life of Walker of Truro 561
LIT. AND MIS. INTEL.—Horne's Protestant Memorial..Halley's Comet..Proportion of Shipping lost by Capture and by Wreck, &c..Subterranean Indian Village..Singular Instance of pious Zeal..Comparison of the Characters of Bishops Heber and Wilson..Conversion through the Reading of the Scriptures..An "Affair of Honour" 574—577
PUB. AFF.—State of Parties..Colonel Fairman..Countenance given to Popery..Duties of Protestants..Proposed Commemoration of the Reformation, &c. ....578—584
ANSWERS..... 584
SUPP. TO REL. INTEL.—Bible Society 584

NUMBER X.

REL. AND MIS. COM.—Need and Sufficiency of internal Guidance in the Detail of Duty..On St. Paul's Reasoning Rom. vi. vii..Strictures on Abbott's Young Christian (*concluded*)..First Expedition of the Pilgrim Fathers..On Dens's Theology..On Profanation of the Sabbath..On Imputation of Sin without Law..A Hackney-Coachman's Sermon..On Teachers maintaining a moral Influence over their former Pupils..Religious Wording of Wills..Selfishness in Confession..The Doctrine of Assurance, as preached by Wesleyans..On announcing the Collect..American Divines: Rev. Dr. C. H. Wharton..Original Poetry: Natural Beauties; The Polar Star .....585—620
REV. OF—Prefaces to Second and Third Editions of Mrs. Hannah More's Life..Works connected with the Controversy in the Society of Friends .....620—629
LIT. AND MIS. INTEL.—Incongruities of Popery..Queries of the Bishop of Nova Scotia to his Clergy..Remarkable Instance of the Power of Religion in a Man suffering under Hydrophobia..Commemoration of the Reformation at Geneva, &c. ..642—645
PUB. AFF.—Prorogation of Parliament..Municipal Corporation Act..Remarks on the State of Parties, and on the Countenance given to Popery..Tercentenary of the Reformation, &c. .....645—648
ANSWERS 648
SUPP. TO REL. INTEL.—Bible Society 648

NUMBER XI.

REL. & MIS. COM.—On Worldly Affections..J. J. Gurney on 1 Tim. iii. 16..On Bishop Middleton's Theory as applied to 1 John v. 7..Mr. Frere on an individual Antichrist..On Intercourse between Teacher's and their

Page

former Pupils .. The Doctrine of Judicial Blindness, as applicable to the Papal Apostasy .. Ember-Week Prayers .. J. J. Gurney on the Divine Nature and the Doctrines of Friends .. Christian Knowledge Society's Tracts .. Recollections of Felix Neff .. Reply to Philalethes on the Declaration of her Majesty in Favour of British Manufactures .. Miss Reed's Account of her Escape from the Ursuline Convent, Mount Benedict, Charlestown .. Original Poetry: The Departed; To a Child; "Are they not ministering spirits?" ..... 649—656

REV. OF—Lord Brougham's Discourse on Natural Theology .. Miss Reed's Narrative of Six Months' Residence in a Convent 687—700

REL. AND MIS. INTEL.—Visit to England of Bishop Chase (of Illinois) .. Dr. Lushington on Burial of Dissenters in Church-yards .. Act rendering void Marriage with the Brother or Sister of a deceased Wife or Husband, &c. 706

PUB. AFF.—Suitable Observance of the Percentenary of the Reformation .. Conduct of Dissenters .. Proceedings of Mr. O'Connell and the Roman Catholic Archbishop Murray .. Is Popery on the Increase? .. Commendable Spirit of the Synod of Aberdeen 708—711

ANSWERS—The Society of Friends; Mr. Gurney, &c. 711

SUPP. TO REL. INTEL.—Bible Society 712

NUMBER XII.

REL. AND MIS. COM.—On Natural Affections .. "Omicron" and "A Wesleyan" on the direct Witness of the Spirit .. Necessity of

Page

Afternoon Services .. On Rom. xi. 12, 25 .. Church of Scotland's India Mission .. Original Poetry: Recollections of Cape Town; To the Rainbow; Psalm xlvi.; Napoleon's Grave; On Hope and Joy ..... 713—738

REV. OF—Lord Brougham on Natural Theology (*continued*) .. Davies's First Impressions of France, &c. ..... 738—770

REL. AND MIS. INTEL.—Christian Knowledge Society .. Bishop Chase .. Report of Commissioners for New Churches .. Immorality and Superstition of Popery, &c. 770—775

ANSWERS 776

SUPP. TO REL. INTEL.—Bible Society 776

APPENDIX.

REL. AND MIS. COM.—On the Love of the Brethren .. "A Wesleyan Minister" on the direct Witness of the Spirit .. Claudia and Pudens .. Gurney on the Orthodoxy of "Friends" .. "A nominal Quaker" on the same .. Origin and Tenets of the Waldenses .. Original Poetry: "Horror hath taken hold upon me;" "Shewing all meekness unto all men;" "He hath made Him to be sin for us who knew no sin;" The Christian's Armour; Missionary Hymn; Psalm xxiii.; Psalm xlii.; The Chamber of an aged Christian Lady; Infant Gratitude; The Grave; On Nature, Providence, and Grace; The Butterfly; Autumn ....777—804

REV. OF—Lord Brougham on Natural Theology (*concluded*) 804

PUB. AFF. 819

SUPP. TO REL. INTEL.—Report of Brit. and For. School Society 824

INDEXES 825

THE

CHRISTIAN OBSERVER.

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RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

ON THE MODIFYING INFLUENCE OF MORAL TEMPERAMENT AND DISPENSATION UPON THE CHARACTER AND CONDUCT.

To the Editor of the Christian Observer.

"JUDGE NOT," is a weighty and much neglected admonition of our Lord himself. How needful it is we shall readily perceive, if we consider the prevalence of hasty and severe judgments. Nor is this exhortation to be addressed to the ungodly alone, but to the disciples of Christ also. For if, on the one hand, they possess a spirit of charity, to temper severity of feeling and harshness of expression; there is, on the other hand, with them, a stricter rule, a more constant reference to that rule, an honest zeal for the interests of truth and godliness, and "spiritual senses exercised to discern both good and evil."

But these causes, though they may extenuate, can never justify this fault. If incipient and undisciplined zeal tends to elicit a harsh and censorious spirit of judging, deeper draughts from the Fountain of light and love—even from the mind which was in Christ Jesus—would create an humble spirit of gentle tolerance and patient forbearance. A little learning produces a vain pedant: profound learning makes an humble Newton, whose best knowledge is the knowledge of his own ignorance. He has climbed the steep sufficiently to see the widely extended realms of science on every side lost in clouds and distance; and is not ashamed to proclaim, that what he knows is infinitely disproportioned to that of which he is ignorant. A little light, and love, and zeal, converts the carelessly amiable and morally indiscriminating man of the world, into a strict censor: a profounder insight into his own heart, and into the mind of Christ, teaches him to look abroad with charity, at home with strictness and suspicion. Such will call, and *feel*, himself the chief of sinners, and think or speak evil of no man.

Contrast the meek and lowly Jesus, holy, harmless, undefiled, and separate from sinners in every sympathy, with the proud Pharisee and high professor, whether of ancient or modern times. Hear the one graciously invite the weary and heavy laden, "Come unto me;" proclaim admittance into his kingdom to the publicans and harlots, and sinners of every grade and dye; and hold with them holy yet familiar converse;—and hear the other contemptuously repel them: "Stand by thyself; come not near to me, for I am holier than thou." See the one actually drawing reproaches from the other upon his moral and prophetic character, by his condescending visits of mercy to the guilty and the lost, or by his gracious recep-

tion of the timid advances of a weeping penitent: "This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him, for she is a sinner." Hear *his* verdict upon the trembling culprit, dragged by self-convicted fellow-sinners to the bar of his judgment: "Neither do I condemn thee: go, and sin no more." Or, if you would behold this truth in more awful manifestation, see Him, who came not to condemn the world but to save the world, assume at once the offices of accuser and judge; bring his charge against the unmerciful servant, "Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee;" retract the proffered mercy, and in wrath pronounce the sentence of condemnation, and deliver him to the tormentors till he should pay all that was due unto him.

If we analyze the cause of harsh judgments, we shall perhaps see that it is not so much—at least in the case of real disciples—the effect of a harsh and malignant spirit, as of an *erroneous principle*, very generally prevalent, and in many cases most injurious. In fact, men desire to bring the mind and conduct of others, each to the standard of his own, and to judge both strictly by the same rule and measure. To do this commonly, were the height of absurdity and pride; but we should hesitate in doing so even when most assured that we are ourselves feeling and acting in the simplicity of faith. Such a principle, if just, would leave no room for diversity of character. The buoyancy of spirits and hilarity of another may be uncongenial to our present mood; and that mood may be neither morbid nor discontented, but shaded, as it were, by the night of Gethsemane, or the eclipsed sun of Calvary; and yet it does not necessarily follow, that either *his* or *our* frame, though thus superficially differing, should be unacceptable to God. Only, let neither *judge* nor *despise* the other.

We should remember, that grace operates as variously as the various *temperaments* and *dispensations* of men. There is, hence, more of active zeal in the religion of some, of contemplation and prayer in that of others. Faith leads one, from his constitutional temperament, to trust in silence and quietude; to "stand still and see the salvation of God." Faith leads another, from a different temperament, to act in a more diligent use of means. One, active and energetic, brings, as it were, the patient to Christ; strips off the tiling; and lets him down with his couch in the midst before Jesus. Another, meek and humble, says, "Lord, I am not worthy that thou shouldest come under my roof, neither thought I myself worthy to come unto thee; but speak the word only, and my servant shall be healed." And of the faith of both of these, our Lord, by his approval, testifies the soundness.

A difference, too, of *dispensation*, whether of *grace* or of *providence*, produces a difference in the materials from which the mass of character is to be estimated, and places in a different light those features which individuals may have in common.

I. The features of human souls are infinitely diversified by *nature*, and God deals with them in his *grace* according to the peculiar wants of their different constitutional temperament. To the humble, trusting centurion, of whom we have just spoken, when he applies for the cure of his servant thinking himself not worthy that Christ should come under his roof, he says at once, with gentle, condescending grace, "I will *come down*, and heal him." To the doubting nobleman, who anxiously and unceremoniously urges him, "Sir, *come down*, ere my child die," he replies with dignified confidence; "Go thy way: thy son liveth." The quick and forward he represses, and calls them to "count the cost:" the timid and slothful he urges forward, and calls them to sell all and follow Christ. To

one, who in the fervour of enthusiasm or the delusion of misapprehension proposes, "Lord, I will follow thee whithersoever thou goest," he suggests that calming and searching consideration, "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head." On the contrary, to another, who, cold and sluggish and calculating, would *settle his affairs*, and postpone his religion to a period of entire disengagement; who would say to Christ, as Felix to the Apostle, "Go thy way for this time; when I have a convenient season I will call for thee;" and who, in a spirit of compromise, asks, "Lord, suffer me first to go and bury my father"—to him he replies, "Follow me, and let the dead bury their dead." And again: to another of the same spirit he says, "No man, having put his hand to the plough, and looking back, is fit for the kingdom of heaven."

These are but specimens of the various modes by which Divine grace operates interiorly in the soul: elevating one and depressing another: producing in this man, trouble of conscience; in that man, peace: imparting to one, a sweet complacency in all God's providential arrangements; to another, a patient, but often painfully feeling, resignation to them: to one, a sanctified cheerfulness; to another, a constant mourning for sin and hungering after righteousness: to one, active energy; to another, passive submission: to one, a spirit to use the world as not abusing it; to another, a thorough contempt of the world; a spirit which would, if duty permitted, separate itself wholly from the world.

II. The dispensations of *providence*, too, are various as the dispensations of *grace*, and scarcely less operative in modifying character. Prosperity or adversity, health or sickness, humbleness of station or rank, poverty, competence, or affluence, would present the same individual in very different aspects, and give to the same degree of Divine grace a far different degree and kind of development. The modifying influence of those more marked and striking dispensations, is palpable; but a not less powerful, though less generally recognised, modifying of grace, results from the degree in which our lot is cast amid the bustle of the world or the seclusion of retirement: and this influence, because not sufficiently adverted to, becomes often the cause of an *erroneous judgment and false estimate*, both of *ourselves* and *others*.

Solitude, in its aspect upon religious experience, bears the same relation to society, as the study of the theorist in philosophy, politics, or arms, does to the field of nature, the helm of government, or the embattled plain. Solitude shews us what we are in principle; society, what we are in actual attainment. The one, in fact, shews us what we wish, and ought to be; the other, what we practically are. This distinction, if not adverted to, will originate error and delusion, and furnish grounds, under different circumstances, of *undue elation* or *depression* to *ourselves*, and of *mistake as respects our judgment of others*.

1. When in the peace of solitude, away from the exciting bustle and temptations of the world, self-examination is principally confined to the marshalling and inspection of our principles, and has but little connection with and reference to action. Hence we are apt to imagine that we have actually attained to such an eminence in the Divine life as we sincerely aspire after; and that we have already realized so much of the law of God as we thoroughly and uncompromisingly consent unto after the inward man: that, for example, we have actually attained to that freedom from human respect, that contempt of the world, that superiority to its allurements, provocations, and injuries; to its censure or applause, admiration or contempt, which our understanding tells us is but reasonable, and to which our will cordially assents. But it is much easier to retire from the

world, not only in person, but in heart and spirit, than to keep steadily, amid its perplexities, its entanglements, and its opposition, the straightforward and narrow path which leadeth unto life; much easier, than, amid its various trials to possess the soul in patience; amid its several anxieties, to let the peace of God rule in the heart; amid its incessant bustle and levity, to preserve the calm and self-possession of a Christian manner, and the serenity of a Christian mind; and amid its momentary external distractions, to maintain an uninterrupted communion with God, and habitually to realize the Divine presence.

2. Nor is this difference in the bearing of solitude and society upon religious experience less a cause, under different circumstances, of *excessive and unreasonable dejection*. To illustrate this in one particular: When a man, who has been thus providentially permitted, by the calm and leisure of retirement, to discipline his principles and affections, emerges into the busy world, he feels himself placed on an entirely new theatre, where he is obliged to tread with prudence and circumspection, as in the land of an enemy: he must scrupulously weigh out every word and action; and, unaided by previous habit in the task of estimating the new obligations—some innocent, but many criminal—which society imposes, he must measure all his conformities by the standard of charity; careful that they neither exceed nor are deficient; that neither society is offended by his scrupulousness in things lawful, nor God by his liberty in things unlawful. The first temptation, I am sure, to many, under such circumstances—and particularly to those of a sensitive temperament—is to the embarrassed deportment, the hurry of spirits, and the abandonment of self-possession, of one plunged into a strange and uncongenial element; of one called upon, by an acknowledged responsibility, to support with edifying propriety a difficult and unsuitable character, to which he has been wholly unaccustomed. The next temptation is to mental irritability and impatience at the utter emptiness, childishness, insipidity, and distraction, of the scene around. Until, at length, his impatient struggles against these simultaneous temptations, drawing him in opposite directions, have served but to entangle him more firmly in the weeds, and to sink him deeper in the mire, from which he sought to extricate himself. Between his desires to avoid for himself the distress of embarrassment, or for others the pain and offence of his ill-concealed impatience and disgust; half in selfish pride, half in charity, he sinks into that very distraction and levity which he at once despises and condemns. He then retreats from the field of action, dissipated, depressed, and self-condemned; to examine himself whether he be in the faith; to ask of God to search him and prove him, to try out his reins and his heart; to tell him whether his religion is sincere, his faith genuine; whether his house is indeed founded on the Rock; or whether his religion is but mere speculation, his hope enthusiastic and delusive, his principles visionary theories, his whole edifice frail and unsubstantial, and built upon the sand. This is not a striking, but it is a familiar, illustration of the point in hand, and therefore I have selected it. All persons, whether religious or not, know by their own experience, or by observation of others, the depressing effects of false modesty and shyness; but the religious man, impelled by the highest motives to maintain an elevated character and a moral weight in society—who feels that, for the sake both of God and his neighbour, he should not only rise, but *be seen* to rise, superior to the world—if of a sensitive temperament, and placed in the circumstances which I have supposed, will sometimes be compelled to admit that this is not a more familiar than just illustration of the principle which I here assert.

3. Solitude, too, prejudices the judgment in its *estimate of the character*

of others, and especially of those who have been called by Divine grace amid the bustle of active life; trained and formed to religion in this school; and who have not afterwards been led by providence to retire from the world in person, but are still appointed, by a clear dispensation, to "abide in this same calling wherein they were called." A person of the class of which we now speak, brings around him, into the retirement of a recluse, somewhat of the atmosphere in which he has been accustomed to move. Of this he is himself wholly unconscious, and none but a recluse, by a tact perhaps too morbidly sensitive, could perceive it: just in the same manner as the man who enters a darkened room brings with him, unperceived by himself, a visible portion of the rays which played upon him while abroad; or just as one who on a winter's evening enters a room warmed by a blazing fire brings with him for a moment, unknown to himself but clearly perceptible to all within, somewhat of the chilling freshness of the atmosphere which he has just quitted.

A man of this class has sometimes greatly perplexed me. I have admired the pleasure and the piety with which he cheered a religious intercourse; the energy with which he supported a religious conversation; and the spiritual experience which he brought to bear upon it. But I have been amazed when I have seen this same person in a society where religion could not be the exclusive theme. Still, indeed, he bore with him the essential marks of a regenerate mind: he was always ready and anxious to introduce his Divine Master at every avenue which circumstances opened for him: but he exhibited an ease, a security, in the enemy's camp, wholly unintelligible to the man of retirement. He exhibited in manner a something, which was not indeed levity, but certainly was not what I had been accustomed to call seriousness;—a *seeming* momentary neglect of due discipline of mind and tongue; an idle speaking, to assist in maintaining unbroken or in filling up the chasms of a desultory, superficial, unedifying conversation: in short, a *seeming* forgetfulness of the Cross, and this too in the camp of the enemy, which the man of retirement feels, had *he* fallen into it, would have sunk him to the lowest depths of spiritual depression, yet which passes wholly unobserved by the other.

Were he to estimate the mass of character in this individual by deducting the full value with which his own spiritual experience would stamp the failings, real or supposed, which we have now enumerated, his judgment would certainly be incorrect. These failings, the man of retirement, coming as it were to the door of his secure cell, or standing upon the watch-tower of his citadel, to invite the world to religion, escapes: but they almost necessarily attach themselves, in a greater or less degree, to the attempt, daring indeed, but laudable *in him who has been divinely called to it*, to carry religion to the world. But this accommodation to society *in things indifferent*, may not have been at all a failing. On the contrary, all may have been done, not in a spirit of complacency, but of sacrifice and self-denial, on calm and well-principled calculation. Each seeming levity, each idle word, may have been impregnated with Christian benevolence, weighed in the balances of the sanctuary, and then considerately dealt out to those who could, or rather would for the time, accept no better food. All may have been done upon the principle of the Apostle, "I became all things to all men, that by all means I might save some." In estimating, therefore, such a character, due allowance must be made for the almost necessary effects of circumstance. But still it should be carefully remembered, as limiting the indiscriminate application and the abuse of this privilege, that the attempt to carry religion to the world can never be made, with either personal safety or public advantage—and therefore never *should*—never, legitimately and justifiably, *can* be made, except where the

agent is peculiarly gifted for the work, and by an evident providence called to it. He should be a man from the abundance of whose heart, as from a full and overflowing fountain, the lips pour out piety in an unfailing stream. If in this conflict with the world, his proper resources fail, if the standard-bearer fainteth, the enemy will rush in upon and overpower him. But, besides the indispensable requisite of deep and consistent piety, he should also possess talent for conversation in an eminent degree; solid judgment; a skill and power to elicit sound principle from the most trifling conversation which respect for his presence and moral weight will permit; and, in a word, all those other various qualifications of mind and graces of manner which will enable him to secure attention to a subject the most important, and yet the most unpalatable to general society.

When God, for wise though mysterious causes, acts thus variously towards individuals, in the dispensations both of his providence and of his grace, we may reasonably expect a corresponding variety in the exterior and detail of character and conduct: and it is evident that two individuals, under dispensations of providence and grace totally different, cannot be fairly placed in juxta-position, and correctly compared and estimated, except by one whose spiritual discernment can pass beyond the superficies and circumstantials of character, and compare the degrees of their attainment towards "the measure of the stature of the fulness of Christ" at those points where the nerve and vigour and stamina, the essential substance and vital principle, of the new man lie.

I shall now proceed to point out *two practical errors*, which result from the false principle of judgment of which I have just now spoken. The *one* consists in *imposing upon others unnecessary restraints*, in order that we may lop and stretch them to the Procrustean bed of our own experience. The *other* consists *in not imposing upon ourselves necessary restraints*, in order that our conduct, however innocent to *us*, may not become an offence unto weaker brethren, and that our liberty may not be unto them an occasion of falling.

1. To enumerate in detail the various particulars in which men demand from others a conformity with their own experience, would be to describe every shade of natural character and Christian feeling: I shall mention one as characteristic.

There can be nothing, as it appears to me, more injudicious, than a practice which I have observed among some pious and benevolent persons in their intercourse with others—I mean, that of checking a present flow of innocent, happy feeling, in order, as they say, to direct it into a religious channel. Some persons appear to confound Christian seriousness with habitual melancholy and depression. Others will tolerate almost any levity in ordinary and secular intercourse; but when the name of God is mentioned, seem to think that every smile should vanish, every countenance fall, and the whole man be sobered into gloom and austerity. Both of these would alike exclude from religion every bright ray of imagination, and every warm beam of buoyant spirits and cheerful feeling. This is all superstition. The former, indeed, is the superstition of the conscientiously sincere and devout, but spiritually unenlightened; the latter is the superstition of the mere formalist. But both are superstitions; and superstitions eminently calculated to offend the young, whether in years or in the Divine life.

But the persons to whom I more particularly allude, are not the formalist; nor the spiritually unenlightened, however sincere: they are those who assert, and *experimentally know*, that religion is the truest happiness; and who, in the earnestness of their zeal for the Lord, will not tolerate any

cheerfulness emanating from another, or even from a doubtful, source. These excellent persons have a holy jealousy for the honour of their Divine Master, and an ardent zeal for the true happiness of souls. They would not offer in sacrifice to God the halt and the blind. They would not see the travailing and heavy laden *alone* come unto Christ; but also the prosperous, the noble, and the happy. They desire that every serene and happy feeling, every joyous and felicitating emotion, should bow before the sceptre of His grace, and know its origin and end. Their object, indeed, "is holy, and just, and good;" their spirit, the Divine spirit of charity: but still it may be questioned, whether the means adopted are the best calculated to attain the desired end. Doubtless it is the Christian's blessed privilege, that every happy feeling elevates his soul to God: but religion effects this, not by harshly interfering, but by identifying with the flow of happiness: just as the sun-beam impregnates and colours the streamlet, without retarding its movement or diverting its course. To assume, gratuitously, that any mood of happy feeling, which is not incompatible with religion, is not presently connected with it in the experience of its subject, is not only uncharitable, but unwise. And even though we too plainly see that nature alone has fed its springs, it were perhaps more prudent not to check it, provided it be in its own nature innocent: still less, to make religion the curb, unless it can be done with great wisdom and address; unless the transition be easy and unforced; and unless it can be effected with the gentlest and tenderest affection. Piety and happiness are identical; and any thing which could lead the mind to separate or contract them, cannot be too strongly deprecated. When we make religion a bugbear to produce a revulsion of innocent, happy feeling, we array it in hostility against the essence of moral nature—self-love. We thus corrupt the first principle of moral truth,—that to be good is to be happy;—and create a jarring discord in the soul, of which God is one note, and happiness another.

I by no means intend to pass an indiscriminate censure on the practice to which I allude; for then I should be found to condemn the generation of God's children. It may be, and I know often is, the result of calm and sound judgment; or of a finer spiritual tact, which discerns levity, carnality, and worldliness, where minds less experienced, and a spiritual sense less exercised to distinguish good and evil, see only innocent cheerfulness. I know that it is by the elevating attraction of a consistent and superior sanctity, that the saints—the salt of the earth, and the lights of the world—instrumentally draw men unto Jesus: and God knows, and we must all admit, that the times, and that religion, demand more of this thorough and consistent seriousness. All I contend for is, that this practice should not be indiscriminate, but always the result of sober consideration: that the people of God should not themselves walk abroad with gloomy countenances; and that they should not watch in others every happy emotion, as though it were a traitor and an apostate, and hew it in pieces before the Lord.

2. But while we *permit to others* the freest range which the law of holiness allows, we should be careful to *confine ourselves* strictly within that narrower circle which the law of love prescribes: we should waive our liberty, where that which may be lawful to *us* is not expedient for others; and eat no meat while the world standeth, if it cause our brother to offend.

That a difference in the degree of men's religious *light* and *sanctification* imparts a difference of character to the same acts and sentiments in the individuals thus differently circumstanced, is evident to reason, and Scripture distinctly recognises it. As to this effect of a difference in religious *light*, the *fourteenth* chapter of St. Paul's Epistle to the Romans is clear and full. This, in fact, with the practical obligations which result from it,

is the whole subject of the chapter. "Let every man be fully persuaded in his own mind." "I know," says the Apostle, "and am persuaded by the Lord Jesus, that there is nothing unclean of itself; but to him that esteemeth any thing to be unclean, to him it is unclean:" "He that doubteth is damned if he eat, because he eateth not of faith; for whatsoever is not of faith, is sin." Hence Christian charity draws this plain conclusion, that no man should put a stumbling-block, or an occasion to fall, in his brother's way; for though all things indeed are pure, it is evil for that man who eateth with offence.

As to this effect of a difference in *sanctification*, Scripture is equally clear. "To the pure, all things are pure; to the defiled and unbelieving is nothing pure, because their mind and conscience"—the medium through which all must pass, and which, like the painter's glasses, give colour and character to all—"are defiled."

I do not advert to this principle as a mere speculation: it brings with it a very important and much-neglected duty. Charity teaches the Christian, in his walk through society, to look not only upon his own things, but also upon the things of others. This assuredly extends to all things pertaining to life and godliness, but especially to those things whereby his brother stumbleth, or is offended, or is made weak. To acquit ourselves effectually of this obligation, we should consider what the moral state is of those with whom we converse. We should not, in our intercourse with them, contemplate truth merely in the abstract, and as a subject of speculation, but as modified by its relation to their particular state and circumstances. This, indeed, implies great self-denial for the brethren's sake: this is indeed to be "all things to all men, that by all means we may save some." But these are the terms and obligations of precedence in Christ's kingdom. There, "whosoever will be chiefest, must be servant of all." From not submitting, or rather adverting, to this, men of philosophical minds, illuminated and enlarged by the light and liberty of the Gospel, frequently commit havock upon the principles and consciences of weak believers. They forget the distinction between babes and little children, and young men and fathers. In example and conversation, they feed none with milk, but all with strong meat, how little soever many may be able bear it.

But there is one case particularly when this inconsideration is in an especial manner injurious; and, in removing that broad line of demarcation by which the weak believer distinguishes the things that differ, may cause him even to make shipwreck of his faith. The case to which I allude is this—when an advanced Christian, without the most guarded caution, and full and convincing explanation, throws himself into the scale of a worldly man in his controversy with a weak believer—weak, whether in head or heart, in light or grace. This latter may assuredly bring much of religious principle and affection into sentiments, and of religious zeal into practices, which the advanced Christian sees, by his clearer light, to be fanciful or unimportant; and which the worldling or the sceptic hate, in the enmity of their carnal hearts, because they savour of God, and for the principle and the piety which animate them. But the advanced Christian agrees in principle with the weakest believer; and should therefore beware of offending him, by agreeing, whether in practice or sentiment, with the worldly, on points which the weak Christian scruples. Though all things may be lawful to him, all things may not be expedient. If he would walk charitably, he should eat no meat while the world standeth, if it cause his brother to offend. He should neither indulge in liberties nor sanction principles, however innocent they may be to *him*, which may stagger and destroy his weak brother, for whom Christ died.

You hear, for instance, a sincere but weak believer contend with a worldly man, not about the deep things of God, but about the first principles of the doctrine of Christ. He insists, perhaps, upon the importance of waiting upon a yet unknown God, in a diligent observance of the appointed means of grace and obligations of morality; of instituted religion, moral duties, dry and heartless prayer. The worldly man replies, that God is not to be served as a tyrant Master, with fear and trembling and constraint; but as a merciful and indulgent Benefactor, with love and liberty; that God is love, and asks but the heart; and that, without the heart, superstitious rites, and moral restraints, and long prayers, are valueless. Now assuredly nothing can be more true than the principle which this sentiment contains; and were you to consult but the experience of your own hearts and not to discern the sneer of scorn and enmity with which it was uttered, you would cheer this sentiment; and thus quench the smoking flax of the weak believer, and sit down in the seat of this scorner. But what does the man of the world desire, when he asserts—and in controversy with a sincere Christian—that glorious truth, that God is love, and asks but the heart? Why, he desires this, To free man from every law but the law of his own depraved will and corrupt nature; to give to the Creator but that carnal heart which is enmity against God; and to emancipate the sinner from every restraint save the bondage of corruption. You agree with him that God is love, and asks but the heart; but to all this, his definition of the sentiment, you do *not* agree. Neither your head nor heart assents to this. You would prefer superstition to infidelity; the religious principle perverted, to the religious principle extinct. You would prefer, and you should practically avow it, sincere superstition, with all its unmeaning ceremonies and strange fancies—honest slavery to the law, with all its stripes, and watchings, and fastings, and scruples—to this wisdom of infidelity, this liberty of licentiousness!

There is certainly a *tact*, as well as a *light*, by which the spiritual man discerneth all. There is a sort of spiritual freemasonry in Christ's kingdom, which, unperceived by the uninitiated, quickly catches the sign from a brother: and when we have discovered an individual to be such, the reasons should be cogent indeed which would marshal us in the array against him. I do not, assuredly, mean that principle should be compromised; or that the truth should not be vindicated from the errors of prejudice, as well as the contradictions of falsehood: but I mean, that him who is weak in the faith we should receive, not to doubtful disputations—that we should bear his infirmities, be tender even to his errors, and labour to convince him, that while in any instance we are obliged to differ from him and agree with his worldly antagonist, in *circumstantials*, we agree with *him* and differ from the other in *essentials*;—that, while sober reason compels our assent to the intellectual decision of his antagonist on the point in controversy, we wholly dissent from that antagonist in moral and religious feeling; and cordialize with *him* in principle, motive, and predominating spirit, though differing from him in minor matters.

This is what brotherly love claims. To neglect this, is to perplex the weak, and obscure to his view that broad and well-defined line which separates him that loveth the Lord from him that loveth Him not.

J. M. H.*

* We are unwilling to weaken the effect of our Correspondent's excellent exhortations to avoid uncharitable judgments; but we submit to his further consideration, whether any calculation which a Christian who is called to mix much with the world may make, as to how far he may allow in himself a "*seeming momentary neglect of due discipline of* mind and tongue," "an idle speaking," and, "in short, a *seeming* forgetfulness of the Cross, and this too in the camp of the

THE BISHOP OF FERNS AND EXTEMPORE PREACHING.

To the Editor of the Christian Observer.

IT has been publicly stated, and remains uncontradicted, that the Right Reverend Dr. Elrington, Bishop of Ferns, has so extreme an antipathy to what is called *extempore* preaching (that is, of preaching in which the clergymen does not read and write every sentence of his discourse, but, having laid down the outline, and carefully digested his matter, does as is done by speakers in Parliament, at the Bar, and at public meetings—that is, delivers his sentiments with the persuasive energy of spontaneous address), that his Lordship has seen fit to enjoin that every clergyman who comes into his diocese shall sign a declaration that he will not be guilty of that method of preaching. That his Lordship, or any individual who bears the high office of a Prelate in the Church of England and Ireland, can have presumed to act in a manner so arbitrary, so unwise, and so overbearing, is more than I can well induce myself to believe; and if he has done so, it is to be hoped that some clergyman, who feels conscientiously aggrieved by his conduct, will be endued by the Supreme Head of the church with sufficient courage and disinterestedness to sacrifice his own hopes of preferment in the diocese from his Lordship's hands, by faithfully bringing the matter in a petition before Parliament—as was done in the case of the Bishop of Peterborough's Eighty-seven Questions—and there can be no reason to doubt that the appeal will be attended with the same result. It is, however, one of the consequences of the large patronage which is in the hands of our Prelates, that an individual clergyman in a diocese requires much moral courage, and humble dependence upon Divine strength, conscientiously to do his duty on such occasions; as he thereby becomes a marked man; and finds that many, even of those who earnestly wish him success, are afraid to be seen in his company, lest they should share his disgrace and disadvantages. And thus, in remote dioceses, measures neither expedient nor justifiable have sometimes been carried by a stretch of arbi-

enemy," under the idea of more effectually promoting upon the whole the cause of his Divine Master—whether any such calculation is not an act of treason against the Majesty of Heaven? and whether the plain path of religious duty is not to "bear his testimony" for his Lord, meekly indeed, and unostentatiously, but decidedly and uniformly, so as by no possibility, God being his helper, even to *seem* to be forgetful of the Cross of his Saviour, either in the camp of the enemy or elsewhere. Do not observation and experience, independently of Scriptural precept and incident, attest that those have been the most useful servants of Christ who have possessed the happy art, in imitation of their Divine Exemplar, of being always about their Heavenly Father's business, so as never to be so much as suspected of being deserters? And will it not be found that these are the persons whose conversation, even though it may have sometimes met with a cold repulse, is most honoured by the seal of Divine approbation, as evinced by the spiritual benefits which have resulted from it? nay, is it not in the end most calculated to secure the respect and moral approbation of the world itself? It at least deserves to be considered, whether in the present day there is any great cause of apprehension on the side of exclusiveness; and whether there is not far greater on the side of laxity? We submit further, whether the "seeming" neglect and forgetfulness was not, in fact, the result of a low and defective standard of religious judgment and feeling. Was it not to be feared, that, by mixing too freely in the society of worldly-minded persons, the subject of the experiment had been impeded in the vigorous expansion of his own soul; that his religious sensitiveness was blunted; and that, in making seeming concessions without wounding his conscience, he was not protected by the shield of faith, but by the moral callosity produced by the attrition of worldly intercourse? We see so many more dangers on this side than on the other, that we felt constrained to add this note of caution. Another paper, in this very Number, with the same initials as the present, will shew that our Correspondent did not mean that Christian candour should interfere with Christian discrimination and faithfulness.

trary power, and the Church of England has been grievously injured in the house of its professed friends.

With regard to the practice alleged to be forbidden by the Bishop of Ferns: though I by no means plead for or prefer that mode of address, yet it is not contrary to the doctrines or discipline, the Articles or the Canons, of the Church: nay, so far from it, the servile reading of sermons is an innovation; for our oldest and best divines were accustomed to preach "at the opening of the book," with nothing but the Bible in their hands, as Bishop Elrington may see memorialized in their effigies upon their tombs; and the Homilies were intended chiefly for clergymen who had not ability to do so.

If then the practice be not irregular, Dr. Elrington has no authority, legal, moral, or ecclesiastical, to bind down the consciences of his clergy, under the severe penalty of not being allowed to exercise their ministry in his diocese, to refrain from adopting it. He may indeed give them his pastoral advice; and no man who is a true son of the Church will undervalue the authority of a well-considered episcopal admonition; but if his Lordship, instead of "persuading" his clergy, in a matter respecting which they have a full right to judge for themselves, sees fit to have recourse to arbitrary, irresponsible power, he cannot wonder if they deem it their sacred duty to maintain their own rights, while they would not wish to invade his. In the case of a beneficed clergyman, his Lordship, it is quite clear, could not enforce such an injunction; for a writ of *Quare impedit* would oblige him to do his duty, in instituting a clergyman whose only crime was that he did not see fit to give pledges which his Lordship has no right to demand: and if his Lordship in his arbitrary sway should choose to act towards that defenceless race of men, the stipendiary curates of his diocese, in a manner which he could not maintain in the case of incumbents, it would be such cowardice and oppression as I would not suspect any Prelate as likely to be guilty of. He has just as much authority to prescribe what texts they shall preach from, or whether they shall write their discourses on gilt-edged paper or plain. His business is with the doctrine; but if he can bring no just charge against that, it is an exercise of tyranny to interfere with a clergyman's habits of elocution.

So much for the law of the case. As to the expediency of his Lordship's alleged prohibition, it will be time enough to disprove it when any man, of whatever sentiments, shall be found to come forward to vindicate it. To say nothing of the reproach which it casts upon the clergy, as if they were school-boys, or grown-up men in leading-strings, who are to write their themes just as they are arbitrarily commanded;—to say nothing also of the stigma cast upon the Church of England, as if, while all other persuasions have men of powerful and well-directed ability of public address, none of *her* functionaries possess the skill, after the most elaborate meditation, and with the help of ample notes, to speak to a handful of Irish farmers and labourers upon a plain scriptural theme, but must pen (if not also steal, as the Spectator recommended) every sentence of their discourse;—to say nothing, moreover, of the loss to many congregations, who have found their understandings enlarged, their minds strengthened, and their hearts animated, by the kind of preaching which the Bishop of Ferns is said to have so arbitrarily prohibited:—to say nothing of these things, I ask only, is it wise, as regards "them that are without," that at this crisis of Ireland's religious destiny—when demagogues are inflaming the people, and when, at the Popish altars, are found priests innumerable to work upon every prejudice and passion of the multitude—the clergy of the Established Church should be forbidden to utter a syllable except what is written in their book; or to dare, even if they had the eloquence of a

Robert Hall—nay, of an Apollos—to give vent to "thoughts that breathe and words that burn," because the Bishop of Ferns is said to consider the practice inexpedient? Oh the mournful short-sightedness of some of our ecclesiastical rulers! The Bishop of Ferns would not venture to issue such an edict within two hundred miles of London: and it would argue no largeness of soul, to avail himself of the strength of local prejudice in a remote Irish diocese, where he has perhaps in his favour a majority of the clergy who surround the episcopal palace, to oppress the consciences of the minority. If his Lordship's united dioceses have not greatly changed within the last few years, he might much more profitably urge certain of his clergy to compose their own sermons, and also to preach oftener, and more zealously, than spend his strength in attempting to put down what is (unjustly) called extempore preaching.

In reverence to the sacred office which his Lordship holds, I have treated the report, notwithstanding its currency, as apocryphal; though I should not be much surprised to find that his Lordship has acted indiscreetly, after his many indiscretions in the controversy with that conscientious and pious Nobleman, the Earl of Mountcashel (who, though not supported as he ought to have been in his endeavours to promote a reform in the Church of Ireland, which might have saved it from the late mutilations, and from impending destruction, is not forgotten by his countrymen for his good intentions); and after his still greater indiscretion, in attempting by arbitrary power to prevent any clergyman preaching even an occasional sermon in his diocese for a friend, without his Lordship's permission first sought for and obtained; and this with an especial view to prevent sermons being preached for the Jewish Conversion Society, the Church Missionary Society, and other institutions which his Lordship is pleased to discountenance.

Such bigotry, and such freaks of pretended authority, are enough, in times like these, to ruin the Church of England and Ireland. I say, "pretended" authority; for his Lordship must well know, after Sir John Nicholl's decision in the case of Mr. Chambers and the Bishop of Peterborough, that such authority was illegally assumed—unless the law of the diocese of Ferns differs much for the worse from that of the diocese of Peterborough; in which case it would behove the bishops and clergy of Ireland to have the two churches forthwith placed upon the same footing.

I have written strongly, but I have done so with deliberation, and from the very reverence which I bear to the episcopal office; for it is impossible to state too forcibly the evils which menace the Church in days like these from such ill-judged exercises of arbitrary power. In so saying, I am fortified by the opinion of the great majority of the friends of the Church, including not a few in very high stations of ecclesiastical influence and responsibility, who are among those who feel the most pained at witnessing conduct which reflects public odium from individuals upon the whole body, and makes the many evil-spoken of for the transgressions of a few. Does Dr. Elrington really believe that the clergy, or the laity, will allow him to prevent extempore preaching in his diocese, except so far as he can either persuade his clergy by "godly monitions," as he has a right to endeavour to do, or influence the worldly-minded portion of them by more grovelling but sufficiently powerful arguments? If he does so believe, he grievously mistakes the signs of the times.

BEDELL.

FORENSIC JUSTIFICATION.

To the Editor of the Christian Observer.

I WAS much interested in reading an article in your recent numbers entitled "Count the Cost," and could not but deplore, with the writer of that article, the puerile character of the Christianity, so called, of the present day. But, if I am not greatly mistaken, the groundwork of all the evil which the writer so greatly deplores is to be traced to a sentiment expressed in his communication—namely "Forensic justification." Presuming that I am correct in understanding the author to mean by the foregoing term, the generally received notion, that God the Father inflicted upon his Son, in a *penal sense*, all the vengeance due to His (supposed) injured justice; and received from Him all that compensation, in obedience and suffering, which could satisfy and gratify the demands of the inflexible justice of the Divine Nature; permit me to ask you, or him, wherein does this notion differ from that forensic principle deprecated by the Son of God, as contrary to the *nature* of God—namely, "Eye for eye, and tooth for tooth?" I think I may venture to say, that common sense can discover no difference between the above abrogated principle, and the one contained in the expression "forensic justification;" and, as an individual, I have no course left me, but that of rejecting both, as unlike God—unless it can be proved that the nature of God is different to His precepts.

I read, sir, that "the Law" (or the exacting and punitive principles of Moses) "entered that the offence might increase;" "The law works wrath;" and, "Where no law is, there is no transgression;" and also, that all that were under that punitive government "were under the curse," and that, as a consequence, "their mouth was full of cursing and bitterness." Now, as the law referred to here was that of Moses, which was based on *equivalent*, may I ask, wherein does all this differ from what we mean by the term "forensic?" And if man is justified in a forensic form, is he not justified by the working of law, and not by grace?—or grace is no more grace, and law is no more law? And am I not therefore correct in concluding (unless it can be proved that the nature and the precepts of God are in hostility to each other), that the notion of "forensic justification" is the ground-work of all the cursing temper and bitter feeling in the world, and in close alliance with the deep-rooted prejudices and carnality of the human heart; which takes light for darkness and darkness for light, and estimates the Divine character by its own unforgiving and forensic propensities? I read, sir, in the new covenant, given by the dictum of Him who *found fault with the first covenant*, that God is love—that Love is not provoked—that *It* "bears" all injuries without resentment, and "*endures*" all affronts without provocation; and that IT was in Christ reconciling the world to *Itself*, not imputing trespasses to them. What is there forensic in all this, unless it be the inflexible justice of Love, which requires the nature of man to be like itself; thus forgiving, remitting, or *sending away*, the punitive nature of man, and reconciling him to inflexible love?

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* We are no sticklers for litigated words; but the phrase "forensic justification" is meant to convey a Scriptural doctrine, which the insertion of the above letter, we trust, will induce some of our correspondents to exhibit and defend, so as to guard it against the mistakes which the writer of this letter has fallen into respecting it. The writer (he has not favoured us with a signature) may feel assured, that, whether the expression be well devised or not, nothing is meant by it that is contrary to the plainly revealed doctrine that "God so loved the world" (not so hated it) "that He gave his only begotten Son," &c. Yet the very texts which thus speak of the love of God as the moving cause, equally speak of the vicarious sacrifice of Christ, and of

CRITICAL REMARKS ON LUKE XI. 39—41.

To the Editor of the Christian Observer.

THE difficulties of this passage are considerable; and the remarks of "M. J. M." upon them, in your Number for November, are learned and ingenious; but there is in the tone of his communication a candour and diffidence which encourage a hope that even the writer himself would willingly adopt another solution, if it should appear to him to be more simple than that which he has proposed. This shall, therefore, be attempted, in a literal translation of the passage; three observations being premised, respecting the Vessels, the Pharisees, and our Lord's Address to the Pharisees.

1. *The vessels.*—Our Lord and Master was a poor man, and preached chiefly to the poor. Hence, as Dr. Campbell has remarked, his frequent mention of household furniture in such a manner as to imply that there was only one article of a kind. For example: in this very chapter, verse 7, a father is introduced in a parable saying "My children are [got] into *the* bed with me," I cannot rise without disturbing them: in verse 33, "*the* bushel," "*the* lamp" for the whole house. Here also mention is made only of "*the* cup," out of which, as at the last supper, all drank; "*the* tablet" or table-"board" (for the same word is used for a plank of a ship, a notice-board, &c.) on which the loaf or the flesh-meat was brought in. Such a board as this (for our English word means only a board) was in poorer houses made of wood; in richer houses, of silver (Athen. lib. iv. in Scapula, under πινακ ξ); and on such a one, perhaps, the head of the martyred Baptist was placed—if indeed a table-board were meant at all in Matt. xiv. 8, 11; Mark vi. 25, 28; which one could almost hope was not the case, for the idea seems superfluously horrible. The phrase which would most closely answer to the original, "the board and the cup, *of you*," would in English be insufferable: we must say "*your* board and cup," though we lose thereby the indication of their being the only board and cup. The Pharisee, though in what we now call comfortable circumstances, was probably not much above the class of the multitude. The word "*of-you*" shall be supposed to have slipped out of its place. Many transpositions may be proved to be correct on the principles of parallelism developed by the late Bishop Jebb and Mr. Boys; but this can be justified only by sheer necessity. Abundant instances, however, of such apparent necessity shall be produced, if required.

2. *The Pharisees.*—We need not suppose that they were so slovenly or so stupid as literally to wash only the outsides of their vessels: the outside of a vessel could not be used; and especially of such a vessel as a board or tray: it must have been the under side, which nobody could see. They doubtless washed them within and without with scrupulous exactness.

3. *Our Lord's address to them.*—The Pharisee in his heart reproves his Holy Guest, because, though his whole life is love, and he never breaks bread without giving thanks, yet he has not been washed, or, as the word

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justification through faith in his atonement. But, not to anticipate the remarks which our correspondents may see fit to offer, we only add the expression of our astonishment that the writer should trace the degeneracy of modern Christianity to this doctrine; for, first, if it be Scriptural, it must be practically useful: secondly, *in point* of fact, its maintainers in all ages have not been found the least diligent in every good word and work; nor would their diligence have been quickened by an addiction to Pelagian, and still less to Socinian, opinions; and, thirdly, the doctrine is too little current among mankind to be the "ground-work of all the cursing temper and bitter feeling in the world."

is, baptized—that is, has not had his hands washed with the help of the attendant. He thus answers the Pharisee's thought:—"Now ye yourselves, the Pharisees in general (for one exception at least we know of, namely, Saul of Tarsus), though ye are so precise about outward cleanliness, neglect a far more important matter—purity of heart—a good conscience toward God and man. Your cups and boards are emblems of their owners—literally clean, morally polluted. Ye have washed your hands, but not your hearts. Ye have washed these vessels, within and without, literally; but then ye have filled them within with that which undoes one-half of your labour, by defiling them again within, morally. That loaf, that wine, are unclean to you: they were gained by rapacity; they are monopolized through parsimony: and this rapacity and parsimony pollute the vessels which are filled with provisions so obtained, so abused. Call ye then these vessels clean, filled in the only useful part—the inside—with these abominations, because the outer part remains unsullied? It is as if ye had forgotten that the workman who smoothed this board, or the potter who moulded this cup, made both sides at once; even as God made your hands and your hearts together. Rather make your vessels clean within. Let your bread and wine be so earned, and so used, that they shall not defile the board and cup. Cease to grasp; learn to give. Be just, be generous. Honour God, in His representatives, your needy brethren, with your substance; and so shall the whole contents of your board and of your cup be sanctified to your use."

39. *Now*, yourselves, the Pharisees, cleanse the outside of your cup and board:
But [as to] the inside, [it] is full of ravening and uncharitableness.
40. (Senseless! did not he who made the outside [of them]
[by that very act] make the inside also?)
41. *But-only*, [as to] the contents [of them], give alms;
And, behold, they are all clean to you.

M. J. M. has very justly observed, that "our Saviour often commanded his followers to sell all that they had, and give alms; and there seems no reason why he should not here recommend almsgiving to the Pharisee, as being the best and most purifying use to which his possessions could be applied."

Perhaps the substitution of the definite word "uncharitableness," for the more general one, "wickedness," which is used in the Authorized Version, may need defence. St. Matthew has, in Griesbach's edition, *αδικια*, unrighteousness (Matt. xxiii. 25). Almsgiving was as familiarly called among the Jews righteousness, as it is now among ourselves called charity (Matt. vi. 1, margin, and text in Griesbach). So that unrighteousness will be the same as uncharitableness. The Greek, *πονηρ-*, answers to the Hebrew, רַע. It denotes evil in general, moral or physical. But when used definitely, as a species of moral evil, it seems to mean niggardliness, sordid parsimony. *Ηονος σεληνης*, defectus lunæ; *πονηρος*, n'-aughty, or n'oughty; from which ne ought, or ne aught, good proceeds. Perhaps the idea may be sometimes like that of the old epigram on a miser, *φτοις κληρομοις πλουσιε, σοι δε πενης*. It comes from *πενομαι*, one sense of which is, to be deficient: in which sense it may be traced to the Arabic, and even to the Hebrew, for the conjunction which answers to the Latin nè, quasi neg, is פֶּן. St. Luke, though he writes purer Greek than his brethren, uses *μη*, which is the same word as *νη* (for the Greeks would say, *νη Δια*, or *μη Δια*), in the Hebrew manner, with an indicative mood. Verse 35: "Look, *μη*, let not [this evil happen, namely] the light which is thee *is* darkness." The context of this verse may sufficiently establish the meaning of the word verses 34—36.

The eye is so expressive of a man's inward temper, disposition, or nature as we call it, that even in Latin in-videre meant not only to look, but to feel, unkindly against one: hence to envy—or, as our ancestors said, and as the uneducated still say—to envy; in-visus, unkindly looked at, hated. The Hebrews spoke as if they placed the temper in the eye. At least they used the word eye for temper or disposition. Mark vii. 22: "Within, out of the heart of men, proceed *οἱ διαλογισμοι οἱ κακοι*, unkind disputes, ... *grudges*, *πονηριαι*, ..., a *grudging eye* [disposition] *οφθαλμος πονηρος*.... All these evils [*πονηρα*, more generally] come out from within." Matt. xx. 15: "Is thine *eye grudging*, *πονηρος*, because I am good, generous, *αγαθος*?"

Deut. xv. 9. Take-heed-to-thyself, let-not [this evil happen, namely] there-is a-matter, *within-thy-heart*, of-Belial, so-as-to-say:
'Hath-come-near the-year-the-seventh, the-year of-release,'
And-*hath-grudged* [RANGA, which the Seventy render *πονηρευσεται*] *thine-eye* [temper] against-thy-brother who [is] needy, *and-not thou-givest* to-him.

Prov. xxiii. 6. Let-it-not-be-that thou-eatest the-bread *of-one-who-is-grudging as-to-the-eye*, [i.e. disposition. Sept. *πονηρ-οφθαλμω*].
And-let-it-not-be-that thou-desirest his-dainties.
Because as-the-likeness of-a-storm [or whirlwind, see Isai. xxviii. 2].
In-his-soul [or inward feeling toward thee] such [is] He [the emphatic pronoun, *ουτος*, this man before thee].
'Eat-and-drink,' saith-he to-thee;
And-his-heart [is] not-with-thee.
[He would rather that this evil should have befallen thee, namely]:
'Thy-mouthful [which] thou-hast-eaten thou-rejectest,
'And-thou-hast-perished!'

"Thy-words, or matters, which-are-pleasant," belong to the next verse and sentence.

7. Thy-matters which-are-pleasant, in-the-ears of-a-fool
[let-it-]not-[be-that-]thou-speakest,
Because-he-despiseth the-wisdom of-thy-words.

A liberal, bountiful, kind, eye, *απλους*, casts as it were a benignant influence on a neighbour. A niggardly, grudging, envious, unkind, eye, casts on him an influence of malignity: hence the phrase came to mean witchcraft, fascinations of maleficæ, or malefici. In allusion to this further application of the phrase the Apostle asks the Galatians (iii. 1), "O unmindful Galatians! for whom Jesus the Messiah was written-of-before-time, who among you, *εβασκανε*, *hath fascinated* you, as to *the eyes* [in your reading of the Scriptures] that ye should not be persuaded by the truth? ...6. Even as Abraham believed God," &c.? The word "crucified" belongs to the last verse and sentence of the preceding chapter.

Understanding, then, the "eye" to mean the temper, and "evil" to mean grudging, or niggardly, let us try our Lord's parabolical warning in a literal rendering, with a few words, to carry on the covered meaning, in brackets.

34. The eye [disposition] is the lamp [director] of the body [outward conduct].

35. When therefore thine eye [inward disposition] shall be liberal, thy whole body [outward conduct] also is light, [so that men, seeing thy good works, glorify thy heavenly Father].
But on the supposition, *επ'-αν*, that it be niggardly, thy whole body [outward conduct, is] dark, [neither loving nor lovely].

36. If therefore thy whole body [outward conduct] be light, *το σωμα σου ὁλον, φωτεινον,* having no part dark, the whole enlightening [of thy body or conduct, not *ὁλον φωτεινον* but *φωτεινον ὁλον*] shall be [at such time only] as when the lamp [the eye, disposition, or temper within] enlighteneth thee with its brightness.

35. Look then, let not [this evil befal thee, namely] the light [inward temper and frame of soul] which is in thee is darkness [devoid of love and good feeling].

In St. Matthew's Gospel, vi. 22, 23, the parable is almost verbally the same, but the application is somewhat different.

If therefore [it be thy case, that] the light [inward temper] which is in thee is darkness, how great is the darkness! [extending through the whole body or conduct].

A LEARNER.

DOUBTS CLEARED UP BY REVELATION.

To the Editor of the Christian Observer.

A HEATHEN poet sarcastically and atheistically sings:—

> Marmoreo Licinus tumulo jacet, at Cato parvo,
> Pompeius nullo;—quis putet esse Deos?

This is a natural inference from the observation of human events unenlightened by Revelation. I say natural, for I do not think it truly philosophical, since, after all, worldly honours or riches are no criterion of felicity; so that, even independently of ulterior considerations, Pompey might be more happy than Licinus. But Divine Revelation alone solves the mystery. The Psalmist Asaph, and others, felt the difficulty; but in the temple of God they found it cleared up; and to us, who enjoy those holy manifestations by which life and immortality are brought to light, there is no enigma. "Then understood I their end." (See the whole of the seventy-second Psalm.) And, on the other hand, "Mark the perfect man, and behold the upright; for the end of that man is peace." The Day of Judgment, the award of eternity, will make all these crooked things straight, and these rough places plain.

Perhaps some of your poetical correspondents may think fit to try their skill at an epigram, first versifying the above lines, and then correcting the false conclusion by Holy Writ. More appropriate names of later times, and more familiar to modern ears than the above, would improve the epigram. I had tried Dives and Lazarus, but did not think my stanza sufficiently correct and terse for your pages; at least I think some of your correspondents could compose better. It is a blessed consolation, amidst the changes of a fleeting and distracted life, that the hour is coming when every mysterious dispensation will be cleared up, and the afflicted Christian will no longer say, in doubt or in murmuring, "All these things are against me." In the mean time let faith do its blessed work, and in the hour of severest trial, rising superior to the morbid suggestions of worldly discontent, sing of mercy and judgment, and rejoice in hope of the glory of God.

AN AFFLICTED CHRISTIAN.

DR. WATTS'S IMITATIONS OF SIR JOHN DENHAM.

To the Editor of the Christian Observer.

ON looking over a copy of Sir John Denham's "Version of the Psalms of David," lately come into my hands, I have observed a close resemblance

between some passages in this version and the parallel ones in that of Dr. Watts. Should the following examples not be deemed too uninteresting for your pages, your readers will, I doubt not, conclude with me, that the Doctor is not, throughout the *whole* of his version, *entirely* original.

Psalm	DENHAM.	WATTS.
xxiii. 1.	My shepherd is the living Lord.	My shepherd is the living Lord.
lxxx. 1.	Great Shepherd of thy Israel!	Great Shepherd of thine Israel,
	Who Joseph like a flock dost guide,	Who didst between the cherubs
	Between the cherubims dost dwell.	dwell.
lxxxix. 1.	From age to age I will record	For ever shall my song record
	The truth and mercy of the Lord.	The truth and mercy of the Lord;
	His faithfulness as firmly stands,	Mercy and truth for ever stand,
	As heaven establish'd by His hands.	Like heaven, established by His hand.
xciv. 1.	O God, to whom revenge belongs.	O God, to whom revenge belongs.
xcv. 1.	Come, let us sing Jehovah's praise,	Sing to the Lord Jehovah's name,
	And in His name rejoice:	And in His strength rejoice;
	To our salvation's Rock we'll raise,	When His salvation is our theme,
	In sacred hymns, our voice.	Exalted be our voice.
c. 1.	Ye nations of the earth, rejoice.	Ye nations round the earth, rejoice.
civ. 1.	My soul, thy great Creator praise,	My soul, thy great Creator praise,
	When cloth'd in His celestial rays,	When cloth'd in His celestial rays
	He in full majesty appears,	He in full majesty appears,
	And like a robe His glory wears.	And, like a robe, His glory wears.
2.	The skies are for His curtains spread,	The heavens are for His curtains spread,
	Th'unfathom'd deep He makes His bed,	Th' unfathom'd deep He makes His bed,
	The clouds are His triumphant char,	Clouds are His chariot, when He flies
	The winds His fleeing coursers are.	On winged storms across the skies.
3.	Angels whom His own breath inspires,	Angels, whom His own breath inspires,
	His ministers, are flaming fires:	His ministers, are flaming fires.
	The earth's foundations by His hand	The world's foundations by His hand
	Are pois'd, and shall for ever stand.	Are pois'd, and shall for ever stand.
7.	God from His cloudy cistern pours	God, from His cloudy cistern, pours
	On the parch'd earth inriching show'rs.	On the parch'd earth enriching show'rs.
End.	But I shall to my Lord and King	I to my God, my heavenly King,
	Eternal Hallelujahs sing.	Immortal Hallelujahs sing.
cv. 1.	Give thanks to God, invoke His name.	Give thanks to God, invoke His name.
cxxiv. 1.	Had not the Lord maintain'd our side.	Had not the Lord maintain'd our side.
cxlii. 3.	My soul was overwhelm'd with woe,	My soul was overwhelm'd with woes,
	But Thou my paths didst know.	My heart began to break.

Sir John Denham's version seems to be little known. It is omitted in the List of various Editions of Bibles and Parts thereof, and metrical Versions of the Psalms, by the Rev. Clement Cruttwell, prefixed to Bishop Wilson's Bible; although in this list we find the versions of Sandys, Woodford, and Barton, on which Denham makes some observations in his preface. Dr. Johnson, however, thus briefly notices it in his Lives of the Poets:—"As he appears, whenever any serious question comes before him, to have been a man of piety, he consecrated his poetical powers to religion, and made a metrical version of the Psalms of David. In this attempt he has failed; but in sacred poetry who has succeeded?"

This work, the product of his retired years, was undertaken, as Denham informs us, at the request, and almost importunity, of many learned friends, both of the clergy and laity, who, it seems, in his day thought the version then in use contained many imperfections, obsolete words and phrases, and that throughout the whole the splendour and purity of the

original were depraved. Sir John appears to have been a Hebraist, and to have laboured to bring his version as near the original as a poetical translation would allow. His lines convey much meaning in few words. The Psalms are divided into five books: they are mostly in what is called long measure—that is, lines of eight syllables—some in common, and a few in other measures. The version was evidently designed for the service of the Church: it was, however, not published till many years after the death of the poet (which happened in 1668); when the manuscript, after being submitted to Archbishop Sharp, and other eminent judges, was transcribed for the press. The version contains many beautiful passages. The above extracts may suffice as a specimen; which it seems the pious and excellent Dr. Watts has not scrupled to adopt nearly verbatim, in preference to any composition of his own. W.

ON CHRISTIANS READING THE NEWSPAPERS.

To the Editor of the Christian Observer.

I DOUBT whether your worthy Correspondent Zenas, in your Number for November, has come to a right conclusion upon Christians reading the newspapers. We cannot go out of the world; and though it is our duty to pray and strive to be kept from its evil, yet we are not to shrink from our obligations as members of the commonweal; and a servant of God ought, above all men, to feel anxious in his sphere, however confined, to promote the best welfare of his country; but how can he do this if he studiously abstract himself from every question of public interest?

I would respectfully recommend your correspondent to re-consider this subject, taking with him the Old Testament history as his instructive and inspired companion. Is not our beloved country at this moment mourning over the want of disinterested, self-denying patriotism, upon the part of religious men; so that, while politicians of every name are dividing the public suffrage, there is not an individual of marked and universally acknowledged religious character who is even so much as spoken of by the friends of religion themselves as a fit person to place at the head of public affairs? A few leading names and leading parties are alone thought of; while many men of solid piety, whose talents, thus consecrated, might render them a blessing to the land, rather shrink from than court the responsibility of public office. How few of the scores of statesmen, of various parties, who have administered the affairs of this nation during the last twenty years, have been men in whom the friends of religion could place confidence! But is such a state of things desirable? Ought Christians to leave the dearest interests of their country to mere secular statesmen; refusing even to know what God, or man, or Satan, is doing in the world, lest their own religious tranquillity should be disturbed? Was it not this very spirit which in the apostate Church of Rome led to the indolence of the cloister; as if in solitude alone there was safety, and that God could not, and would not, preserve his servants in the allotted path of ordinary duty? "All things are yours; whether Paul, or Apollos, or *the world;*" and why should the Christian refuse to take his due share of responsibility in managing every part of the vineyard committed to his care? And, lastly, is it not a matter of undeniable fact, that the zeal with which many religious persons have come forward, during the last quarter of a century, in various works which involved considerable publicity and much secular labour, has, by the Divine blessing, done much to purify the general mass of society? And would not the salt, which was meant for the general purification, have in effect lost its savour, if they had so restricted the meaning of knowing "nothing but

Jesus Christ, and him crucified," as to forget that this knowledge ought to be brought into practical operation upon a world lying in sin and ignorance? But how is this to be done, if a person resolves, by shutting his eyes and his ears, to live all his life as it were in a cloister?

SURRIENSIS.

ON DOG-IN-THE-MANGER PEWS.

To the Editor of the Christian Observer.

IN the church which I attend, there are a considerable number of large square pews, many of which are not half filled even on a Sunday morning, and in the afternoon there is often not more than an individual member of a family in several of them; yet our parish contains a large population, and the aisles and back sittings are crowded to overflowing—as well they deserve to be, for our rector is, in doctrine and life, an ornament to his profession. But so it is, that certain of our parish *magnates* pride themselves upon worshipping at their ease, and not admitting strangers to disturb their repose. Our ill-bred people call them dog-in-manger pews. In vain the rector, and many of the most respectable inhabitants, have entreated the holders, to allow either that the church should be new pewed, so as to accommodate a larger number of the parishioners—for which a subscription would be easily raised—or that at least every pew should be thrown open after the First Lesson; but no, the owners of several of them (for I accuse not all) insist upon their right of depasturing at large; their dignity requires elbow-room; and there they expatiate in their quadrangles, *rari nantes in gurgite vasto*, while their neighbours, including persons of higher station in life than some of the sturdy occupiers, are fain to sit on benches, or to crowd round the pulpit stairs. Is this Christian, or seemly? and if such *cœur-mechant* practices cannot be put down by law, ought they not by public remonstrance, till not a dog-in-manger pew is left in the land? One pew in our church, that scarcely holds eight persons, and is seldom gladdened with half that number, occupies a space that would accommodate twenty with closely arranged sittings. What a serious evil is this, where a neighbourhood is over-peopled, and thousands of souls are perishing for lack of knowledge! I may add, how mortifying to those who are thus shut out from public worship altogether, or are obliged to occupy remote, inconvenient sittings; while the clergyman is wasting half his energies on empty space, and laments to see the larger part of his flock almost out of reach of his voice!

AN EXCLUDED RATE-PAYER.

THE BATS' PETITION TO JUPITER.

To the Editor of the Christian Observer.

I WAS about to draw up a long paper, with great care and acumen, upon several important subjects; but it occurs to me that I may condense my arguments into a brief fable, and leave the application to the ready wit of your readers.

Once upon a time the bats came to Jupiter, and complained that they could not fly about in comfort half their time, on account of the light of the sun, and petitioned that that luminary should not be allowed to shine; or, at least, that he should put on a hood from matin-twilight to evening-twilight, so that bat-flying might not be impeded. What answer Jupiter rendered is not narrated; perhaps he prosed upon the benefits of light and the usefulness of the sun's rays; but whether he reconciled the bats to the beams of day is more than I have ascertained.

ÆNIGMATICUS.

PLAN FOR THE EQUITABLE COMMUTATION OF TITHE.

To the Editor of the Christian Observer.

You mention in your Appendix the great importance of settling the tithe question, and I concur with you that it is important. The strange measure respecting English Tithe concocted by the late Ministers during the last session of Parliament, and carried by them and their Radical friends through the House of Commons, having happily been rejected by the wisdom and firmness of the Peers, and a new Administration having now been formed, it may be useful, before the next session of Parliament, to call the attention of the public to the whole question. It is agreed on all hands that some alteration should be made in the present system: but in order to see clearly what the alteration should be, it is necessary to consider what the evils of the system are, and what its advantages.

The first and most obvious evil, is the alienation which it is apt to produce between the clergyman and his flock; and when we reflect how little prospect the clergyman has of being spiritually useful to his parishioners while this alienation exists, we cannot but feel that this is a very serious evil. Sometimes questions arise as to the liability of land to pay the tithe, or the mode in which the tithe is to be paid; and these questions lead to litigation, often very unsatisfactory in the result, and always attended with great expense—an expense by which the clergyman, who has only a life interest in the question, may be nearly ruined. Where no such question arises, and the land is admitted to be titheable, it is always to the farmer, and generally to the clergyman, a serious inconvenience to render or take tithes in kind. In every case the collection of small tithes in kind is a vexation to both parties. Take, as an instance, the tithe of milk. The legal mode of tithing, is the tenth morning's and tenth evening's meal. What use can the tithe-owner make of this? it does not supply his family with milk during nine days out of ten; and his only resource is to manufacture it into butter or cheese; which then must be sent to market—an occupation very suitable for a farmer, but not for a clergyman. To the farmer also this mode of tithing is inconvenient, because it deprives him on the tithing day of milk for his calves. The consequence is, that generally both parties are driven to compound; and though it is notorious that the clergyman almost invariably accepts much less than the fair value of the tithe, the farmer is almost always dissatisfied. When a new clergyman takes possession of a living, the first question is, what will he do about the tithes? The very negociation for a composition produces an irritation in the mind of the farmers, which is not easily quieted; and while that irritation continues, what spiritual benefit can the clergyman expect to work among them?

Another evil is, that the present system operates as a discouragement to the improvement of the land. Human nature is so constituted, that men do not willingly lay out money in improving a farm when another is to have one-tenth of the increased produce. This observation applies both to land already in cultivation, and to land not yet brought into cultivation. Less money and labour are employed on the former than might be usefully employed, and would (were not tithe payable on the gross produce) be employed upon it: while that land which ranks next below the worst land now in cultivation, would be brought into cultivation, if the cultivator were repaid by the whole of the produce. In the present crisis it is obviously very important that the demand for agricultural labour should be increased, and for this purpose that every obstacle should be removed

which checks the application of capital to agricultural purposes, and the bringing of fresh land into cultivation.

The inconvenience which attends the taking of tithes in kind, and to which allusion has already been made, may be considered as another evil of the system; but it is very unusual for the clergyman to have recourse to this method. Where, however, the tithe owner, especially the impropriator of great tithes, holds a farm in the parish, it is not unusual to take the great tithes in kind, and spend the hay and straw on the tithe-owner's farm, to the impoverishment of the rest of the parish. This is an inconvenience which cannot but be felt, where this plan is adopted.

These, I believe, are the only real and substantial evils which attend the present system of tithes. Other complaints have been made against it, but complaints founded in error or deception.

Tithes have been classed with rent and rates and taxes, as an intolerable burthen on the farmer. With the rent it may be classed; but it is, in fact, no burthen to the farmer. The landlord and farmer, in negociating the amount of rent, always take the tithe into consideration: and as the clergyman may exact the full legal tithe, the farmer naturally calculates the rent on the principle that it *will* be exacted, though in the result he pays the clergyman a composition much less than the full value of the tithe. Were tithes at this moment abolished, the farmer, on the expiration of his lease, would have to pay a rent more than equal to the amount both of his present rent and his composition for tithe; the landlord only would be benefited, if an increased rent obtained by robbery can be called a benefit.

One advantage of the present system is, that the clergyman derives his maintenance from a source independent of the Government; from a source, therefore, not liable, as the salaries of government officers are, to be affected by the clamours of faction, or false notions of public economy: at least, so we should have argued, had we not witnessed the measures which we have lately witnessed with respect to the Irish Church.

Another, and very important advantage, which results from the clergyman being maintained by tithe, is, that his effective income is independent of the variation in the value of money; while, at the same time, he is not involved, generally speaking, in the secular business of a farmer. If, instead of tithe, the clergy had had rent-charges settled for their support at the period when tithe was allotted to them, they would now be in a state of destitution: witness those livings where the tithe is in lay hands, and the vicar or perpetual curate has only a small money payment. If, on the other hand, each living were endowed with an adequate quantity of land, in lieu of tithe, though the clergyman's real income would not be affected by variations in the value of money, the arrangement would be open to objections—of a different kind, indeed, and of less importance, but still to objections:—the clergyman must either farm his land himself, or let it: in the former case he is involved in secular pursuits unsuitable to his sacred office, for which he is not by his clerical education qualified, and which in many cases would occupy that time which should be devoted to his parochial duties: if he let his land, he must necessarily be subject to such restrictions as are now by law imposed on leases by clergymen, lest he should so let as to injure his successor. Is the law to permit him to farm it? If it does, it leaves a wide door open to much mischief. The clergyman, even if he originally enter into the ministry with right views, will be in danger of having his mind secularized; and it is to be apprehended, that the intention of farming the glebe would in many cases form a motive for entering into the ministry. If, on the other hand, the law should prohibit the clergyman from farming even his own land, he would treat with a tenant under great disadvantages.

I am not aware of any other material advantage attending the present system.

The problem, therefore, to be solved is simply this—How can the present system of tithe be altered; or what substitute can be found for it, so as to remove or diminish the evils, and yet retain (as far as may be practicable) the advantages which attend it?

The plan which I am about to suggest is not of my own devising. I have seen a Local Act, in which it was adopted in one parish; and it appears to me so simple, that I cannot but feel surprised that it was not brought forward in the last session, either by the Ministers or by the Bishops.

The plan is, in substance, this:—In each parish let the tithe of each piece of land, according to its present state of cultivation, be valued in money; and at the same time let the valuers ascertain, and state in their award, what has been the average price of wheat for the period of twenty-one years next preceding. Let the money-value be the composition to be paid for the tithes for the twenty-one years next following the valuation. At the end of twenty-one years, let either party (the tithe-owner or tithe-payer) be at liberty to apply to the Quarter Sessions to have the average price of wheat during those twenty-one years ascertained, and the money-payment increased or diminished in the proportion in which the average price of wheat has been increased or diminished; and let the original composition, so altered, be the composition for the next twenty-one years; and so at the end of every successive period of twenty-one years. Let land, which has never been cultivated so as to produce tithe, be declared hereafter tithe-free.

Nothing more would be necessary, except to combine with this scheme a plan for deciding at once all questions, whether of modus or of exemption from tithe, as well as all questions between impropriator and vicar. The following is suggested as a plan for deciding questions of modus or exemption; and a similar plan might be adopted for questions (which in fact very rarely occur) between impropriator and vicar.

Let the person setting up an exemption or modus lay before the valuers a statement of his case, prepared with the same particularity as would be used in stating it in an answer to a Tithe-bill; and, in default of any such statement being laid before the valuers, let the land thenceforth be deemed subject to tithe. Let a copy of the statement be served on the impropriator, where there is one; on the incumbent, the patron, and the ordinary; and let all or any of these be at liberty to dispute the claim. If not disputed, let it be considered as established: if disputed, let the valuers suspend their valuation as to the land in respect of which the question is raised, till the question is decided.—In order to bring it to a decision, I would propose the following plan. Let the party disputing the exemption or modus remove the claim, by a proceeding in nature of a certiorari, into the Court of Chancery or the Court of Exchequer. If the party disputing the claim admit the truth of the statement, but deny the legal conclusion, let the question be argued and decided by the Court: if he deny any part of the statement, let him file a counter-statement: and let the Court then, in a summary way, give directions, according to the nature of the case, for investigating and ascertaining the truth of the allegations on either side, and arriving at the legal result.

This plan would at once remove the evils which attend the present system. No litigation could, after the first settlement, arise respecting tithe: no tithe would be taken in kind: whatever improvement either landlord or tenant might make on the land, they, or one of them, according to the terms of the letting, would have the full benefit of it; and tithe

would no longer be an obstacle to a higher cultivation of land already cultivated, or to bringing into profit land now out of cultivation.

Both the advantages which I have noticed, as belonging to the present system, would be retained:—the source of the clergyman's revenue would be as independent as it is now of the government: it would not be affected by variations in the value of money; and yet the clergyman would not be incumbered with the management of land.

Φιλος.

ON THE CO-OPERATION OF MINISTERS WHO HAVE COME OUT FROM THE WORLD, WITH THOSE WHO CONFORM TO IT.

To the Editor of the Christian Observer.

THE following letter was written several years ago to a young clergyman, whose earthly remains have been since interred by the writer. As the subject to which it relates—namely, the co-operation of ministers who have come out from the world, with those who conform to it, is important—I send the communication for insertion in your pages.

My dear Sir,—I did not receive your note of to-day until my return to dinner. It was then too late to call upon you at H——, which I should have much preferred to writing. In entering upon a longer explanation than you may perhaps have expected, in reply to your obliging offer of assistance on Sunday, I feel confidence in your amiable disposition, that you will bear with me patiently. Even should you differ from me, you will, I am sure, give me full credit for my motives.

When I entered into the ministry, I saw no difficulty in reconciling what are called amusements—or, to speak plainly, cards, dancing, and field sports—with an intention of honourably acquitting myself of my clerical obligations. But I had advanced a short way only, when I found it utterly impossible to reconcile these, in my own feelings; and nearly as difficult to reconcile them, in the opinion of almost any class of men. Even those who were themselves devoted to them, often testified, in a way from which a mind of any delicacy must shrink, how incompatible they deemed them with the serious character and important duties of a clergyman—that is, of one who, in the presence of God, and in the face of the congregation, had solemnly renounced them all; and devoted himself, body, soul, and spirit, to the propagation of spiritual religion, and to the advancement of the Redeemer's kingdom. I accordingly gave them up, as a matter of duty, though with unabated relish for them. I thank God I have since abandoned them in feeling, as then in practice; and received, in their stead, a new set of interests, vastly superior in their nature and in their influence upon my own happiness.

Now, if these views were forced upon me at the time when I entered the ministry, the rapid improvement which has since taken place among the clergy, and throughout society, is assuredly calculated to strengthen them. Very many of the young men who have since taken holy orders are bright examples to their seniors, in holiness of life, and devotedness to the work of the ministry; so that I may with truth say, that the young clergyman who has not come out from the world is now the exception. But certainly there are such exceptions; and many of them most amiable, benevolent, and honourable men. Hence it has often been a subject of serious consideration with me, what was the precise line of duty towards such. How a clergyman should act, who threw himself into the opposite

scale, and anxiously endeavoured to promote an opposite set of principles and habits. Am I, I asked myself, on one Sunday to call upon my congregation to "love not the world, neither the things that are in the world," but to "come out from the world and be separate," to "set the affections on things above, and not on things on the earth;" and, in explaining such texts, am I to protest, as conscience imperatively demands of *me*, against worldly amusements; and on the next Sunday to introduce to them a minister, however moral, amiable, and respectable, whom they know to have been engaged, perhaps during the intervening week, in these very pursuits? The answer of conscience was, that, cost what it may in the way of inconvenience to myself, or, which I far more consider, of offence to others, I could no more do this with a clear conscience, than I could myself preach on a Sunday what I was not at least endeavouring to practise during the week. Men's souls, I said, are too solemn a trust to be trifled with; and whether I be right or wrong, as to my views of clerical character and strictness, men could not believe me to be serious—and this, in a minister, is indispensable—in my avowed principles, were I to volunteer co-operation in my ministerial work with any clergyman, who, although he might appear to countenance them by the general character of his preaching, contradicted them by his practice.

Even if I could reconcile this to my own principles, I dare not do it with any hope of continuing to be useful—and especially in this parish, where Mr. W—— has furnished the living model from which the people have derived their conceptions of the ministerial character. As for myself, I enter Mr. W——'s pulpit with a feeling of humiliation, not merely because he is the most powerful preacher I know, but because he is the most holy man: and I assure you that very many of his parishioners have the same sensitiveness: they expect that the stranger who may at any time be introduced to them as his representative, shall be, not merely orthodox in doctrine and moral in conduct, but also impressed with the same feelings as to the sanctity and separatedness of the ministerial office. They have been taught by Mr. W——'s preaching and example, and, as *they* and *I* believe, by the word of God, to consider this essential to the ministerial character.

You, my dear sir, have not yet had sufficient experience in the ministry to know what the feelings of the pious part of a congregation are on this subject. I have had little experience, but enough to teach me this; and, believe me, that the man who trifled with his wife's character could not more effectually alienate her affections, than a minister would alienate the affections of every individual in his flock who loved the Lord Jesus Christ in sincerity, were he not sensitive and firm on this point. He would venture on dangerous ground, were he so far to compromise his avowed principles, from any feelings of delicacy or etiquette, as to volunteer co-operation with any minister—however esteemed by *him*, and *them*, in his private character—who was opposed to them in those practical matters which regard holiness of life. Respecting those, differ how they may about questions of doctrine or church discipline, the whole religious world, Lay or Clerical, Churchman or Dissenter, are unanimous. The truth is, he would soon empty his church, and fill some Dissenting house.

But perhaps I am writing all this under a misconception as to fact. Or perhaps, which would be equally satisfactory to every well-disposed person, your sentiments on these subjects, like those of many a minister whom God has owned, may have lately changed. Perhaps your determination as to the future may be, to quit the ranks of those who are endeavouring to prop up the old, and, I bless God, the tottering system of the world, and to cast in your lot with those venerable men, lay and clerical—not to

travel far, with the ——s and ——s of the present day, who are striving with hand and heart and prayer to introduce a new and better order of things—in short, to admit God again, on week-days, into his own world. If so, I can hold out to you the right hand of the most cordial fellowship as a brother minister, and gratefully accept your kindly proffered co-operation.

And, believe me, that this is a determination which you will never have cause to regret. Novelty, and the stimulus of a public display, may for a few years give some semblance of life to a *Sunday clergyman*: but if he throw off his canonicals with the day, and become in his pursuits a layman for the remainder of the week—with perhaps a feeble attempt to drudge through its less stimulating though not less important obligations, his duties and his pleasures perpetually clashing—rest assured, that, however well he may intend, he will soon degenerate into a mere hireling, dead to the awful responsibility of his office. His mind, unoccupied by religious subjects, will supply neither matter nor spirit for sermons of his own; and he will find scarcely any printed sermon sufficiently cold to suit his own feelings, or sufficiently lax to suit his own practice. And to rivet the chains of darkness upon his flock; and to seal them, in unawakened security, to the day of reprobation; he will be jealous of a single ray of light penetrating into his parish from any other quarter, lest it should render his own darkness visible. He enters not in himself, and those who would enter in he hinders. Woe unto him who keeps the key of knowledge, and by whom this offence cometh!

I do not at all mean to say, that many a young clergyman, who at this moment is devoted to worldly amusements, may not reprobate this character as strongly as I do: but I ask him to look around, and say whether this is not a certain stage in the course of every young clergyman, who starts, halting between two opinions, and endeavouring to *find* or *force* a concord, which the word of God unequivocally declares *does not*, and *cannot* exist, between God and Mammon, religion and the world. Are such the men, I ask, who, after a few years, even *seem* to be doing God's work?

I trust that you will pardon the freedom of this letter. I felt in my conscience that the occasion called for this openness and explicitness *from* a brother minister—and *to* one over whom but lately the providence of God had made me an overseer. I shall be most happy to learn that we view these vital subjects in the same light. If not, I shall feel equally grateful for your obliging offer.

I need scarcely say, that, as far as I am concerned, the knowledge of your note, and of this reply, is confined to you and me.

J. M. H.

ON THE PRINCIPLES—PHYSIOLOGICAL, MENTAL, AND GRAMMATICAL—OF ORAL DELIVERY.

For the Christian Observer.

As many of our readers have done us the honour to take an interest in the remarks upon oral delivery; and to express an opinion that they may be found practically useful to public speakers, and especially to the junior clergy and young men designed for holy orders, and also to parents and instructors of youth; we feel encouraged to offer some additional remarks upon the inquiries with which we have been favoured. The following queries will serve as an apology for our observations, which we shall print,

as in the former papers, in a smaller type than that which we consider due to our correspondents.

QUERY.—"*Do you think that it would be a public benefit to have Schools of Elocution attached to our Universities? Or do you not rather think that such institutions would be injurious—injurious in a two-fold sense;—injurious by leading to ostentation, debating, and the introduction of oratorical habits, contrary to a spirit of unadorned truth and Christian simplicity; and injurious even to a well-regulated delivery, by fostering an unnatural and artificial style of elocution? Is not nature the best teacher? and are not those who take the most pains often most liable to fall into tricks and mannerism? Innumerable treatises have been written upon eloquence, but have they really advanced the art?*"

If the practice of elocution had improved in proportion to the number of books which have been written upon it, it would long ago have attained no slight degree of advancement. Yet to this hour how few public speakers deliver themselves even passably well; and how rare is it to find one who, with the higher intellectual qualities of composition, combines the elocutionary aids of strength, melody, harmony, expression, and the numerous legitimate graces which constitute a pleasing and impressive address? Such being the fact, what are the causes of the deficiency?

The first and most obvious cause is, that, among the large body of persons who are professionally called upon to speak in public, comparatively few devote themselves, as an important portion of their early training, to the diligent study of elocution. Most of the treatises which are likely to fall into the hands of a student, are rather calculated to teach the art of composition than that of speaking: they are treatises on eloquence, not elocution; rhetoric, not delivery: so that what the ancients considered the first, the second, and the third requisite in eloquence, call it "pronunciation," or "delivery," or by whatever name, is almost entirely neglected. That it should be so neglected is astonishing, if we consider its importance to every public speaker. Were half the labour bestowed upon the cultivation of solid manly elocution, which is given to attainments of far inferior value, many a public speaker would be rendered audible, impressive, and interesting, who is at present unable, with large mental powers and excellent matter, to command common attention. Men of reading are so much and so justly in the habit of bestowing their chief solicitude upon the intrinsic value of what they utter, that they are apt to neglect the mechanical part of their office. They are perhaps even disgusted at witnessing the admiration often lavished on the most jejune compositions delivered with agreeable fluency, and they rather despise, than wish to attain, what they consider only a passport to vain popularity. Yet surely it does not become a wise man to neglect any guileless instrument of usefulness. The musical composer does not think it sufficient to write good music; he knows that it requires to be skilfully performed: and the same applies to every species of public address.

Another cause of the neglect of the art of public speaking, at least among many students for Holy Orders, is an idea, as intimated in the above query, that it involves something not simple, natural, and congenial to Christian simplicity. Now if this were the case, the objection would, to every religious mind, be fatal to the study. But no reason can be shewn why a student should not pay attention to his delivery as much as to his composition; or why he should not avoid bad elocution as much as bad grammar. The monitory denunciations of St. Paul against enticing words and man's wisdom, apply to the subtle artifices or shewy ornaments of the classic sophists: they do not forbid a due attention to the proper arrangement of a discourse, and the use of solid arguments and forcible language; and much less do they apply to the cultivation of a suitable mode of delivery, so that what is spoken may not lose any of its effect by indistinct and powerless utterance. God is the God of nature, as well as of grace; and as He made the organs both of speech and hearing, why should they not be employed in His service? Why are sacred things to be marred by ungainly associations? why should not the apples of gold be framed in pictures of silver? why should a sacred theme be played upon an instrument out of tune, when a little pains would have corrected its jarrings?

But this leads us to another cause of the neglect of this initiatory study, which is, that public speakers are not in general aware how much may be done by judicious management to improve their delivery. They impute their deficiencies too hastily to unavoidable causes: they have weak lungs, or imperfect organs of voice or articulation; they cannot get over "natural defects;" it is impossible for them to speak more loudly, distinctly, or forcibly: and thus, in the ignorance of despair, they never

seriously make the attempt. But has it never occurred to such persons, that some of the greatest masters of public speaking have been men who actually laboured under some physical impediment, which they were obliged with much care to strive against, till in the effort they at length surpassed others who had no such inconvenience; while, on the other hand, it frequently happens that where nature, as the phrase is, has done much, the favoured party does nothing; so that in the end the hare is outstripped by the tortoise? A speaker has, perhaps, a flowing musical voice, and organs formed for easy articulation; and such is the force of mere sweetness and richness of tone, that, notwithstanding his inflections may be inappropriate, and his whole speech painful to a well-judging mind, crowded auditories will listen to him with delight. The speakers with whom the bulk of a miscellaneous assembly are most pleased, are often persons who have what is called a natural gift, and who know no more of what they do, or how they do it, than a fish knows how it swims, or a bird how it flies. Would persons thus endowed give due attention to the mental part of the process, they would no doubt excel others in their ultimate attainments; because, of two instruments played upon with equal ability, the best will be the most agreeable. But the absence of difficulty often prevents the exertion of energy; and it is well, if, in addition to indolence, self-conceit also do not attach itself to an easily earned popularity, which the party will be inclined to attribute to something higher than mere organic fluency.

But the case of a person anxious on proper grounds to speak well, and yet labouring under natural or acquired difficulties, is very different. Speaking, in such a case, must necessarily to a considerable extent be an art. The effort to remedy a mistake, or to conquer a defect, opens new ideas to the mind: the student begins to see that oral delivery is as much under the guidance of the intellectual powers, as playing upon a musical instrument. The attention necessary to the correction of some known fault, familiarizes him to his own voice, and leads him to analyse and correct its *other* defects. Thus by practice, with a good ear and good judgment, he becomes acquainted with the various modifications of oral sound; and learns to ascertain what it is which constitutes a pleasing and impressive delivery, and what the contrary; and how the one may be acquired and the other avoided. He becomes, as it were, a skilful player on his own voice; and though he had not a naturally good instrument to play on, he has in the end a vast advantage over the former speaker, whose execution was perhaps as incorrect as his instrument was agreeable. To this must be added the important circumstance, that what appeared at first sight physical defect, is perhaps discovered to be merely a bad habit; the instrument, to continue the allusion, having been blamed for what was only the fault of the musician. It is not likely that public speakers will devote the requisite attention to this part of their duty, while the present popular ignorance prevails respecting the benefits of elocutionary study; nay, while there is even a strong prejudice against it. Many persons, of good intelligence in other matters, would smile at the idea of any one, beyond the age of childhood, learning over again the first elementary sounds of language, and tuning the organs of speech to new intonations and articulations. The current aphorism used on such occasions is, "Speak naturally;" but speaking *naturally*, if we may venture to use such a paradox, is very frequently speaking *artificially*. If a young Northumbrian wishes to correct his *burr*; a Somersetshire-man, or other provincialist, his peculiar dialect; his unlettered neighbours will advise him not to learn new fashions, but to "speak naturally," as his fathers spoke before him. Now any false tone, or tune, or inflection, any imperfect mode of sounding or articulating any letter, any misuse of the organs of speech, is as much a legitimate subject of correction, as the most displeasing provincialism. Bad speaking is not *natural*, except it be said that every thing is natural which was learned at an early age from an uneducated nurse or a youthful companion. It is the refuge of ignorance, to talk of any thing being natural in conventional language: there is nothing in the human constitution that makes it natural, on the one side of the English Channel to speak French, and on the other English; or for a child to hiss, or lisp, or stammer, who might have learned to speak correctly and melodiously, had he been better taught. And if one error or defect, however gross, is not necessarily to be pronounced natural, why should an assemblage of errors or defects be considered so? or why should it be thought unnatural for a young man to endeavour to correct his habits of reading and speaking, even though the correction should extend to almost every part of the process, so as eventually to alter his very tones and articulations; to bring into play those parts of the phonic apparatus which had been imperfectly developed, and to keep down those which had an undue or irregular action? There is nothing unnatural in a painter or musician altering his style for the better; or in a plough-boy having his awkward limbs drilled into military gait; and why should not the habits of speech be similarly disciplined? A speaker who is determined to be heard, and understood, and felt, if he labour under any difficulty, such as a harsh, or weak, or otherwise defective voice, or bad habits of enunciation, ought in duty to apply his mind to amend his errors and supply his defects: and if by due attention, he should in the course of time change the entire character of his delivery, it would

not be just to say that he spoke less naturally than before; unless, in unlearning his old bad habits, he had acquired new ones, which were perhaps even more unpleasing, from their wearing the appearance of art and study, instead of being the result of accidental early associations.

And here we arrive at another, and perhaps the chief, reason why the art of public speaking, in its sober and legitimate application, is not more diligently studied. It is not merely that many speakers are inattentive to the subject—whether from apathy, or from a mistaken supposition that good speaking is entirely the gift of nature;—but it is from the prejudice excited by the fact that of those who study public speaking few are found to succeed; and that there is usually among the pupils of the art a stiffness, a mannerism, and an affectation, which are far worse than the unstudied faults of a careless speaker. The reasons of this too common result will be further touched upon; but, in the mean time, when it is considered how many things are necessary in speaking a single sentence really well, and how completely the absence or undue preponderance of any one will mar the whole, and give to the delivery an awkward or artificial character, far worse than the ordinary defects of inattention, it must be owned, that, if the student have not good judgment and reasonable perseverance, it were almost better that he should not enter upon the pursuit—He had better "drink deep or taste not." The first attempt to correct a fault (not to advert to the higher attainments of elocutionary excellence) will almost necessarily cause, for a time, an awkwardness and stiffness of manner, which will tend greatly to discourage a student who has not considerable patience and mental energy; and if he never arrive beyond this point, he had better never have set out on his journey. The case is analogous in other arts. Suppose a person to have learned to play on an instrument by ear, and to have practised this for many years: it might in such a case be a question whether he should go back to the gamut, and begin to learn to play by note: since for a considerable period he would play much worse by note than by ear; but if he were a man of intelligence and application—a man capable of forming a judicious plan, and resolutely adhering to it—he would do well to commence anew, not heeding the remarks of those who did not understand his object and only wondered at his apparent retrogression. It is always humiliating to begin again, where we thought we had made some advances; but every man must do this who has erected his fabric upon an unstable foundation.

If the pupils of teachers of elocution become less effective or pleasing speakers than they would otherwise have been, this must arise either from the rules which they have adopted being unsound, or from their not being well mellowed in their practice. Demosthenes probably enunciated the letter *rho*, for a considerable time after his attention to the subject, much worse than before he attempted to correct his fault; and had he listened to the advice of ignorant auditors he would probably have been dissuaded from continuing his efforts *. Every student who is beginning care-

* The case of Demosthenes is often cited, but we have never seen it physiologically considered. What, for instance, was the benefit of his running up a hill while declaiming? and also of putting pebbles in his mouth?

In imitation of his example, students of elocution have been very frequently recommended to run up a hill declaiming. Thus Dr. Bayley, in his "Art of Pronunciation and Singing," says: "To acquire a long breath, and strengthen the lungs, there can be found perhaps no better method than to run often up some ascent, especially in the morning, *without suffering the lungs to play quick, in the manner called panting*." The *rationale* of this advice is to strengthen the muscles of respiration, so that they may act forcibly; yet at the same time to gain such vigour in the little muscle that closes the glottis, and such command over it, as to be able to keep the wind-chest air-tight, so that it may be capable of sustaining a strong pressure from the ribs and diaphragm, without bursting open till directed to do so at the volition of the speaker. If the valve lets out the air before sufficient muscular vigour is impressed upon the chest, there is no power of adequate vibration in the larynx for forcible vocality. To know the design of the practice is to aid the object; for it is not convenient for every student to run up hills declaiming; but considerable accessions of thoracic and laryngeal vigour may be attained, by due exercise and habit, even in a chamber.

With regard to the pebbles, it has often been asked, what good there could be in a man's declaiming with stones in his mouth; how could that teach him to sound the letter *rho*, or in any way improve his articulation? for if articulation depend directly upon the tongue, or other external organs, such an impediment would be more likely to get them into irregular habits, than to rescue them from them; nor, in fact, could any letter be duly sounded. We have never seen a solution of the difficulty; but our hypothesis, that the action of the tongue and other external organs is not the direct cause of articulation, but only, or chiefly, its result, furnishes one. The pebbles prevented the speaker using his tongue as he was accustomed in the old vicious action; he was therefore obliged to depend more directly upon the primary

fully to amend his reading or speaking, must be prepared for the exclamation, "Well, if *that* is learning to speak, may I never be condemned to hear such speaking again!" He must feel that his object is to speak naturally, forcibly, and appropriately, without any affected tones or cadences; and that what may appear for a time awkward, is but a step towards being natural: it is an effort to leave off what was incorrect, or feeble, or ill-judged, or ungraceful, and to substitute something better. A young man at college, who should determine to leave off the mouthing and artificial intonation with which he was accustomed to spout a public-school declaration, would probably at first find his utterance, when not thus stilted, miserably tame; and practice and good judgment would be required to throw his energies into a right channel. A few partial faults may be easily eradicated; but to unlearn a whole tissue of wrong habits of early life, requires a taste, a feeling, an ear, and a perseverance, which few persons possess.

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organs: he thus learned to make the larynx and adjacent parts do their duty; sound and articulation were formed and finished in the right place; the morbid associations between the erring organs was broken; and the tongue, when the pebbles were removed, went to its proper place.

We have dwelt much upon the distinction between the external and the primary organs of speech, because it is of great practical importance, and, though obvious when explained, is not generally understood by writers on education. In a very excellent and popular book, entitled "Hints to Parents, in the Spirit of Pestalozzi's Method," the pupil is taught that "*the tongue* is so flexible that it can form various tones, by the air which proceeds from the lungs; by it we communicate our thoughts to each other, call for help, pray, and praise God." Now if the child really believes what he is here taught, that it is the tongue that forms the "various tones," and tries to act upon his information, his speech must be strangely unnatural. We have expressed our doubts whether the tongue makes even the *articulations*; but that it makes the *tones*, which every physiologist, without a shadow of dispute, imputes to the larynx, is as erroneous as if it were said that the elbows or knees made them. So far from bringing in the tongue upon every occasion, we would rather say, Forget that you have a tongue; speak rightly, and your tongue will fall rightly, without any artificial placing. An infant learns to speak by ear, by means of laryngeal action, which is of necessity connected with a certain opening and shutting of the jaws and other claspings and positions of the various secondary organs, the lips and other parts falling rightly for the purpose; and this the infant would do even if it were blind, and had never seen a person's lips move; but it would not do so if, though it saw, it were deaf, and therefore could not hear the sound; which is a clear proof that the rules about placing the lips and tongue are erroneous, and only lead to irregular and displeasing habits. There is no direction which, if we were teachers of elocution, we should more strongly urge, than that of depending as little as possible upon the external organs—or rather, we might say, indicators—of speech; and of stimulating the primary organs to their duty. There is scarcely any common defect of the external apparatus which may not be rendered unimportant, if the primary organs act as becomes them. For example: A person lisps, and we lay the fault perhaps on his incisor teeth; but many persons, with teeth worse disposed, do not lisp; and this person could in all probability overcome the defect, by not allowing, if we may so say, the glottis to lisp. We may illustrate the matter thus:—A person who has a front tooth removed often begins to lisp, though not five minutes before he spoke distinctly; but after a few days the defect often goes off, and he speaks perhaps nearly as well as ever: and why? not because there is not the same cause of lisping as there was immediately after the oral mutilation, but because the primary organs have learned to give the right sound, and to send the tongue to the right place under the new arrangements, to which arrangements the tongue accommodates itself. The defect of the teeth, though the *inciting* cause of the lisp, was not therefore of necessity an insuperable cause. A person who has a well-formed mouth, and does not lisp, may lisp in imitation, by catching the sound by ear, without seeing the lisper's face. The lisp was not in this case caused by the irregular structure of the mouth; though, if it had been allowed to become habitual, it would in general be so accounted for. Persons who jumble and clutter their words, sometimes seem to be taking great pains to speak plainly and articulately, and yet fail of their object; while others, who never seem, we might almost say, to make any use of their tongue at all, speak distinctly. The chief difference (for allowance must of course, after all, be made for differences of organic *structure*, both of the external and internal organs) is owing to the greater or less correctness of glottal action. What is called mincing pronunciation, or, in popular phrase, speaking *mimine pimine*, is caused by directing affected attention to the tongue and lips, instead of speaking from the larynx.

We shall not attempt to detail the various causes why public speakers so often acquire unpleasing modes of address; but one of them is the following:—Ordinary speaking is a sort of miniature, in which blemishes and defects, though they may be numerous, are too minute to be noticed; but the same picture, when magnified to the proportions of public speaking, becomes more conspicuous, and each part occupies a large share of observation. Many a person will pronounce a sentence with tolerable correctness in ordinary conversation, who, if called upon to repeat it in a slow and deliberate manner, will betray a variety of faults, which before were scarcely discernible. This happens still more frequently in *reading* than in speaking; and most of all in addressing a large auditory. For this reason, among others, the clergy, generally speaking, are far from being the best public speakers. Their manner, whether cheerful or grave, slow or rapid, inflected or monotonous, or however differing in other respects, is often *unnatural*. To read or speak to a large auditory, especially in a church, and on a sacred subject, in a manner really *natural*, is a difficult attainment. Every thing conspires to prevent, in many cases, even the attempt. But supposing the attempt made, the first error would probably be an appearance of *familiarity*; but this is *not* natural; for nothing is, or ought to be, less natural than familiarity in such a place, and on such an occasion. To avoid familiarity therefore, pompousness, or declamation, or artificial intonation, is perhaps resorted to: besides which, the time is set too fast, or too slow; the inflections are either almost monotonous, or are varied to a rant; in short, the whole is any thing but *natural*.

Indeed, the very circumstance of wishing to speak with force, or with pathos, or even with loudness, so as to be heard by a considerable assembly, is almost sure both to magnify habitual faults, and to create new ones. To recur to a former allusion: There are few men whose ordinary speaking is sufficiently correct to bear being magnified to the size necessary for a public address *: besides which, in general the magnifying process is accompanied by another, which, to keep up the metaphor, may be compared to the unequal operation of certain optical glasses, which not only *enlarge* but *distort* the image. If, for example, a person is somewhat too nasal, or buccinal, or pectoral, or guttural, or dental, or sibilant, in his ordinary speech (and there are few speakers who have *no* such faults), the defect will be far more visible in public speaking, where he exerts himself with more energy. Again, different persons employ, in different proportions, different parts of the organs of voice and articulation,—for almost every man has some parts of his organs of speech better formed or developed than the others, and on which, therefore, he learns principally to depend; or he has been accustomed, by morbid habit, to admit this undue preponderance;—when, therefore, he exerts himself in public speaking, the favoured part will naturally take more than its due share of the extra burden. This will destroy the whole symmetry of speech. The question is immediately asked, "Why does not that man speak in public as he does in private?" The just answer might be, "He did not know how to do so." A correct volition is not sufficient; knowledge and practice are necessary to render most persons able to speak in public as they do in private. To say nothing of timidity, anxiety, and various other affections of mind, which might disturb the balance, a speaker, even when he has most self-possession, when he is really affected with his subject, and has every thing in his favour, may still find it difficult to be *natural* when placed in a situation so artificial as that described.

We may illustrate this by a recurrence to what we have before remarked of the character of speech. The speaking apparatus is to the full as much a *stringed*, or rather a vibratory, as a *wind* instrument. The bones and muscles of the head, the chest, and all the upper part of the body, vibrate in unison with the sound issued from the larynx; and it is on some of these vibrations, even more than on the primary sound, that the force and energy of speaking consist. In ordinary conversation the wind and the stringed part of the apparatus generally do their duty pretty well together; but no sooner does a person unskilled in speaking become either nervous or ani-

* The first lesson of a teacher of elocution, is to direct the student to pronounce deliberately and forcibly all the elementary sounds of the language (which are more numerous than the letters of the alphabet); and in most cases it is found that he cannot do this with precision; that he cannot either give the correct sound, or sustain it for a prolonged time. He cannot, as it were, *sol fa* his speech. The unintelligible sounds known by the name of "London cries" are an exemplification of the difficulty which an uneducated person finds in speaking loudly and slowly what he can speak well enough in conversation. If the itinerant tried to give the right articulation, he could not: he speaks by rote, but he cannot analyse the several elements. The same remark applies in its degree to not a few public speakers. A vowel passes off glibly in current speech; but a public speaker must learn to dwell upon, and prolong and swell it, without whining, or ranting, or drawling. If he cannot rehearse the single elements, *a, e, i, o, u*, &c., in this manner separately, as an exercise, how can he duly fill them out in solemn speech?

mated, than the several agents are in danger of losing their due proportion. Suppose a person unaccustomed to public speaking endeavouring to be heard by a larger auditory than he knows how to command, what will be the natural consequence? He will generally begin to exert the wind part of the instrument in greater proportion than the stringed. There will also probably be many other faults, of which the *want of due articulation* will be one of the chief; but we confine ourselves to one part of the case. The wind-pipe is forced to give out louder sounds than usual, while the vibratory part of the apparatus is not sufficiently affected. Hence the voice becomes shrill, and in other respects unpleasing; in much the same manner as a flute, into which we blow too forcibly, gives a sharp and displeasing tone. Yet, notwithstanding this quantity of *noise*, for want of due vibration there is no *force* or *fulness*; whereas, had *the wind instrument* given a less quantity of sound, yet with strong vibration, the voice would have been *felt* even at a distance where it was scarcely audible.

A clergyman has greater difficulties to contend with than a barrister. A legal advocate usually addresses but a few individuals, and these at no great distance. His subjects also are of ordinary occurrence; and every thing *unnatural* would be injurious to his cause. He therefore must appear as if really *talking*, only with more than usual pathos and energy. The voice thus assumes nearly its regular conversational pitch; indeed, it would be difficult to speak under such circumstances in any other, except where the speaker has occasion to *declaim*, which does not come into the present consideration. A counsellor could not address a judge in the pitch and tones employed by many clergymen in large churches: he must literally *talk*: he may be swift or slow, forcible or feeble, pathetic or facetious, but he must *talk*. This keeps him within due bounds. Whatever may be his zeal for his client, his professional eagerness, or the stimulus of opposition, his voice must be conversational.

But a clergyman is usually placed under very different circumstances. Ordinarily, he reads, instead of speaks, which of itself is one deviation from nature. Then again his auditory is at a distance, and perhaps not always alive to the subject; and there is nothing in the shape of reply or contradiction to keep alive the feeling of *reality*. There is therefore danger of becoming, on the one hand, careless and monotonous, or, on the other, declamatory. Determined to be *heard*, he pours forth an undue volume of voice, without sufficient *articulation* and vibration. This may lead to a habit of being clamorous without being forcible; a habit the opposite of that of being energetic without being noisy. A speaker who thus unfairly uses his wind instrument is in danger of losing his voice, as has been the lot of many clergymen of great zeal. But a speaker who depends more on the stringed part of his instrument, and makes himself heard and felt by vibration rather than by noise, seldom injures either his voice or constitution by public speaking. If a young man, on first taking Holy Orders, resolutely determined, till the habit became familiar, to be distinctly heard in a large auditory, without making more *noise* than he finds easy to his own organs of speech and to his neighbours' ears, he would naturally be led to vibrate his sounds, in the manner which is observable in the impressive parts of the elocution of a good speaker. In really powerful yet easy speaking, scarcely a muscle of the face is in a state of tension; the mouth assumes an intelligent placidity, which indicates that every fibre and cartilage vibrates freely with every sound that issues from the wind-pipe, thus augmenting its fulness, variety, and impressiveness of intonation *.

We would not be understood to mean that all the elementary discipline which we have described is needful for every person when first he begins to speak in public. Some men have a voice so powerful that even their ordinary sounds are sufficient to fill a large building; and others have had correct principles mellowed into practice in their childhood, without their knowledge. Mr. Pitt was a powerful public speaker at the age of twenty years; but it was because, in addition to great native powers, he had been early instructed by his illustrious parent; so that he had little or nothing to unlearn. This, however, is not often the case; for it does not often happen that a Pitt has a Chatham for the tutor of his infancy and childhood. Mr. Pitt had only to *magnify* his ordinary conversation to render it fit for public speaking: the elements were correct.

* The common direction to young clergymen, to look at the most distant part of their auditory, and to address them, tends, if not rightly understood, to strain the voice. In speaking to a person at a distance, we naturally raise our pitch; and we could not long speak thus without raving and hoarseness. What a public speaker should desire to attain, is due loudness, not shrilness; not a high pitch of voice, but force in his natural pitch. If a young clergyman would learn to be heard by the most distant person in his audience without straining his voice, he should pitch it at its conversational height, and try to speak with sufficient loudness and force in that key, but avoid being betrayed into a higher note. The organs of speech will gradually strengthen themselves in the proper key; and the speech will thus be audible without being unnatural.

But perhaps one of the greatest impediments to the cultivation of the art of speaking, is the vague use of the terms employed by those who teach it. After all that has been said and written, the majority of professed students of elocution know nothing of the various accidents that affect speech. If, indeed, two such palpably distinct things as *quantity* and *accent* are often confounded, it cannot be expected that the other terms necessary to convey information on the subject of speaking should be found generally to excite in the hearer correct ideas. Scarcely two writers mean the same thing by the same word, when they write respecting the affections of speech. Sheridan literally did not know the distinction between accent and quantity. Even Mr. Walker did not consider the physiology of accent; and consequently confounds it with a particular kind of force, or loudness; whereas a syllable may be accented and yet neither be loud nor forcible. An analysis of the affections of speech is of great importance to students of elocution, as without it they cannot have clear ideas of their art, and are constantly liable to be misled with contradictory assertions, and with the confused use of the same term for different ideas, and of different terms for the same idea. The heads of such an analysis would comprise, among others, the following accidents of speech:—Every syllable is

1. Higher or Lower.
2. Louder or Softer.
3. Longer or Shorter.
4. Accented or Unaccented.
5. Rising, Falling, or Circumflex.

A brief definition of these affections we reserve for another occasion; and we hope not to overload the digestion of those readers who have no particular taste for such inquiries. Our younger readers, especially academical students, will, we trust, find the disquisition practically useful, by turning their attention to the subject.

ON "THE RELIGIOUS SENSE."

To the Editor of the Christian Observer.

I HAD thought that it was a doctrine of the Bible and of our venerated Church, that since the Fall of Adam the understandings of men are darkened, and their hearts hardened to the reception of spiritual truth: yet I find, in the recent pamphlet of "Etonensis" in defence of Eton College, that mention is made of "the Religious Sense," which the writer thinks may be weakened by compulsory attendance on Divine worship. Can any of your readers inform me what is the character of this sixth sense—or rather this seventh sense? for some divines speak also of "the moral sense." The moral sense, though the phrase is not judicious, may mean natural conscience, "excusing or accusing" upon the commission of good or evil; or it may even mean the secret remonstrances of the Holy Spirit in the heart. But what is "the Religious Sense," with which Eton boys are born; so that they are not, like other children, inclined to evil; but, on the contrary, are so instinctively religious—so religious by a natural innate faculty—that, but for the weakening of this inherent sense by injudicious observances, they would doubtless be spontaneous paragons of piety?

I would neither treat lightly a grave matter, nor make a writer an offender for a word; but the phrase is deliberately repeated—it occurs in two successive pages—so that it is evidently meant to be emphatic; and if the writer is an Eton preceptor, it is doubtless characteristic of his theological instructions. I would ask therefore, seriously, Do not such expressions of necessity involve an erroneous and unscriptural view of the condition of human nature; and are they not diametrically opposed to those doctrines which imply that we need a superinduced sense—a spiritual renovation, a new heart—before we can in any measure be characterized by the epithet "religious?" In what passage of holy Scripture is mention made of the religious sense of unrenewed human nature?

——ENSIS.

ON THE LAMENTABLE NEGLECT OF THE SCRIPTURES.

To the Editor of the Christian Observer.

I FEAR it is undeniable, that, notwithstanding the extensive circulation of the holy Scriptures, there has been a falling off, instead of an increase, in the diligent study of them. Formerly most persons had fewer books, and probably fewer distractions, than at present; and in religious families the Bible was the welcome, and almost exclusive, companion of the leisure hour; but now, that hour is encroached upon by the passing literature and politics of the day; and so many books, tracts, newspapers, and weekly, monthly, and quarterly publications, are to be "got through," that the Bible is in danger of being thrust out. Need I add a single word, either to prove the fact, or to urge every spiritually-minded person to watch and pray against so dangerous a snare of our ghostly enemy?

HAUD IGNARUS MALI.

REVISION OF THE AUTHORIZED VERSION OF ST. MATTHEW'S GOSPEL.

To the Editor of the Christian Observer.

I SEND you a specimen of a revision of our authorized version of the New Testament, which, together with that of the Old Testament, has occupied me for many years. Should you think fit to insert what I now send, I shall willingly continue my remarks. My object is to direct the attention of the clergy in general to the study of the sacred Scriptures in the original languages; and it appears to me that the publication of a series of papers in the Christian Observer, somewhat on the plan I propose, may be a means of inducing them to judge for themselves as to the propriety of the alterations I have attempted, and that truth may probably be elicited by the united learning of your correspondents, brought to bear upon this important part of theological learning.

I have purposely refrained from setting down any of Professor Scholefield's alterations, except where I happened to have adopted them myself previous to the publication of his book. I have not in many instances given my reasons for the alterations adopted, because they would take up too much room, and are besides obvious to every scholar. G. W. R.

i. 1. The *book* of the *generation*	A *history* of the *birth*. (γενεσεως, not γενεας as infr. ver. 17.) And γενεσις is rightly so rendered, ver. 18. The expression is equivalent to the ספר תולדות of Gen. v. 1, rendered βιβλος γενεσεως by the LXX.
20. *The* angel	*An* angel.
23. *A* virgin	*The* virgin. ἡ παρθενος, העלמה, Isaiah vii. 14.
— Is.....	Signifies.
ii. 4. He *demanded*	He *inquired*, επυνθανετο.
6. Shall *rule*	Shall *feed*: as ποιμαινω always signifies in the N. T. (except in Apoc. ii. 27, and xii. 5, quoted from Ps. ii.) Compare Isaiah xl. 11, and Apoc. vii. 17.
7. Inquired diligently ..	Ascertained. ηκριβωσε. And so infr. 16.
8. Search—for.....	Inquire—concerning. εξετασατε περι.

ii. 10.	When they saw	*And* when they saw.
	13. *Will* seek	*Is about* to seek. μελλει.
	14. *When* he arose, *he* took	*And* he arose, *and* took (as in ver. 21.)
	22. Notwithstanding	And.
	— Parts	Region.
iii. 1.	Preaching	Making proclamation. κηρυσσων.
	8. Meet for	Worthy of. αξιον, i. e. corresponding to your professions.
	12. Whose fan is in his hand	In whose hand is *the winnowing* fan (πτυον).
	— *Purge* his floor	*Cleanse* his *threshing* floor.
	14. Forbad	Prevented, or restrained. διεκωλυεν.
	16. *Like* a dove, and *lighting*	*As* a dove, and *coming*. ὡσει—ερχομενον.
	17. From *heaven*	From *the heavens*. εκ των ουρανων, as v. 16.
	— This is my *beloved Son*	This is my *Son, the beloved*. ὁ Υιος μου ὁ αγαπητος.
iv. 2.	An *hungred*	*Hungry*.
	3. Be *made bread*	*Become loaves*. αρτοι γενωνται.
	5. *A* pinnacle	*The* pinnacle.
	6. Lest *at any time*	Lest. μηποτε. See infr. vii. 6, and Ps. xci. 11.
	18. A *net*	A *drag*. αμφιβληστρον, not δικτυα, as in ver. 20.
	24. Taken	Afflicted. συνεχομενους
v. 15.	*A bushel—a* candlestick	*The corn-measure—the* candlestick.
	— Giveth light	Shineth. λαμπει, as in next verse.
	18. Pass	Pass *away*. παρελθη.
	29. *Offend* thee. Also in next ver.	*Be a hindrance to*. σκανδαλιζει. Comp. 1 Pet. ii. 8.
	32. Saving for the cause of	Except by reason of. παρεκτος λογου.
	37. Communication	Language. λογος.
	— *Cometh of* evil	*Is from the* evil *one*. εκ τυ πονηρυ εστιν.
	40. Will	Is inclined to. θελοντι. And so in ver. 42.
vi. 13.	Evil	*The* evil *one*. τυ πονηρυ.
	16. *Moreover* when	*And* when. οταν δε.
	22. Single	Sound. απλους. In Job xxii. 3, the LXX. render תמם by απλοω.
	25. Take no thought; and so vv. 27, 28, 31, 34.	Be not anxious. μη μεριμνατε, and so in the other vv.
	33. *Added unto* you	*Given* you *in addition*. προστεθησεται.
vii. 2.	*What* judgment — what measure	*The same* judgment *that*—the same—that.
	5. *Cast* out	*Pull* out, as in ver. 3.
	6. Before swine—trample them under	Before *the* swine—trample them down with. καταπατησωσιν.
	9. *Whom* if—ask *bread*, will *he* give	*Who* if—ask for *a loaf*, will give.
	13. *At* the *strait* gate	*By* the *narrow* gate. δια της στενης πυλης.
	14. Strait—narrow	Narrow—confined. τεθλιμμενη.
	23. *Knew* you	*Owned* you, or, *approved* you. as ידע in the O. T.
viii. 4.	Commanded	Appointed. προσεταξε.
	6. Tormented	Afflicted. βασανιζομενος.

viii. 8.	Speak *the* word	Speak *a* word.
9.	For I am, &c.—*and* I say	For *although* I am—*yet* I say.
10.	*No, not* in Israel ..	*Not even* in Israel. ουδε εν τῳ Ισραηλ.
12.	Outer darkness	*The* outer darkness.
14.	Laid	Keeping her bed. βεβλημενην.
15.	*Ministered unto* them	*Waited* (or attended) *upon* them.
16.	*His* word	*A* word.
25.	We perish	We *are* perishing.
28.	*Might* pass.....	*Was able to* pass. ισχυειν τινα παρελθειν.
32.	A steep place.....	The precipice. τὸ κρημνὸ.
ix. 3.	Man	Person.
17.	Men—bottles	They—*leathern* bottles (or skins). ασκους.
18.	Is *even* now dead ..	Is *just* now dead.
21.	Be whole	Be *made* whole. σωθησομαι.
30.	No *man*	No *one*. μηδεις.
32.	As they went out—they	After these men had gone—the people.
35.	Preaching the Gospel	Proclaiming the glad tidings.
36.	*On* them	*For* them.

ON THE PHRASEOLOGY OF POPULAR TRACTS.

To the Editor of the Christian Observer.

A WRITER in your pages has lately noticed what he considers an exceptionable moral in some popular tracts and anecdotes (Christian Observer for 1834, p. 665) : may I be permitted to add a remark on their phraseology? I would suggest to the conductors of the Religious Tract Society the importance of no longer addressing the readers of their valuable publications in the antiquated and obsolete form of "Thee," "Thou," and "Thy," but rather in the more modern phraseology of "You," and "Your." I can assure them, from long observation and experience, that the stiff and repulsive use of terms which are no longer in ordinary employment, has the effect, however unintended, of disgusting many readers at the outset, and of inducing them at once to reject the best advice, when conveyed in such unusual and offensive language. Now, when the object is to render counsel inviting and attractive, why will not writers discern the inexpediency of clothing that which cannot but be more or less unpalatable in itself, in a garb of uncouthness and coarseness not necessarily belonging to it; and thus alienating those we desire to serve, by addressing them in a way which, if it do not excite their ridicule, can hardly fail to raise their indignation? I shall doubtless be understood as by no means desiring to modernize any quotations from Scripture. "THOU ART THE MAN," will of course appear as of old, and be at once recognized as the language of Sacred Writ, familiar to us from our infancy; while it is, at the same time, the peculiar and distinctive mode of address employed by the Creator to his creatures. Very different, however, is it when a fellow-creature is the party addressing his fellow-men, as is the case in the tracts under notice; and every thing in this case which assumes an undue superiority, or affects a revolting preciseness, should be carefully avoided. That mode of instruction which is most usual in common life and conversation, and which savours least of distance and strangeness, is far more likely to affect the individual for whose use it is intended, than all the

phraseology that goes upon stilts, and has less adaptation to "men's business and bosoms."

I should hardly, sir, have troubled you on this subject, did I not consider it of some importance, and had I not once failed in inducing attention to it in other quarters. If simplicity be the great secret of effect, the affectation of a style so long disused in ordinary intercourse (except among a certain class of persons, whose virtues we should imitate rather than their peculiarities of garb or diction) can hardly be justifiable. If only one unconverted reader can be ascertained to have thrown aside a tract with disgust on account of its forbidding aspect (and, alas! of how many persons can this be predicated!), which of us would not desire to remove a stumbling-block, which, being once taken out of our brother's way, would still leave all the Scriptural statements and solemn appeals of the tract precisely as they were, and therefore likely, by the blessing of God, to effect the greatest possible good? The utmost which an advocate for the present system can advance in its favour is, that the "Thee" and "Thou" mode has been adopted from the beginning; but while a single case can be shewn to have obstructed the good that has been designed, there is at least one good reason for abandoning the practice complained of. We cannot be sufficiently careful to remove all unnecessary cause of offence in non-essentials, while our firmness in adhering to fundamentals cannot be too decided.

ZENAS *.

* The simple, common-sense rule of the matter appears to us to be, to retain the antique phraseology of old books (except in special cases, or in an abridgment), but in writing new ones to avoid all affectation and unnecessary singularity. A Quaker's coat was a very reasonable and comely garment at the time it was first adopted; but there was no moral argument why it should have been retained, when other vestments, to which no impropriety or inconvenience attached, had rendered it obsolete; except, perhaps, as the seniors of the community might think it useful, as a public testimony to their principles, or as a check to their young people in their intercourse with general society. Much, however, depends upon times, places, and persons; and many of the poorer classes prefer being addressed in the "thee" and "thou" style, as thinking it more affectionate; but to persons of education it is displeasing, as savouring of affectation and intrusive familiarity. An excellent young clergyman excited much displeasure in a wealthy, educated district, by addressing his congregation in such phrases as "My poor fellow-sinner," "My dear Christian brother," "Let me next address thee, my unconverted hearer," "If there be a gracious soul here present," and the like; though these very phrases had been in great request in a rustic parish in which he had previously ministered. In the one location the peculiarity was noxious; and even in the other it might have been well dispensed with, and had it not been introduced it would never have been missed. True religion does not consist in phrases; and it is better that it should not have to encounter an adventitious odium, in addition to the popular odium which must always belong to it, while God is pure and man is sinful. If any persons are accustomed to attach piety to verbal quaintness, it is the more important that the morbid association should be broken. Why should a tract distributor be forced to say in print—what he would not say in person—"Well, Betty, how dost thou do this morning?" Our Lord's conversations are the best model for tracts and popular addresses; but the verbal idioms of any particular translation form no part of their essence. Christianity is too grand to be mixed up with the pettyisms of passing modes of speech and conventional mutations. It can speak all languages, and is not one whit more partial to the dialect of the sixteenth century than to that of the nineteenth. Only let all things be done decently, and to the use of edifying.

THE REV. H. J. ROSE IN REPLY TO THE CHRISTIAN OBSERVER.

WE have much pleasure in inserting the following letter from the Rev. H. J. Rose. It should have appeared in our last Number, but that we did not feel authorized to print it till we had ascertained whether it was intended only as a private communication, or whether we might be allowed to lay it before our readers. We had read with so much interest Mr. Rose's volume of Sermons, at the time when it was published; and we had so much gratification in quoting his statements relative to the importance of an improved system of clerical education, and should have had so much satisfaction also in quoting many passages on other topics; that it was with regret we saw those passages placed in juxta-position with the exceptionable statements of that very unsound divine, Dr. Balguy *. We

* For "unsound," it may be suspected by some of our readers that we meant to have said "profound," that being the epithet which fifty years ago was currently applied to Dr. Balguy; but truly we meant what we said; for one of the most clear indications of the mournfully lapsed condition of the clergy and laity of the Church of England from the Scriptural standard of the Reformation during the last century, was the high estimation in which the publications of such writers as Dr. Balguy were held by them. Both the Balguys, father and son, were unsound theologians. The son, Dr. Balguy, Archdeacon of Winchester—and who might, if he had pleased, been Bishop of Gloucester, the appointment having been offered to him—was a strenuous opposer of some of the most obvious and essential doctrines of Christianity, and of his own Church, as declared unequivocally in her Thirty-nine Articles and interwoven in all her formularies; more especially in relation to that most important question, the way of a sinner's justification before God. He was also an abettor, as with his theological opinions he well might be, of the disingenuous doctrine, that the Thirty-nine Articles of the Church of England are merely "articles of peace;" not articles to be believed, but only articles to be signed; not to be enforced, but only not to be publicly contradicted;—a notion at that period very rife among our clergy, and the present happy oblivion of which is one of the signs of that "revival" of sound doctrine which some modern writers—as, for example, the British Critic—represent as a party-spirited fiction, but which their own example verifies; for would the British Critic (or rather the Quarterly Theological Review, into which it has merged), much as it scorns the notion of there having been a "revival," or any need for one, dare, or desire, in 1835, to repeat what the ancient British Critic in "the good old times" used to say on this very subject, teaching that subscription to the Thirty-nine Articles is "a mere form of admission into the Church?"

Of the sentiments of Balguy the father, the Prebendary of Salisbury, and Bishop Hoadly's friend and coadjutor in the Bangorian Controversy, we will give only the following specimen. Our readers know how often and earnestly we have protested against a favourite doctrine of the infidel—we beg pardon, the *liberal*—school, from Lord Brougham to Mr. Robert Owen, that men are no more responsible for their religious opinions than for the colour of their skin; as Lord Brougham explicitly taught in his inaugural collegiate speech; and as Mr. Owen teaches every where, for, whatever be his thesis, "the diapason closes full in man" as a non-responsible being. For instance, in his actively circulated broad-sheet, entitled "The Legacy of Robert Owen to the Population of the World," we find that great public benefactor summing up his invaluable bequests in one great truth "without mystery or mixture of error," that "experience has proved that man has always been the creature of the circumstances in which he has been placed; and that it is the character of these circumstances which inevitably makes him ignorant or intelligent, vicious or virtuous, wretched or happy." "Man is a compound being, whose character is formed of his constitution or organization at birth, and of the effects of external circumstances upon it from birth to death; such original organization and external influences continually acting and re-acting each upon the other. Man is compelled by his original constitution to receive his feelings and his convictions independent of his will," &c. &c.

Now of this anti-Christian and demoralizing doctrine we lament to say that it is stated quite as unequivocally by Mr. Balguy as by Lord Brougham or Mr. Owen. "No man's opinions or persuasions" (says Mr. Balguy) "are in his own power, or subject to his will. He must believe as he can, and is under a necessity of judging, if he judges at all, according as the evidence of things appear to him. He may, indeed, misapply and pervert his faculties; so may we; but in either case, that is impossible to be known excepting by God and a man's own conscience. Supposing,

are too well satisfied with Mr. Rose's disclaimer of his having intended to sanction that part of Balguy's doctrine which we felt it our duty to cen-

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then, what ought always to be supposed in such a case, that other men use their faculties and exercise their judgments as fairly and uprightly as we do; they may still fairly differ from us, and perhaps widely; I ask, what is the offence? or where shall we fix the blame? If they have carefully, conscientiously, and industriously sought the truth, and sincerely followed the best light they could get, they are innocent in the sight of God, and even secure of his acceptance: but men, it seems, are not so easily satisfied." In this, Mr. Balguy seems to espouse by anticipation the doctrine of Horne Tooke, Bentham, and the whole modern free-thinking—that is, the false and narrow-minded-thinking—schools, that there is no such thing as truth in matters of faith, or even of moral virtue; that *truth* means only, both in sense and etymology, what a man *troweth*, or thinketh: so that in India it is true that the natives ought to drown infants and burn widows, and in New Zealand to eat the flesh of their enemies. Mr. Balguy must surely have signed the Eighteenth Article as an article of war, and not of peace; for it makes a devastating incursion upon his hypothesis, not to say on himself. "They are to be had accursed," says the Article, "who presume to say" (as does Mr. Balguy) "that every man shall be saved by the law or sect which he professeth, so that he be diligent to frame his life according to that law, and the light of nature; for Holy Scripture doth set out unto us only the name of Jesus Christ whereby men must be saved." We do not wish to hold any individual "accursed," but no epithet is too strong to apply to "accursed" doctrines.

So much *à-propos* of the Balguys; but we need not add, except in order to avoid any possible misconception, that our note is not *à-propos* to any thing that Mr. Rose has said, or alluded to; but the name of Balguy having crossed our path, we felt it our duty to discharge our conscience of a passing reprobation of doctrines so mischievous as those above noticed: for it is unfair to spend all our reproaches upon avowed infidels or sceptics, and to forget the double portion of censure which is due to those, who, as divines, even on their own view of the moral potency of circumstances, ought to have known better. We heartily wish that such lax theologists could have had the advantage of perusing the faithful admonitions of Mr. Rose upon the Ministerial Office, in the work which has casually led to the present remarks, and with the concluding paragraphs of which we will enrich this rambling note. We quote Mr. Rose's awful admonitions the rather, because there may be some who will listen to them as coming from him, who might think them "too strong" if penned by the Editor of the Christian Observer.—

"But I have been speaking only of the natural effects of Christian habits and Christian thoughts. There is something yet higher and yet better beyond. For that blessed Spirit who watches over and co-operates with the endeavours of his faithful ministers, will shed his own consolations, and his own joy, over their bosoms. He will, indeed, be their Comforter, that they faint not, so that 'when troubled on every side, they shall not be distressed; though perplexed, not in despair; though cast down, not destroyed.' He will tranquillize and calm them in all the storms of life, comfort them in its worst afflictions, and be their exceeding great reward, alike in the struggle through time, and the passage to eternity; renewing the inward man day by day, pointing their view to the house not made with hands, and to the season when 'their ministry shall pass into empire, their watchfulness into fruition, and their labour into rest.'

"Compare this comfort, my brethren, with the prospects and the hopes of the worldly and thoughtless priest. Look, I would especially beseech you, to that period of life, when even the unbeliever confesses that a browner shade is cast on his declining years by the abbreviation of time, and the failure of hope; when even the heathen moralist feels that there is something from within required to support and to sustain, to give dignity to the frailty of age, and cheerfulness and comfort to the long and weary hours of unoccupied infirmity; when, as far as relates to our mortal nature, and mortal state, all forward-looking thoughts are closed by the grave, which is opening for us, and all mortal hopes are departing from those dreary days when there is no pleasure in them. Tell me, I beseech you, what must then be the thoughts of the priest who has deemed lightly of his office, and lowered its dignity by his own neglect, or his own carelessness? What is there with him of the thoughts which cheer and comfort the declining years of other and better men, by setting before them the remembrance of a course of honour and of usefulness, of duties performed, and good effected? What is there with him but this, that he commenced his course by entering, from the mere hope of lucre, on a profession which he disliked, or lightly respected; that he continued his career by neglecting all its duties but those to which the law compelled him; and that so he closes it, as he deserves, without self-respect, without respect from man, or favour from God? He has called himself

sure, to enter into an argument to shew that it was impossible for any reader of his analysis of Balguy's argument to know that he meant to ex-

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God's servant, and has stood in his place, and worn his garb, and received his earthly reward, but he has done none of God's work in the world. He has called himself the minister of joy and health and salvation to his brethren, but where are the tokens of his ministry? where are the feeble knees which he has strengthened, where the drooping heart which he has taught to sing for joy, where the soul which he has saved? What can he see but the sinner unconverted, the ignorant left in his ignorance, God not glorified, his kingdom not filled?

"But I am speaking only of a careless priest! What shall be said of the declining years of a sinful one? What can hope suggest, what consolation can he minister to the stings of his conscience? Can he say that he was ignorant, and so fell into the snare of sin, and of Satan? But it was his business to teach the law of God, and shall he plead that he knew it not? Shall he say that the lust of the flesh, and the lust of the eye, and the pride of life, the temptations of riches and honour which slay their thousands day by day, slew him also? But did he not of his own free choice, vow a vow to the God of Jacob, that he renounced the world, and forgot, and forsook it, and resigned the treasures of earth for the higher treasures of heaven? Nay! whatsoever other men may urge to soothe the terrors of their age, whatsoever they may plead in prayer of ignorance or infirmity, to him who knows whereof we are made, and remembers that we are but dust, that cannot be pleaded to God by the profligate priest, nor minister consolation to his declining years.

"And if, from his declining years, we turn to his dying hour, what spectacle will it present? Shall I speak of the agony arising from the remembrance of souls lost by his carelessness, which, but for his carelessness, might have shone as angels in the courts of the living God, but shall now rise against him in condemnation from the house of woe? Shall I speak of the most solemn duty neglected, the most awful charge forsaken? Who would draw the picture, who would not shrink from surveying it? Let us draw a veil over its horrors, in the certainty, that earth has no sight in woe or in terror, like the death-bed of the faithless servant of God, the careless shepherd of the souls of his brethren, who is going to his own place, to receive from the Master he has dishonoured, the portion which he has righteously earned: and let us all who are, or are about to become, ministers of God, pray, from our inmost hearts, and on our bended knees, that such a dying hour, such a place, and such a portion, may not be ours."

When the venerable Bishop Burgess, some quarter of a century ago, with the concurrence of his venerable friend Bishop Barrington, proposed for public consideration the following inquiries: "What is conversion? can a clergyman be an unconverted character? and what are the signs of conversion and unconversion in a clergyman?" he was assailed, in some very respectable quarters, with mingled ridicule and invective, as having mooted a most absurd question; and that, to say the least, it was very indecorous, as regarded the Clergy, and very unwise, as regarded Dissenters and lay Churchmen, to allow the public to suppose it possible that a man who preached "conversion" to others might not be "converted" himself. And when his Lordship saw fit to publish something that had been written upon the subject, refusing, with conscientious firmness and moral dignity, to alter the title—which, however appropriate, it was feared might give needless offence and impede his Lordship's object—the question was raised, "Unconverted Clergymen! who are they? We never heard of them in our villages, or saw them at Visitations. It is true that some clergymen are less devout, less pastoral, and a few perhaps even less moral, than they ought to be; as must happen in the best-ordered community; but we never heard of any that were unbaptized, or that broached infidelity; and how then can they be fitly designated by a phrase that applies only to heathenism, and converts from it?" But Mr. Rose's book shews that there has been a "revival" of plain speaking on this important subject; and that, as in the days of the Reformation, and the purer ages of our Church, so now, truth is found to be both policy and charity: for we presume that Mr. Rose's epithets, "worldly," "thoughtless," "careless," and "profligate," are not meant to be less strong than the Bishop of Salisbury's epithet "unconverted;" the latter, however, having the advantage that it concentrates all the others. And though we should much regret to see such serious words bandied about in conversation as mere cant phrases, and still more as deciding in any individual case—a solemn question, which God only, and the party concerned, have any right or power to determine—yet the general truth is clear, as Bishop Mant has shewn in his second popular tract, that a baptized person may be "unconverted;" or, as Mr. Rose expresses it in the above extract, be "a sinner unconverted:" and it is equally clear, as Bishop Burgess intimates, that a person may even seek for and obtain Holy Orders while in this state of impenitence and alienation from God; and we may add, that he may be "unconverted," in the Scriptural sense of that term, though in popular

clude from his (limited) approval that part of it which relates to National Ecclesiastical Establishments, as no distinction is made to that effect; nor even now, on re-perusal, with the advantage of the author's explanation, can we find any such limitation. It is, however, quite sufficient that a writer states what was his intention. A few lines will suffice to render the author's meaning obvious, in another edition of his work. We observe, in referring back to our Number for November, p. 703, that at the bottom of the first column "Church-Establishment" is printed for "Church-government;" whether by a mistake of the pen or the press we know not; but the passage should be corrected, as the difference is most important to Mr. Rose's argument.

"Dear Sir,—My meaning has been *wholly* misunderstood. I never enter at all on the subject of a *National Establishment*. I urge the Divine commission of the clergy, and the awful responsibility thence arising. I say, too, that even they who will not listen to this, and who look on the *Church* (*not the civil government*) merely as a society for promoting morality, and not a Divine institution, must yet allow that men must not do as they please in it, but must establish a competent authority; and then, that, this being so necessary on grounds of expediency, we may well expect it to be proclaimed so by Revelation, as we do in fact find it.

"In giving Balguy's arguments for the *expediency* of church government, I thought it right to analyze his sermon FULLY, for completeness' sake; and at the end *he* touches on Establishments, to which my argument had not the *least relation*. The words quoted, ascribed to me, and censured as unchristian, are Balguy's words, on a point *never touched* on by me at all. In his other reasonings I fully agreed, and agree—i. e. I think that common sense would lead us to establish church government of some kind; but by the remark at the end I carefully indicate how monstrous his ASSUMPTION, that there is no other authority but common sense, is.

"I shall therefore be obliged to you to state that I have been misunderstood; that the words and opinions are Balguy's; that they relate to a matter on which my book never enters; and that, if I *had* entered on it, I should have protested against them, as the whole scope of my book, and

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opinion, he should not be "worldly," "thoughtless," or "careless," and much less "profligate." There is nothing gained to the cause of religion, or of our venerable Church, by shrouding these things in mystery; or by affecting to take for granted that the sanctity of the sacred office, sanctifies an unsaintly individual, who bears but desecrates it. We bless God for the "revival;" but it is false dealing to say that a revival was not needed; or that the Gospel was faithfully preached, or God and His word honoured, or the Church of England truly represented, or the souls of men duly watched for, or the "conversion" of "sinners" and their eternal salvation furthered, by divines of the Balguy school; who have left on our shelves masses of theological rubbish, and have consigned to Mr. Rose, and his coadjutors of the Christian Knowledge Tract Committee, a heavy task of revision, the necessity for which is already abundantly proved by the heaps of publications annihilated by general consent during the last ten years. We speak only of the general features of resemblance, in what was considered the most accredited school of the last century; for the individual name of Balguy does not occur on the Society's list. Let any man read Mr. Balguy's treatise on "The Beauty and Excellence of Moral Virtue;" or his treatise on "The Foundation of Moral Goodness;" or even his "Essay on Redemption," with his son Dr. Balguy's preface; and then decide whether Bishop Horsley's charge was without foundation, that the clergy, instead of faithfully preaching Jesus Christ, had become the "apes of Epictetus." The complaint which we sometimes hear, that "the sound divinity" of the last century is already mouldering even in Chapter libraries, is to our minds a most excellent symptom of a "revival" of Scriptural piety and genuine Church of England doctrine; more especially as the giants of the two preceding centuries are springing into new life, and are fighting again the battles of the blessed Protestant Reformation.

my express opinions there given, do protest against the sufficiency of Balguy's other views.

"Of course I should not now think of further reply to Mr. Scott, nor indeed should I, had he lived. I regret to hear of his sufferings, which more than excuse the harshness of his last letter.

"Believe me to be, dear sir, very faithfully yours, H. J. ROSE."

WHAT OUGHT TO BE DONE RESPECTING SIR A. AGNEW'S LORD'S-DAY BILL?

To the Editor of the Christian Observer.

IT is some time since the Christian public has heard mention made of any measure, as intended to be proposed for the adoption of the Legislature, in reference to the violation of the Sabbath; and it is time, as it appears to me, that those who have such a measure at heart should be awake, and setting about their great work in earnest. Whether the intended measure, of which Sir Andrew Agnew gave notice in the last session, is to be the same as his last Bill, or not, has not yet been stated; but I trust, if it should not be the same, it will be founded on the same principle, and be equally comprehensive in its provisions.

It is true, that upon this subject the opinions even of good men are much divided—and there are not a few individuals, of undoubtful piety, some of whom think that a legislative remedy should be applied for as to a part only of the acknowledged mischiefs, *at first;* whilst others suggest the propriety of making the different provisions of the whole measure the subject of several Bills, to be simultaneously brought forward. The advocates of the former plan insist that there is no chance of carrying the whole measure at once—that the bringing it forward at once is calculated to produce hostility—that improvements in this, as well as other matters, must be gradual—that the sense of the majority of the population is against the measure as a *whole*—that to that sense deference must be paid—and that Sir Andrew's former Bills were lost, entirely, from their being too sweeping and comprehensive. To these it may be answered.

1. That it may be very true that there is no chance of *carrying* the whole measure at once; but that is no reason why the whole should not be *proposed* at once. If, of the whole measure so proposed at once, only a *part* should be carried, the carrying of that part would be a subject of thankfulness and rejoicing, just as much as if that part only had been proposed.

2. That those Members of the Legislature who would exhibit *hostility* to the Bill, to the extent of rejecting it altogether, would doubtless exhibit *hostility* to any portion of its provisions, if brought forward as a distinct Bill; because hostility to the whole of a measure acknowledged *in some part* to be good and necessary, must necessarily be an evil principle. For it is to be observed, that there is much difference between *hostility* to the whole of the Bill, and *opposition* to some, nay, even the majority, of its provisions.

Those who would be hostile to the whole of the Bill, would be so to any detached part. But there are those who might oppose even the *larger* part of the provisions of the Bill, who would not oppose the rest; and these, it is conceived, would vote for the Bill, so far as to get it into a Committee, in which they might, by their votes, distinguish between the provisions they approved and those they condemned. That this would be

the case appears from the experience of the last session; when many, who were not prepared to support every clause of the Bill, nevertheless voted for its second reading. It is true that many who voted against it *alleged* its comprehensiveness as the ground of their opposition; but when actually limited measures were brought forward, they were either crushed at once, by the very same persons, or first reduced to nothing (and indeed made worse than nothing, by repealing the provisions of existing statutes for protection of the Sabbath, and substituting nothing for them), and then they were ignominiously rejected. And this answer may also be given to the allegation that Sir Andrew's Bills were lost from their comprehensiveness.

3. As to the allegation that the sense of the majority of the population is against the measure brought forward by Sir Andrew's Bill as a whole;

In the first place, that is an assertion which is incapable of proof.

In the second place, it is not merely a *numerical* majority of the whole population of the country, to which the advocates for the measure ought to defer; but it is to a majority of that class of persons who are well informed upon, and have well considered, the whole subject, in connection with all its consequences and results.

In the third place, it is apprehended, that, if the sense of the majority of such class were taken upon the several provisions of the Bill, although it may be within the limits of possibility that the majority might be against the Bill as a *whole*, yet there is no single provision in it which the majority of such class would be found to reject. For, in point of fact, there is not one single clause in the Bill which has not been the subject of petitions, numerously signed, in its favour.

But, even attaching some degree of weight to the above objections, which are, I believe, the whole which have been brought forward by those whose opinions are worth regarding, it is to be considered whether there may not be set against those objections considerations which will operate so as greatly to turn the scale in favour of bringing on the whole measure at once; such as the following:—

1. It is one simple principle on which every proper measure which can be brought forward for the remedy of the existing abuses with reference to the observance of the Lord's-day, must be based; and therefore, judging from the way in which the provisions of the Bill have been already met, in and out of the Houses of Parliament, it is clear, that if *one* part only, out of the system of measures, were brought forward at first, the objections would be, that the propounder of the measure, to be consistent with himself, should have extended it to other matters within its principle and the mischief proposed to be remedied by it. For instance: were a Bill brought forward to restrain what is usually called Trade, it would be urged that it would be inconsistent, while that which was equally a trade (the supplying of post-horses) should be permitted, that the carrying on a dealing in the necessaries of life should be restrained: just as it has been insisted, in a determined spirit of hostility to the Bill, that it was unfair to restrain labour in the field and permit it in the house; to prohibit the day-labourer from pursuing his calling, and to allow the domestic servant to do so.

2. Such an argument, which imputes inconsistency and unfairness to the propounder of a prohibitory measure, is one which it would be exceedingly difficult, and perhaps impossible, satisfactorily to answer.

3. The whole grievances, in reference to every part of the subject, were fully entered into, in that comprehensive inquiry which took place in the Select Committee of the House of Commons previously to the introduction of Sir Andrew's first Bill, which elicited so much, and such

important and valuable information; and it follows as a consequence, that every mischief which was within the scope of the inquiry, should be within the scope of the enactment to be grounded upon the result of such inquiry.

4. It is difficult to guard against the inference, to be drawn from the prohibition of one evil and the leaving another unprohibited, that such latter evil is intended to be tolerated and sanctioned.

5. It is extremely probable, that if, under existing circumstances, the advocates of the proposed measure were to bring forward one of limited extent, it would be considered that they had no ulterior object; and that their limited measure, if conceded, should be taken in full of every thing to be expected from the Legislature.

6. The different provisions of the measure are so connected that it is very difficult to separate them. For instance: how could the provisions against trade be separated from the provisions against travelling, when travelling necessarily supposes the exercise of a species of trade?

7. It is the most fair and honest mode of dealing, on the part of those who are of opinion that the exigency of the case calls for a comprehensive measure, to declare *at once* what is the utmost extent of the objects they have in view, and what is the exact amount of the measure with which they would be satisfied; and it is considered that such a course is the most likely to attract the approbation and good opinion of right-thinking individuals, and (which is an infinitely higher consideration) to draw down the blessing of Almighty God.

8. With respect to the suggestion that the whole measure should be the subject of several and distinct Bills, the simple answer is, that every such Bill must, in passing through the necessary stages, be exposed to a distinct ordeal; and thus the difficulty of working the Bill (to use a technical expression) would be at least multiplied to the extent of the number of the Bills proposed to be substituted for one simple and comprehensive enactment.

THEOSEBES.

THE ARCHDEACON OF WINCHESTER IN REPLY TO THE CHRISTIAN OBSERVER.

WE most readily insert the following reply, by our much respected and esteemed friend (for so we trust he will allow us to call him) the Venerable the Archdeacon of Winchester, to some of the remarks upon his Charge in our Appendix for 1834. The passage in his Charge upon which we commented was this:—"Different Church-benefices in the South, being of very different dimensions, invite all classes of society into our Establishment. The higher income, comparatively rare, is not more in effect to the higher class, than the lower income to the lower class: it has necessarily also higher demands of charity, &c., upon it. By levelling incomes you would exclude the higher classes, and therefore diminish competition, where often most desirable. Does not Scotland lose by this? In lowering the rank of the clergy you would not necessarily raise their character. The lower rank would often be less disinterested in competing for the lower income, than the higher rank in aspiring to the higher." To our remarks on this passage Archdeacon Hoare replies as follows:—

"Dear sir,—Though I think it little expedient for an author to appeal against the sentence of his reviewer on most occasions, yet I feel I cannot but, in justice to myself and the object I have in view, ask to be set right

with your readers on the single point of my supposed classification of the clergy into two ranks, gentlemen and plebeians, in my late Charge and Appendix. Nothing could be so abhorrent from every feeling of my heart; and my whole aim through life, if that is of any consequence to state, has been to make it felt, that a clergyman, as such, is 'of every rank,' according to his calls of duty, whether among high or low, prince or peasant. It is a view of the case I have publicly stated. My simple meaning, in the Appendix to my Charge (nor *can* I admit my words will fairly bear any *other* meaning), was, that different grades in *society* (you will admit there are *such*) *compete* for the ministry under different circumstances: and that there are classes (individuals, if you please) to whom a smaller income would be as great a prize, as a larger income to others. The universal level, for instance, of £288 per annum—(and never may such views of a mistaken equality enter our Church)—which would be *riches* to some persons of early closer habits, would be a serious prevention to the entrance of some others, who were not prepared to encounter what to them would be comparative *poverty*. That might, in fact, be self-denial to the latter, which to the former would be an object of ambition. And this, in truth, is a sufficient reply to all modern schemes of a notional equalization on a larger scale. I am yours, dear sir, most truly, C. J. HOARE."

*** We have thus presented our readers with the passage in the Charge, and the writer's explanatory remarks upon it. We will endeavour to add nothing that can bring us into further collision with our much respected correspondent, whom we should grieve either to misrepresent or to pain. We are quite sure that his opinion has been conscientiously formed, and is conscientiously held; and we quite as conscientiously differ from him;—that is, if he think it right, which we are far from attributing to his words, that young men of any class should be allowed to "compete for the ministry," just in order to obtain "a prize;" or that the blessing of God can rest upon such a practice. We should indeed reprobate melting down church property, and dividing the produce so as to give to every clergyman just 288*l.* per annum, or any other sum; but not so much from an abstract notion of its being "a mistaken equality," as from its being, in the present state of ecclesiastical property, sheer injustice and nefarious robbery. A church, however, in which every clergyman had 288*l.* per annum, might be a very pure, powerful, and efficient church; and we see no reason why gentlemen of private fortune might not honourably enter it. But we would not have this equality, even if it could be obtained without any infringement upon the rights of property, for the simple reason that different posts, requirements, and services, justify and demand different emoluments; so that equality is the most flagrant inequality. Our objection to what we thought to be Archdeacon Hoare's statement was—not that he advocated the expediency of varieties of remuneration, which we have always advocated as strongly as he can do, though certainly not to their present preposterous extent; but—that he did not appear to us to connect these varieties with the professional merits of the parties, but with their extra-professional habits and expectations; which, if a good principle in the affairs of the church, must be so likewise in secular concerns; so that we ought to pay a man, not what his services are worth, but what the money is worth to him. If the pay of lieutenants in the army were 288*l.* per annum, would it be thought a sound principle to alter it, so that one lieutenant should receive 50*l.* only, and another 2000*l.*, because any definite sum might to one young man be a large "prize to compete for," and to another would be "comparative poverty?" No class of public officers is remunerated upon this principle. One commissioner of excise is not paid more than another commissioner of excise, in order to allure men of different classes to compete for prizes. There are, as there ought to be, different ranks and offices in all professions; but there are not among the same class enormous differences of payment, irrespective of ability in the discharge of duty. If a captain cannot, from his habits of life, subsist upon such a remuneration as satisfies his brethren, he must make up the deficiency from his own private resources; and this is done every day in the army, the navy, and the church itself; but the public is not to take into account these extra-professional considerations. The honour of serving in the army or navy is a powerful inducement to young men of the highest rank to enter those services; though their pay will not be greater than that of their fellow-officers: and why should not the same feeling subsist in regard to the church, where the honour and utility are of a far higher and more sacred character? Should it be said that young

men will not think so, the reply is, let *such* young men keep aloof; and the church—by which we mean the cause of God and his Christ, and the salvation of souls—will better bear their loss than their presence. The whole argument breaks down with its own weight; for if it be a benefit to the Church to attract to it men of high views, it is that they may give, and not take away. To lure splendid paupers adds no strength to any society; and if the aspirants are not paupers, but rich men whose private property enables them to benefit their parishes by their expenditure, it is not the difference of a few scores or hundreds of pounds that ought to weigh with them as to taking Holy Orders or not. At all events, the Church is not to pay because some clergymen may be born to luxurious habits. It is true that there will always, in every line of life, be favouritism; but still it is well to retain, if only for theory's sake, the general principle that merit and service, not favouritism, should be the passport to professional emolument and dignity. Private family rank must maintain itself; the church is not bound to maintain it, or to hold out hopes of doing so. The individual must bend to the profession, not the profession to the individual. What is seemly must be awarded: it is for each man to judge whether he is content to enter the profession subject to that arrangement. The Church gives, and ought to give, a large income to its Prelates; but not because it intends to pick out for that office persons who were nursed in their cradle to expensive habits, but because the office involves great expense, and ought to be supported in such a manner as to keep up large hospitality and charity. Some, doubtless, of our Prelates might manage very well with a smaller income than they at present possess, while others require an increase, in order to support their station; but even the most wealthy may find ample legitimate means of rendering his income a public benefit—of which splendid examples are not far to seek; and we wish that we felt at liberty to name some of them.

In thus further explaining our views, we think we have kept to our resolution of not coming into further collision with the excellent Archdeacon; for we do not believe that he could do otherwise than agree with us in these common-places, or fail to echo back our sentiments. If otherwise, we must have entered into a large, or rather a very short, argument with him, taking the Bible only for our text-book; and though he would have had just reason to complain if we had misrepresented his sentiments, he would have had none because we differed from him, and frankly stated the difference. We certainly did most strongly differ from what was our construction of the statement in his Charge, which, being given to the world, challenged public scrutiny; but if that was not the right construction we differ no longer. Our objection was to the principle of representing the spiritual efficiency, or even the ultimate secular stability, of the Church, as dependent upon its power of attracting drones, who love honey better than work. We wished to ground its prosperity upon the blessing of God attending the labours of his faithful ministers, and not upon the interested selfishness of secular men competing for secular prizes; and we stated, in the strongest possible terms, that we did not, and could not, believe that such a man as Archdeacon Hoare could or did really differ from us in these matters, though his statements required us, in the honest discharge of our duty, to offer the remarks which we did upon the subject. We might indeed have spared both ourselves and our highly-esteemed friend the pain of our observations, by taking for granted, that, having said the same thing so often on other occasions, we needed not to repeat it. But then, would it have been honest in us, as Reviewers, to have penned, this very month last year, the following strong language in relation to a sentiment in the valuable Charge of the Bishop of Exeter, with whom we might differ on various points of doctrine and other matters, and to have silently dropped the topic in noticing the Charge of one whom our pages have often alluded to with such marked and deserved eulogy that the omission might have been considered partial, and not conscientious. The following was our statement respecting the Bishop of Exeter's Charge; and it was under the idea that Archdeacon Hoare meant nearly the same thing that we reiterated our remarks. If the Archdeacon did not so mean, we humbly entreat his forgiveness for our gross, but not wilful, mistake. The Bishop had said:

"The eminent station, and ample means, assigned to a few, exalt the order generally,—thus rendering it attractive to those who would disdain to consign their sons to a profession in which nothing was seen but that humble mediocrity which must be the result of any thing like an equalization of the emoluments of the Clergy."

He adds:—"Let it not be objected, that this is an encouragement to worldly-mindedness in those, whose holy profession ought to place them above the reach of such considerations."

On which the Christian Observer remarked:

"His Lordship says, 'Let it not be objected;' but, notwithstanding this caveat, objected it will be, and ought to be; for though we do not think that the prospect of a reasonable secular provision for those who minister at the altar is a matter to be overlooked by a candidate for Holy Orders, who, as a Christian, is bound to provide things honest in the sight of all men, yet the attraction of large wealth and high

dignity is a golden wedge in the camp, which has much oftener proved a curse than a blessing. It has allured to the Church men whose inaptness for the office was an evil which no adventitious splendour which they brought to it could compensate for. In proof of this, let the Right Reverend Prelate inquire throughout his own diocese —what is now no personal topic, but a matter of history—whether the attraction which drew to Exeter the patrician name of a Pelham, was really a greater benefit than if 'mediocrity' of birth, with high professional virtues and attainments, had adorned the Western mitre. Or if his Lordship should consider such an inquiry indecorous in his own diocese, let him take Winchester, in his way to London, and learn what were the consequences of a Cabinet Minister, Lord North, finding that station 'attractive' to his unclerical and *incompetent* relative, to the exclusion of all the qualified divines in the diocese or kingdom. We know how distasteful is this topic; for those families, whether Whig or Tory, or of whatever political grade, who from their powerful connexions have been accustomed to look at the Church as a splendid provision for sons, brothers, and dependants, and who would 'disdain to consign' them to a profession in which they did not hope by interest, irrespective of merit, to see them advanced to posts of rank and affluence, would be ready to forgive the Church any crime rather than that of 'humble mediocrity.' It may be inefficient, corrupt, venal, or overrun with abuses; but if it offer 'attractive' lures, it will answer well enough; and men are very unwilling to remove the ladder by which they hope one day to climb to eminence, and leave the vulgar crowd at the bottom. We are are not, however, finding fault with the Church because some of her appointments are dignified or lucrative; for we honestly think they ought to be so, and we utterly abjure and detest the anti-social principle of levelling; but what we object to is the particular argument urged by his Lordship in their favour, that they attract to the Church—not men of high talent and professional ability, but—men whose parents would be too proud for their sons to be ministers of Christ in an Apostolical church without their enjoying, in addition to a respectable competency, some of the splendid prizes, which are objects of vulgar cupidity or ambition, rather than the means of spiritual utility."

We trust our readers will do Archdeacon Hoare the justice to mark specially his distinction between dividing the parochial clergy into higher and lower classes, which he justly reprobates, and saying that higher and lower emoluments attract higher and lower classes of society. We only wish that this distinction had appeared in the Charge itself, or its notes, in which case we should have gladly noticed it. We certainly did not infer this distinction from the Charge: for it appeared to us that if the "higher classes" are to be encouraged to go into the Church by expecting to find in it a provision adapted, not to their actual services, but to their artificial wants; while other young men, who are merely scholars, gentlemen, and Christians, are well off with benefices of "comparative poverty;" this is, in fact, virtually dividing the clergy into two castes; in addition to the just, authorized, and Scriptural distinction, of different sacred orders, and the diversities, which no right-minded or religious man will wish to invade, of civil station. If the son of a nobleman, or the most affluent commoner, is to feel that the Church holds out no more to him than to the son of a village rector, except as he may merit more by his services, we see not how he can be attracted to the Church by the inequalities of preferment, as his chance of a splendid "prize" must of necessity, from the number of candidates, be small—so small as not to be worth "competing for;" since, instead of wealthy pluralities, he might earn only "comparative poverty." On the other hand, if his civil rank or wealth is to be a passport to high ecclesiastical emoluments, irrespective of service, then are the clergy virtually divided, as we said, into two classes, by a distinction not ecclesiastically recognised; and Christ's kingdom is, after all, of this world. It may please God to overrule, and we feel grateful that He does often overrule, the evil deed of those who devote their sons to Holy Orders merely, as the Bishop of Exeter approvingly says, for the sake of the "eminent station and ample means" which render the Church "attractive" to them, though they would have "disdained to consign their sons to it" if they had not expected that their family or political influence, would have secured for them these splendid prizes;—we bless God, we say, that He can and does often overrule even the selfishness of the human heart; and that among the very best clergymen now living are many who were ushered into the Church under the circumstances stated by the Bishop of Exeter; but this does not justify the principle. How painful must it be to a Prelate to ordain a young man—against whom there may be no popular ground of rejection, and yet—who, it is clear, only enters the Church under the idea that he is one of a class who can command, and thinks he has a right to command, in it, "eminent station" and "ample means," without any ray of spiritual perception, any feeling of the awfulness of ministerial responsibility! But we need not recur to these common-places, in which if we did, Archdeacon Hoare would, we are sure, be our willing and powerful auxiliary.

We know not whether it is necessary for us to reprobate, for at least the fiftieth

time, "all modern schemes of notional equalization;" certainly not for our old readers; but as this first Number of another volume of our work, we have gratifying reason to know, will find its way into new hands, we must repeat, even to satiety, the disclaimer, lest the circumstance of our Archidiaconal Friend's having dropped that phrase should seem to imply that we had alluded to some such notion. We remarked in our very last publication (Appendix for 1834), in the review of the Bishop of London's admirable Charge, and we still believe, that a scheme of "equalization" "would be unjust, as a question of property, whether as regards patrons or tithe-payers; for though the system of purchasing church property is a gross abomination, yet, as the nation has legalized it, a patron would be defrauded, the value of whose advowson was taken away without due compensation: nor would it be fair to a parish, that the tithes which are collected in it for local benefit should be carried away to fertilize other places."

As public discussions, however amicable, always appear to take the shady instead of the sunny side, we request our readers, in conclusion, to pass over to the warmer and lighter region, by recurring to the humble meed of affectionate respect in our Appendix, and throughout our volumes, to the Ven. Archdeacon, whose piety and talents, and whose publications, and pastoral and archidiaconal labours, have often elicited our testimony of regard and esteem. On matters, however, of external church improvement, it is quite obvious that we differ; and neither party, we presume, is likely to convert the other. If, indeed, any thing could turn us from the ranks of honest Conservative Ecclesiastical Reformers, it would not be the arguments of those who defend pluralities, and other things which we consider evils, but the follies and falsehoods of some who oppose them, and edge their arguments by personal misrepresentations. If we are not mistaken, even Archdeacon Hoare himself has been assailed after this fashion in the newspapers, as a cumulatist, because, in addition to a parish, he holds a prebendal stall, and discharges the arduous duties of an Archdeacon. Now even we, who have been considered by some of our brethren as over-zealous Church Reformers, have for years, in all our papers on the subject, expressly contended that the union of these three posts of duty may be in many cases quite legitimate, and even desirable. To instance no further than our recent Appendix: in our remarks on the Bishop of London's Charge we said: "We should not be afraid to carry our principles at once into operation; but at the same time, to calm the nerves of the timid, we would allow a second benefice to be tenable with a first where the parishes were contiguous and the population very small, so as, in fact, to constitute one united pastoral cure; for it is not the mere name of a parochial boundary, but the ratio of population and contiguity, that ought to be considered. Neither upon principle would we ask whether the benefice is rich or scanty: we would apply our whole consideration to the single question of souls; allowing no parish above a specified population to be held with another, or a parish not adjoining the other, or two parishes of which the united population was too large for one clergyman's superintendence, assisted by a curate. Laws to enforce residence would scarcely be necessary under such a system, as non-residence would die away of itself, or might be met by a few simple clauses of enactment attached to the anti-plurality measure. We would allow one cathedral or sinecure office in the same diocese, but not otherwise, to be tenable with a benefice having cure of souls. *We would also allow a chancellor or archdeacon to hold a stall, both to aid his expenses, and to give him a voice in the chapter.* Beyond these regulations we scarcely know that any thing would be requisite to establish this branch of Church Reform upon sound principles."

We repeat these statements the rather, because under the new Cabinet the question of Church Amendment is likely to be renewed under favourable circumstances; and we think that the distinction between cures and sinecures, and also between lucrative and scanty church offices, is not fully understood by the public; so that many excellent men have laboured under most unfair popular reproach. A clergyman ought not altogether to give up the pastoral charge when he is made an archdeacon; and an archdeacon ought in many cases to have a voice in the cathedral which his office does not give him, so that a prebendal stall becomes desirable; as it may be also in order to defray the heavy expenses of the archidiaconate, which, though a post of great responsibility, is usually one of little emolument. In our plans of cathedral reform we urged that archdeacons should have a voice in the chapter; and their incomes, where requisite, be increased from the chapter revenues; and that an arrangement should be made for the local contiguity of the archdeacon's benefice, so as to bring all his engagements into compact working order. It is, however, the lot of many, who are now invidiously considered cumulatists, that they cumulate work rather than emolument; and the public is not wise or charitable enough to make due distinctions in such cases. It is, however, one comfort, and the best comfort of those who are unjustly reproached, that their judgment is with God. We have added these remarks lest any luckless reader should suppose, though there is nothing in what we have said to ground the supposition upon, and the supposition never entered our minds when we wrote, that our remarks were intended to wear a personal reference. To say nothing of the pure character

of such men as Archdeacon Hoare, who would not, for conscience sake, cumulate incompatible offices, the well-known pure and conscientious administration of the diocese in which he officiates would have precluded such a possibility.

One codicil more on the general question. Having abundantly disclaimed the idea of wishing to see the Church bribe, as it were, into her service any who had better be kept out of it; having repudiated the notion which Dissenters would fasten upon us, that we connect the stability of our Establishment with the arm of man and not of God; we may, without danger of misconception, express our most earnest wish that it had not less, but far more, of the aristocracy and wealth of the country in the ranks of its priesthood, provided the candidates were attracted by higher motives than sordid pelf, luxurious ease, or secular dignity. It is in our view a fact much to be lamented, that, instead of men of high title and large resources being among the foremost to devote themselves to the service of the sanctuary, and feeling honoured in bringing their gift to the altar, the priesthood is too often considered an office fit only for younger brothers and pennyless claimants; so much so, that the Quarterly Review, in its pettish Baviad upon the Memoir of Hannah More, undertakes to pronounce that Mr. Roberts writes falsehoods; because it is incredible, says the Reviewer, that an heir to 8000*l.* a year was ever "originally designed for the Church." And why *not*? Why should not wealth, as well as mediocrity, glorify God? Why should only the indigent offsets of high and affluent families be expected to become aspirants for Holy Orders—and this not for conscience sake, but for "a morsel of bread;" or rather for the high-class prizes which their influential relatives make sure of obtaining for them? There is altogether a fault in this matter. It is sacrilege for young men, whatever be their station, to be thus thrust into the Church to plunder it. If the Quarterly Reviewer mean to intimate that no person undertakes the sacred office but for what he can get of secular returns, he libels the Church and calumniates the clergy; for even the present day can boast of, or rather should be grateful for, the most splendid honorary devotion of time, and mind, and wealth, and rank, and talent, to the glory of God. Nevertheless, we dare not deny that the Quarterly Reviewer had too much foundation for his statement. The support given by many of our patrician families to the Church is not in order to aid it, but to batten upon it. The Church is not upheld as it ought to be, with self-denying, disinterested exertion, by the wealth and aristocracy of the land. We may say the same of all our religious offices and institutions, from that of a missionary to that of a gratuitous teacher in a Sunday-school. Who in our parishes ought to be the most zealous instructors of poor children and adults on the Lord's-day? Ought not those whose wealth exempts them from care and toil; whose education and gentle condition eminently qualify them for the grateful office, and render every act of kindness doubly attractive; and who, having six days at their command, with little to do in a weary world but, like Leviathan, to take their pastime therein, may be supposed to be fresh for a little self-denying exertion in the cause of God and man on the seventh? But is it, generally speaking (for we rejoice to repeat that there are honourable exceptions), the men, to say nothing of the women, of the best condition in our parishes, who are our Sunday-school instructors? Is it not in general persons in far humbler stations of life?—persons who do not figure in the lists of honorary patrons and vice-presidents; but who out of their comparative poverty cast their mite into the hallowed treasury; and, what is yet a greater sacrifice, after the exhausting business and fatigues of an anxious week, deprive themselves of a Sabbath's indulgence that they may minister to the spiritual necessities of others?

Far, therefore, from wishing to plebeianize the Church, or any of our institutions, we wish, in every sense, to ennoble them. We covet far more of rank, and wealth, and dignity—only upon right principles; because we believe that power and influence are talents to be accounted for, and may be rendered subservient to the glory of God; and that even kings ought to be "nursing fathers" and queens "nursing mothers" to the church of Christ. We repudiate the notion, that the humblest duties—none are humble—of the pastoral charge, are beneath high intellect or exalted rank. We reprobate the idea, so current in refined society, that the Church keeps convenient prizes for dolts or paupers, who would get blanks everywhere else. We heartily wish that the Church were placed more upon what men of the world would call honour—*we* should say, upon Scriptural principle—from the highest to the lowest grade of those who enter its walls. We have spoken freely of the one class; of those who are tempted merely by family advowsons or political influence; but just as prejudicial is the temptation held out by many of our grammar-school endowments and college exhibitions, which, though excellent in theory and when well administered, are too often allowed in practice to become baits to allure into the Church young men who bring to it neither spiritual qualification nor temporal condition. Of two very evil things we affect not casuistry sufficient to decide which is the best or the worst. What we wish, whether as regards the higher or the middle classes of society (the question, from its nature, does not reach the lower), is, to see the whole matter

placed in public estimation upon a religious basis. The Venerable Archdeacon's argument, that small endowments are as liable to be abused as large ones, only by a different class of persons, is perfectly true. "Yes," says the Dissenter, "it is; therefore get rid of all." But the right answer would have been, that endowments should be as far as possible sufficient, yet reasonable; not all on a level, but fairly and wisely graduated; proportioned to the service, not to the extra-professional expectations of the candidates; and every precaution should be used to prevent the obliquity of the human heart abusing them. Beyond this we cannot go; but at this we should aim. It is the evil of our present anomalous state of ecclesiastical property and patronage that this consummation cannot be speedily attained without such a violation of justice as ought not to be thought of; but it does not follow that the evil is to be held forth as an actual blessing, or that the friends of the Church should abstractedly prefer the present extreme disproportion between unnecessary wealth and biting penury among its ministers, in order to accommodate all classes of aspirants.

ON THE TYPOGRAPHICAL ARRANGEMENTS OF THE CHRISTIAN OBSERVER.

To the Editor of the Christian Observer.

SIR,—I have been a constant reader for many years of the Christian Observer, but lately I have found interruption in reading the contents from the want of a wider margin. You will, I am persuaded, see the propriety of the remark, and that I shall perceive the complaint removed in the future Numbers of that valuable publication which I may be permitted to read *at the advanced age of ninety-six.*

I am, Mr. Editor, yours very respectfully,

T. C.

*** The writer of the above has enclosed his name and address. We should heartily rejoice to accommodate a venerable reader, who honours our pages with his attention at the age of *ninety-six years;* and it would be to us a great saving of labour and expense to do so; for employing types a trifle larger, with fewer lines and wider margin, would diminish the quantity of matter in a page at least one-half; which would proportionably reduce, as well the literary labour and expense, as the very heavy charge of printing (for compositors are paid according to the quantity of matter, and not for leaving handsome blank margins). But then *our subscribers would have but one-half of the matter for their money;* and we must also disappoint a still larger number than even now we are obliged to do, of our numerous and able correspondents, who have of late so greatly increased that we can scarcely insert one-half their papers, especially of the long ones—and yet justice cannot always be done to an important subject in a short one;—and it would not satisfy the best class of our readers to convert our pages into a newspaper. We could, without the slightest trouble, and with much saving of time, fill a quarter or half of each number with slips cut off the London and provincial journals, containing long lists of Ordinations, Degrees, Clerical Preferments,

Meetings of Societies, Petitions, Speeches, and Addresses; the movements of Dissenting Bodies; Political and Ecclesiastical Meetings, with the names of the movers and seconders; but most of our readers will always have seen sufficient of these matters in the newspapers; and will demand from us topics less fleeting, and articles compiled less mechanically.

We are sorry to incur blame for being over-honest and liberal, and that it should turn to our disparagement that we give our subscribers too much for their money. Many persons, when they see a small type and crowded page, are apt to think they are stingily dealt with; but if they had to defray the Printer's bill, they would find that theirs was the gain, and that the extra expense fell on others.

☞ *Please, Mr. Compositor, to print the above in a larger type, with wider margin, &c. so as to occupy about double the usual space, to accommodate the venerable remonstrant.*

LAST DAYS OF DR. JOHNSON— THE QUARTERLY REVIEW AND HANNAH MORE.

To the Editor of the Christian Observer.

In your number for January, 1832, I communicated what there is *still* sufficient reason to consider to be an authentic statement of the last days of Dr. Johnson; and you will judge of my surprise, and gratification, when a similar record was found among the papers of Hannah More. Allow me to recommend its insertion in the Christian Observer, that such readers as are interested in the subject may collate the two reports, and decide upon their substantial identity.

Mr. Roberts, in his life of Hannah More, introduces the paper by the following note from that lady.

"Dec. 1784.—Poor dear Johnson! he is past all hope. The dropsy has brought him to the point of death: his legs are scarified, but nothing will do. I have, however, the comfort to hear that his dread of dying is in a great measure subdued, and now he says 'the bitterness of death is past.' He sent, the other day, for Sir Joshua (Reynolds), and, after much serious conversation, told him, he had three favours to beg of him; and he hoped he would not refuse a dying friend, be they what they would. Sir Joshua promised. The first was, that he would never paint on a Sunday; the second, that he would forgive him thirty pounds that he had lent him, as he wanted to leave them to a distressed family; the third was, that he would read the Bible whenever he had an opportunity, and that he would never omit it on a Sunday. There was no difficulty but upon the first point; but at length, Sir Joshua promised to gratify him in all. How delighted should I be to hear the dying discourses of this great and good man, especially now that faith has subdued his fears. I wish I could see him."

Then follows the paper alluded to. It is a letter to which no name is appended, being perhaps only a transcript, but bearing ample internal evidence of the truth of its statements. It is as follows:

"My dear friend,—I ought to apologize for delaying so long to gratify your wishes, and fulfil my promise, by committing to paper a conversation which I had with the late Rev. Mr. Storry, of Colchester, respecting Dr. Johnson. I will now however proceed at once to record, to the best of my recollection, the substance of our discourse.

"We were riding together near Colchester, when I asked Mr. Storry whether he had ever heard that Dr. Johnson had expressed great dissatisfaction with himself, on

the approach of death; and that in reply to friends who, in order to comfort him, spoke of his writings in defence of virtue and religion, he had said, 'admitting all you urge to be true, how can I tell when I have done enough.' Mr. S. assured me that what I have just mentioned was perfectly correct, and then added the following interesting particulars.

"Dr. Johnson, said he, did feel as you described, and was not to be comforted by the ordinary topics of consolation which were addressed to him. In consequence, he desired to see a clergyman, and particularly described the views and character of the person whom he wished to consult. After some consideration, a Mr. Winstanley was named, and the Doctor requested Sir John Hawkins to write a note in his name, requesting Mr. W.'s attendance as a minister.

"Mr. W., who was in a very weak state of health, was quite overpowered on receiving the note, and felt appalled by the very thought of encountering the talents and learning of Dr. Johnson. In his embarrassment, he went to his friend Colonel Pownall, and told him what had happened, asking, at the same time, for his advice how to act. The Colonel, who was a pious man, urged him immediately to follow what appeared to be a remarkable leading of Providence, and for the time argued his friend out of his nervous apprehension; but after he had left Colonel Pownall, Mr. W.'s fears returned in so great a degree, as to prevail upon him to abandon the thought of a personal interview with the Doctor. He determined, in consequence, to write him a letter: that letter I think Mr. Storry said he had seen, at least a copy of it, and part of it he repeated to me, as follows:

"'Sir,—I beg to acknowledge the honour of your note, and am very sorry that the state of my health prevents my compliance with your request; but my nerves are so shattered, that I feel as if I should be quite confounded by your presence, and, instead of promoting, should only injure the cause in which you desire my aid. Permit me, therefore, to write what I should wish to say, were I present. I can easily conceive what would be the subjects of your inquiry. I can conceive that the views of yourself have changed with your condition; and that on the near approach of death, what you once considered mere peccadilloes have risen into mountains of guilt, while your best actions have dwindled into nothing. On whichever side you look, you see only positive transgressions, or defective obedience; and hence, in self-despair, are eagerly inquiring, 'What shall I do to be saved?' I say to you, in the language of the Baptist, 'Behold the Lamb of God,'' &c. &c.——When Sir John Hawkins came to this part of Mr. W.'s letter, the Doctor interrupted him, anxiously asking, '*Does he say so?* Read it again, Sir John.' Sir John complied: upon which the Doctor said, 'I must see that man, write again to him!' A second note was accordingly sent; but even this repeated solicitation could not prevail over Mr. Winstanley's fears. He was led, however, by it, to write again to the Doctor, renewing and enlarging upon the subject of his first letter; and these communications, together with the conversation of the late Mr. Latrobe, who was a particular friend of Dr. Johnson, appeared to have been blessed by God, in bringing this great man to the renunciation of self, and a simple reliance on Jesus as his Saviour; thus also communicating to him that peace which he had found the world could not give, and which, when the world was fading from his view, was to fill the void, and dissipate the gloom even of the valley of the shadow of death.

"I cannot conclude without remarking what honour God has hereby put upon the doctrine of faith in a crucified Saviour. The man whose intellectual powers had awed all around him, was in his turn made to tremble, when the period arrived at which all knowledge is useless, and vanishes away, except the knowledge of the true God, and of Jesus Christ, whom he has sent. Effectually to attain this knowledge, this giant in literature must become a little child. The man looked up to as a prodigy of wisdom, must become a fool, that he might be wise. What a comment is this upon that word, 'The loftiness of man shall be bowed down, and the haughtiness of men shall be laid low, and the Lord alone shall be exalted in that day!'"

Another anecdote from Mr. Roberts's Memoir, relating to the last hours and thoughts of this great man, is highly interesting.

"Mr. Pepys wrote me a very kind letter on the death of Johnson, thinking I should be impatient to hear something relating to his last hours. Dr. Brocklesby, his physician, was with him; he said to him, a little before he died, 'Doctor, you are a worthy man, and my friend, but I am afraid you are not a Christian! What can I do better for you, than offer up in your presence a prayer to the great God, that you may become a Christian in my sense of the word!' Instantly he fell on his knees, and put up a fervent prayer; when he got up, he caught hold of his hand with great earnestness, and cried, 'Doctor, you do not say Amen.' The Doctor looked foolishly, but after a pause, cried 'Amen!' Johnson said, 'My dear doctor, believe a dying man: there is no salvation but in the sacrifice of the Lamb of God: go home, write down my prayer, and every word I have said, and bring it me to-morrow.' Brocklesby did so.

"A friend desired Dr. Johnson would make his will; and as Hume in his last moments had made an impious declaration of his opinions, he thought it would tend to counteract the poison, if Johnson would make a public confession of his faith in his will. He said he would; seized the pen with great earnestness, and asked what was the usual form of beginning a will. His friend told him. After the usual forms he wrote, 'I offer up my soul to the great and merciful God: I offer it full of pollution, but in full assurance that it will be cleansed in the blood of my Redeemer.' And for some time he wrote on with the same vigour and spirit as if he had been in perfect health. When he expressed some of his former dread of dying, Sir John said, 'If you, Doctor, have these fears, what is to become of me and others?' 'Oh! Sir,' said he, 'I have written piously, *it is true*; but I have lived too much like other men.' It was a consolation to him, however, in his last hours, that he had never written in derogation of religion or virtue. He talked of his death and funeral, at times, with great composure. On the Monday morning he fell into a sound sleep, and continued in that state for twelve hours, and then died without a groan.

"No action of his life became him, like the leaving it. His death makes a kind of era in literature; piety and goodness will not easily find a more able defender; it is delightful to see him set, as it were, his dying seal to the profession of his life, and to the truth of Christianity.

"I now recollect, with melancholy pleasure, two little anecdotes of this departed genius, indicating a zeal for religion which one cannot but admire, however characteristically rough. When the Abbé Raynal was introduced to him, upon the Abbé's advancing to take his hand, Dr. J. drew back, and put his hands behind him, and afterwards replied to the expostulation of a friend, 'Sir, I will not shake hands with an infidel.' At another time, I remember asking him, if he did not think the Dean of Derry a very agreeable man: to which he made no answer; and on my repeating my question, 'Child,' said he, 'I will not speak any thing in favour of a Sabbath-breaker, to please you, nor any one else.'"

It was my intention, Mr. Editor, previously to the appearance of the Quarterly Review for last November, which contains an article on Mr. Roberts's work, to have forwarded to you the above extracts, merely as a sequel to my former details on the topics before us; and I had little to add, beyond an expression of the satisfaction derived from a confirmatory account of Dr. Johnson's dying hours; as the previous narration, through the medium of the Christian Observer, had afforded so much pleasure to religious readers.

With regard to the general character, moral and literary, of the Quarterly Reviewer's criticism upon Mr. Roberts's performance, it is, I feel assured, the opinion of every competent judge, that, as the effort of a writer professing to direct and model the public taste, it is below the usual standard of the periodical publication in which it was suffered to appear; and that as a specimen of religious doctrine and feeling it must be consigned to a yet inferior station. This, however, is speaking very mildly, if not unfaithfully, on such a breach of the law of charity—using that abused term in its genuine sense, and not as interpreted by the selfishness of the world. I shall, however, confine my observations to the reviewer's flippant remarks upon the above-quoted statement respecting the last days of Dr. Johnson. His object—if we are to measure his interior mind by the sentiments and emotions he so unequivocally expresses—is to scatter entire derision and discredit, not barely upon the authenticity of the statement itself, but upon the principles combined with its details, and the individuals from whom Dr. Johnson is recorded to have received his purest consolation. The following are the representations of the Quarterly Review, to which I take the liberty of adding a few notes.

"In may 1783, the year before Johnson died, Mrs. More, again domesticated with Mrs. Garrick, thus writes to her sister Sarah:—

"'Saturday we had a dinner at home, Mrs. Carter, Miss Hamilton, the Kennicotts, and Dr. Johnson. Poor Johnson exerted himself exceedingly; but he was very ill, and looked so dreadfully that it quite grieved me. He is more mild and complacent than he used to be. His sickness seems to have softened his mind, without having at all weakened it. I was struck with the mild radiance of this setting sun.'

"Mrs. More never saw him again; nor, though her subsequent correspondence contains many affectionate and respectful allusions to his character, does it afford

Mr. Roberts any handle for connecting with her name—by dove-tailing into this book —'an *anonymous* paper found in her desk,' in which *somebody* tells a long and circumstantial story of the Doctor's being *converted* to a full belief in, and reliance on, the propitiation of our Saviour, by the oral admonitions of Mr. Latrobe, and the letters of a *young clergyman* of the name of Winstanley*, who had been, through Sir John Hawkins, introduced to Johnson as of 'views and character' particularly suited to serve him in his then condition (vol. i. p. 376.) We cannot think it our duty to quote at length this wholly unauthenticated record of what the biographer modestly styles 'very interesting particulars, not generally known,' about the death-bed of Dr. Johnson†. We do not doubt that Mr. Roberts meant well when he introduced the paper into his work; but we must be allowed to say, that in so doing he has exhibited a remarkable, and what ought to be a memorable, example of the indiscretion in which authors of his class are apt to indulge, when they see or fancy the slightest opportunity of insinuating any thing to the disparagement of the rational and immense majority of the religious public in this country,—their faith and their practice‡. The particulars of Dr. Johnson's last illness are perfectly well known to all the world, except Mr. Roberts, and those whose reading is, like his, confined to the library of a sect. We have a minute account of it, day by day and hour by hour, from the pens of the friends who watched, with affectionate reverence, over the closing scene of this great and good man. We have the full narrative of Sir John Hawkins, and the diary of one of the two well known and eminently respectable clergymen of the Church who attended him daily. We have the diary of Mr. Windham, and that of Mr. Windham's servant; and whatever his physician Dr. Brocklesby had to tell, he also has freely told. Now all Mr. Latrobe's part in the affair was, that he called at Dr. Johnson's

* Of the venerable Mr. Latrobe I say nothing. "His name alone shall be his monument." But with regard to Mr. Winstanley much might be said, if for no other cause yet for this, that he was the favourite minister of Crabbe, one of the critic's own oracles. Of this person the Rev. Mr. Crabbe writes, in his memoir of his father the poet: "The Rev. Thomas Winstanley, of Trinity College, Cambridge, A.M. was appointed rector of St. Dunstan's in the East, in January 1771. This eminently respectable clergyman died in February 1789." Mr. Crabbe himself writes:—"I give you, my dear Mrs. Elmy, a short abstract of a sermon, preached this morning by my favourite clergyman, at St. Dunstan's. There is nothing particular in it; but had you heard the good man, reverend in appearance, and with a hollow, slow voice, deliver it—a man who seems as if already half way to heaven—you would have joined with me in wondering people call it dull and disagreeable to hear such discourses." After an analysis of the sermon, on '*Many are called, but few chosen,*' Crabbe adds, "The foregoing, as near as I remember, was the substance of the good Doctor's discourse. I have doubtless not done him justice in the expressions: those it was impossible for me to retain; but I have preserved, in a great measure, the manner, pathos, and argument." (Life of Crabbe, pp. 69—73.)—The reader will now determine on what evidence Mr. Winstanley is designated by the Reviewer merely as *a young clergyman;* and for what reasons the ministrations of this adviser were inferior to those of Mr. Hoole and Mr. Strahan. It had surely been well, if Mr. Crabbe had listened, through his long life, to the remembered admonitions once heard at St. Dunstan's. We might, indeed, have lost some splendid exhibitions of genius; and their author might not, in his latter years, have shone as a brilliant at Holland House, and a Clerical Sabbath-breaker; but he would have escaped the contagion of a world, where none can be safely familiarized.

† The Quarterly Reviewer acted more sagaciously than ingenuously in suppressing the document on which he remarks; for he well knew that if he had inserted it there is not one of his readers who would not have been lost in astonishment at his recklessness of assertion, in affecting to believe the paper to be a forgery—"a pious fraud." Its internal evidence is indisputable. The man who, after perusing that "interesting" letter, really believes it to have been a forgery, must have a heart that shews him the wickedness of the wicked beyond that of ordinary men. It is not to be credited that the Reviewer did himself so believe: why he chose to make the assertion might be a problem worth considering, if the obliquities of the human mind required a new and dark illustration.

‡ *This* is an example, alas! neither remarkable nor memorable, of the confessions of men who refer us to what is done by the dominant party—by the many—in religion, of all ages and countries. Mr. Roberts had too much compassion for the errors and miseries of mankind, to utter his own views of truth, except with a hope to guide and assist his fellow-wanderers in their pilgrimage to eternity. It is insinuated, as though he were on the watch to catch the majority tripping, in order to raise the credit of his own party. As to what follows, about his reading being confined to the library of a sect, this idle assertion will recoil upon the person who made it; and induce the natural inquiry, To what library has *his* reading been limited? for not to know Mr. Roberts, is to argue himself unknown.

three days before his death, but did not see the Doctor. (See 'Croker's Boswell,' vol. v. p. 322.) Mr. Croker's annihilation * of the Christian Observer's edition of the romance about Mr. Latrobe, is complete and perfect; and as to the story of Mr. Winstanley, it is enough to say that no such person is named, either by Sir John Hawkins, or in any other of the accounts of Johnson's Life hitherto published. The whole of this circumstantial narrative is, therefore, a dream, a blunder, or more probably a bungling peace of quackery—a 'pious fraud †.' In any view, this attempt to persuade us that Dr. Johnson's mind was not made up as to the great fundamental doctrine of the Christian religion, until it was enforced on him *in extremis* by sectarian or Methodistical zeal, cannot redound to the credit of Mr. Roberts's understanding. If he had condescended to peruse the Doctor's own 'Prayers and Meditations,' he would have found him to have been, as far back as his religious feelings can be traced, fully convinced of the Propitiatory Sacrifice. In the prayer on his birthday in 1738, transcribed by himself thirty years afterwards, he expressly states his hope of salvation to be 'through the satisfaction of Jesus Christ.' And in this faith, as he had lived so, undoubtedly he died. Almost his last words to Dr. Brocklesby were to recommend Dr. Clarke's sermons, 'because they are the fullest on the Atonement ‡.'

"There is, we repeat, not the shadow of reason for believing that Mrs. More attached any importance to the contents of the anonymous sheet in question. Had she placed credence in the document, she would, no doubt §, have taken some opportunity of publishing it, in the course of her own constant intercourse with the booksellers. But enough of Dr. Johnson."

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* Mr. Croker's annihilation was annihilated in the Christian Observer for May 1832, by the Rev. John Antes Latrobe. The strength of Mr. Latrobe's statement shall not be diluted by any superfluous comment. The readers of the Christian Observer may easily refer to it.

† Now it so happens, that the correspondent who originally enabled me to forward to the pages of the Christian Observer the information thus rudely rejected and trodden under foot by the Quarterly Reviewer as a deliberate falsehood, stated to me, in a private letter dated March 28, 1832, that the clergyman who furnished the transcript of the document in question, said, at the time, that only five copies had ever been distributed. What could have occasioned this paucity of copies, on a subject so deeply important to the Christian world, does not appear; but I suppose that any person, however superficially acquainted with literary history, could produce examples of manuscripts unexpectedly brought to light; and such as, on their first appearance, excited much surprise, as to the fact of their long concealment. These things are among the curiosities of literature; and might only have amused the reviewer, had not the present instance interfered with his theory of religious sentiments. The Memoir of Cowper from his own pen furnishes a case in point. I saw it myself in manuscript, in the autograph of the Rev. John Newton, many years before it crept into the press by some unauthorized means; and it was, I believe, the only copy then in existence. One supposition may be added—Mr. Winstanley perhaps requested that *his* papers also might be considered as *private*. Nervous and secluded men are very apt to keep their writings, as well as themselves, under lock and key.

‡ Mr. Roberts's anxiety was, not to save Johnson from the imputation of heterodoxy, but from barren and fruitless belief—to illustrate the difference between opinion and conviction;—and the design of the statement respecting Mr. Winstanley's letters is obviously to shew, that, where Dr. Johnson once barely theorized, he ultimately believed with the heart. *Many* assent to the doctrine; *few* embrace it. The Quarterly Reviewers affect to disbelieve that Dr. Johnson would have recourse to "Methodistical" people, when he had such divines as Dr. Strachan and the Translator of Tasso at hand; but they are either very ignorant in not knowing, or very dishonest in keeping back, the well-authenticated facts which prove that Dr. Johnson had too sensitive a conscience not to be willing to learn the way to heaven of any man who had diligently studied the map that points it out. Masses of proof are within reach; but I just copy two or three lines from the Quarterly Reviewer's own authority, Sir John Hawkins; who, speaking of Dr. Johnson not long before his death, says: "To allay the scruples and terrors which haunted him in his vacant hours, he betook himself to the reading of books of practical divinity, and among the rest the writings of Baxter, and others of the old Puritan and Non-conforming school." "It was a circumstance to be wondered at, that a High-churchman, as Johnson ever professed himself to be, should be driven to seek for spiritual comfort in the writings of sectarians." Sir John Hawkins wondered at it. The Quarterly Reviewer would have said that he did not believe it; it was the romance of some Christian Observer; in short, "a bungling piece of quackery," "a pious fraud."

§ "*No doubt*," is easily said on all subjects, and by all parties; but how many scores of interesting memoranda are there, in the Memoir of Hannah More, which the Quarterly Reviewer might wonder had never before found their way to press.

I had the privilege, Mr. Editor—little, I fear, improved!—of becoming acquainted with Mrs. Hannah More in the winter of 1800, when she was in the zenith of her glory. Her popularity among the reading and political public was all which Mr. Roberts has described; and all which her own letters unconsciously indicate. Prelates and statesmen were among her visitors; and her house in Pulteney Street, Bath, was the centre of intellectual and religious society; to say nothing of the fashionables who occasionally basked and fluttered within her sphere. But the period in question was a kind of crisis in her spiritual life. The correspondence in Mr. Roberts's Memoir in some degree discloses this fact; and her private communications with confidential friends discovered a certain apprehension on her own part that she was, even then, too much a favourite with the world to be its faithful and consistent reprover. The crisis was approaching. A clergyman, at that time resident in Bath, possessing very considerable influence with what was then called the High-church party, wrote a pamphlet against some positions in Mrs. More's Strictures on Female Education. This attack she emphatically said to myself, as being personally acquainted with its writer, she looked upon as the leading or exciting cause of the cruel hostilities connected with what was too importantly designated the Blagdon Controversy—a controversy in which she herself never sullied her pen. In a little time she was reminded by this incident, of what her great friend says of Cardinal Wolsey, in the "Vanity of Human Wishes"—

> "At length the Sovereign frowns—the train of state
> Mark the keen glance, and watch the sign to hate!"

Without any disparagement of the clerical sovereign's intention, or of the execution of it, I am speaking exclusively of its *effect*; and this undeniably was, to furnish an *imprimatur* to a host of opponents, who, under the standard of a subaltern, in the person of the Curate of Blagdon, quickly attempted, both in periodicals and in detached pamphlets, to sink, burn, and destroy the literary, and even the personal, character of Hannah More. The fact was, that her religious system had become too pure and self-denying for the once-applauding world. Its advocate, in previous works, had either conciliated the public by the loyalty of her politics, and by an uncompromising adhesion to the Established Church; thus winning upon them, so far as to make them endure the Christianity combined with these more popular sources of attraction; or, her descriptions of faith and duty had been less minute and pungent than such as now awakened the suspicion and irritated the self-love of her admirers; especially of those among them who were flatterers by proxy. Then arose numbers who "watched the sign to hate;" and, in some quarters, had become impatient for the erection of a signal. At this distant hour I have a vivid recollection of the contempt, derision, and insult, accumulated upon a woman who, up to this crisis, either commanded universal veneration, or had kept silent the many, who ventured not to raise a clamour for want of a leader. It furnished, to the observant Christians around, another proof of the impossibility of conciliating the nominalists of any age, if they are addressed on the genuine principles of the Gospel; and I remember an excellent clergyman's remarks on the occasion:—"We now also see, that every attempt to gain and secure the world's favour is utterly vain, *if* you not only support real religion, but act upon your own doctrine. Look at Hannah More—at her genius, popularity, influence, abjuration of cant and bad taste, and her innocence of every thing which can properly disgust mankind; the friend of Garrick, Johnson, Reynolds, Porteus, Lowth, Burke, and of all their envied circles—but she is gone!" Gone she certainly was, in my friend's sense; and I remember her own personal confession, that the valley of humiliation

had become a needful part of her pilgrimage. There was, however, written—not by herself—upon the gates of her temporary sepulchre, RESURGAM!

The first time I visited Barley Wood, Mrs. Hannah More shewed our party the different objects discernible from her grounds, stretching over a grand panoramic scene, extended from the Bristol Channel to the Mendip Hills. Pausing at the *last* designated feature in the prospect, our conductress said, "And *there*, sir—to shew that I am not to set up my rest here—is *Blagdon!*" It was an instructive incident; and we have all our Blagdons in such a world as this, either already, or soon it may be, to be discovered. But time, and better causes than time, gradually removed the dark tints from this portion of the landscape. Blagdon was indeed never planted out from Hannah More's spiritual eye—but no one besides saw it; or if it came within a sister's or an ardent friend's field of vision, it appeared by no means as a reproach, but rather as a not-unwelcome remembrance of what was eventually the cause of good, to one more beloved and venerated than ever. "Them that honour me I will honour!" But had the world known, as intimately as I knew, the personal character and the degraded habits of some among those who were permitted, for a moment, to sink, in some quarters, a mighty name into the very dust and feculence of disgrace, it would have discerned a striking illustration of the mysterious, and yet the intelligible, ways of God to his servants, in his suffering *such* a name to be *so* polluted!

The conversation of Hannah More, as *you*, Mr. Editor, who knew her well, and were for some years, I believe, one of her clerical neighbours and her frequent guest, must well remember, was animated, discursive, and edifying; and if it occasionally bordered on display, such a circumstance was but a relic of the conversational exhibitions of rivalry in the Johnsonian circle, in which she had sustained a full share, and at a period of life when the mind generally acquires its colour and permanent character. She was much addicted to antithesis. I remember standing in the current of a window on a very sultry day, when she exclaimed, "Ah! that's too pleasant to be safe!"—a remark not indeed worth repeating, except as she meant it, in her lively manner of allusion, as an excellent maxim for innumerable occasions of life; surrounded as we are by temptations, indulgence, and especially by those of unsuspected and invisible evil. *Perimus licitis!* One thing struck me in her table-talk—*she* seldom indulged in a temptation common to most persons, namely, by referring to her very extensive acquaintance with the noble and the literary world; and I had no suspicion, before the appearance of her Correspondence and Life, of the extraordinary influence of her name in the days of Boswell and his associates*.

* As our correspondent refers to the personal recollections of the Editor of the Christian Observer, the latter must hold a friendly parley with two of the above statements. For, first, he does not think that Mrs. H. More's conversation (he is speaking of the last five-and-twenty years of her life) could be fairly said "to border on display;" for it was always simple, though rich in literary allusion and anecdote, and full of point and epigram. You could never say she was trying to talk fine. A young lady, who seemed to expect much Blue-stockingism at Barley Wood, once complained to the writer of these lines that Mrs. More had talked to her of nothing but Sunday Schools and tracts for the poor, except once *to admire her shawl.* The writer was once reading with her for several evenings, while on a visit at Barley Wood, some of her publications which she was revising for press; but she would soon say: "Enough of Hannah More; let us now have an hour of Howe or Leighton before prayers." She often expressed a dislike to stilted conversation, mentioning the anecdote of the French wit, who begged his friend to go with him and talk bad grammar, by way of recreation, after coming from one of the old-fashioned literary display parties.

One day, when a visiter seemed to expect some grand display, Mrs. More turned round playfully to the writer of this note, and smiling said, "I like fun, Mr.——; do not

That Hannah More was a reader, admirer, and correspondent of the Christian Observer, is no novel intelligence to its editor; but he may not

you?" This word was, however, singularly inappropriate; for her conversation was never mirthful or jocose; its characteristic, next to its moral and religious bearing, was literary vivacity: it was full of wit, but too refined for humour: the mind laughed, not the muscles; the countenance sparkled, but it was with an etherial flame: every thing was oxygen gas and intellectual champagne; and the eye, which her sisters called "diamond," and which the painters complained they could not put upon canvas, often gave signal by its coruscation, as the same sort of eye did in her friend Mr. Wilberforce, that something was forthcoming which in a less amiable and religiously disciplined mind might have been very pretty satire, but which glanced off innoxiously in the shape of epigrammatic playfulness. She certainly was no admirer of dulness. "I agree," said she, "with Voltaire, where he says, 'I can away with writers of any calibre, except the wearisome ones;'" or, as she allowed the maxim to be punningly translated to her, "any *calibre* except *a great bore*." Yet she had well studied what most persons would consider heavy authors; Rapin, for instance, whom she commends, is not a light one; and she strongly urges, in all her works, the solid before the shining, especially in the matters of books of education. In divinity, most of all, her favourites were not superficial authors; no, nor even authors whose piety the world will half-forgive for the sake of their genius. "What are you reading just now?" said she one day to the writer of this note. "Jeremy Taylor." "Yes, one reads him as the Shakspeare of the Church; but I meant for the heart?" And then she eulogized some of the Puritan and Calvinistic writers, adding, "I do not agree with their system, but I like the lean off their fat meat."

But with all her abhorrence of prosing, she never said lively things for the sole sake of their liveliness. Her conversation was always instructive, and remarkably characterized by sobriety and good sense. Her advice-giving was singularly judicious. "What do you do, Mrs. More, when young ladies come to you with their difficulties? Suppose, for instance, they have been brought up in a practically irreligious, though perhaps decorous, circle; but, by the blessing of God, religion has touched their hearts; their affections are set upon things above, and not upon things upon the earth; they feel the importance of the soul and of eternity; but their friends and connexions, perhaps their own parents, oppose their conscientious feelings. The Bible tells them to come out from the world, and they wish to do so; but their friends wish them to live in it; and hence arise what appear to them conflicting obligations; they know not how to reconcile their duty to God with their duty to their parents; and they find much distress of mind, in being expected to join in gay parties, to attend various public amusements, and Sunday dinners, Sunday drives, and so forth." "It is a very affecting case," she would say; "but I always tell them to be very meek, very dutiful, very amiable, very patient; to pray much, and never to give unnecessary cause of offence; and that God will in time make their path clear before them."

With regard to our correspondent's second statement, that she did not allude much to her former literary and noble friends, the Editor thinks him again a little wrong; for though there was not any ostentation in her allusions, the chief names which occur in Mr. Roberts's narrative were as household words at Barley Wood; and the whole place was redolent of Burke, Garrick, Johnson, Lord Orford, and other remarkable men of her early days. Burke owed a fair share of his electioneering success at Bristol to the excellent canvassing of the Miss Mores; and often have we heard (though generally from meek-eyed "Patty," Mr. Wilberforce's prime friend; or from "Sally," the writer of "The Two Soldiers," and other of the Cheap Repository Tracts, who Garrick said had the greatest powers of humour of any woman he had ever met with) of the electioneering ribands and feastings; and above all, of "the splendid speech"—splendid even now—and which will never be forgotten while the name either of Howard or of Burke is remembered.

But we must stop; for our correspondent has opened a sluice which will deluge some pages, if we shut it not abruptly. But Barley Wood and its bright days have faded. "You always look," said Hannah More to the writer of these casual reminiscences, "at these grounds with pleasure:"—she was walking round her elegant little domain, pointing out its beauties, admiring its shrubs and flowers, or moralizing on the urn of Locke or Porteus, the hut of poor Evander, or the distant hills and ocean;—it was some twenty years ago, and Mrs. "Betty," Mrs. "Sally," and Mrs. "Patty"—it was an offence to speak of them less colloquially—were living:—"You always look at these grounds with pleasure; I look at them with pain, *for I expect to be left alone in them.*" And alone she was left; but not long, for the perfidy of servants drove her from them; she was expelled from her earthly paradise, "but," said she, "not by angels." Her God was, however, gracious, even in this severe visita-

be aware that she was the author of the remonstrance, addressed to one of his reviewers, on the remarks affecting, as she imagined, the character of Dr. Beattie*. Her paper is headed with the quotation—

> "Alfred and Edward——
> Closed their long glories with a sigh, to find
> The unwilling gratitude of base mankind!"

Your official predecessor did not, I believe, quite suspect the quarter whence the expostulation proceeded; but he had what most will judge to be the best side of the argument. Beattie was more a favourite with his apologist than was meet. So, at least, I then thought; and my opinion retains its position. But Hannah More was a good lover—not hater; and she mingled perhaps a little pardonable partiality for the friend, with her commendation of the author. When the Essay on Truth was published, her religion was by no means matured; so that she less clearly saw the very important difference between a defender of the outworks of Christianity and an occupant of its inner citadel.

Among the bibliographical curiosities at Barley Wood I well remember, not only Martha More's Album—affluent with the autographs of great men—but a presentation copy of the Pursuits of Literature. This contained, in disguised characters, a Latin inscription, arranged in the lapidary style, to Hannah More; and it is much to be regretted that Mr. Roberts has not inserted a copy of it in the Memoirs. It is one of the real curiosities of literature. A similar compliment had been paid to Mr. R. O., Cambridge, whose biographer caused a *fac-simile* of it to be engraved for his works. Perhaps Mr. Roberts would have the kindness to communicate a transcript of this remarkable address to your own pages†.

With regard to the main object of the present paper—the confirmation of a belief that Dr. Johnson died in the pure faith and peace of Jesus Christ—I cannot refrain from expressing a persuasion that Hannah More herself would gratefully have received even a far more dubious report of her great friend's last days, than the one again presented to public consideration. The characteristic of her own writings is, to discriminate between hereditary, national, and formal religion, and the actual influence of the Gospel on the affections and conduct—to mature the almost Christian into such perfection as, in a scriptural sense, is attainable on earth. That the tone of religion developed in her earlier efforts was far below what was afterwards discovered, is well known to such as are competent to compare the "Manners of the Great" with "The Spirit of Prayer." What avails it to breathe a wish that the "Rambler" also had been the precursor of a work, by its own writer, of corresponding superiority! But the vanity of human wishes detects itself, even on the most allowable occasions, as I too sensibly feel, when I add, as my date, the fiftieth anniversary of the death

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tion; for in Clifton she found comforts better suited to her declining days; and among them, the society of those who well knew how to impart to her, and to receive from her, spiritual blessings; so that neither as regarded body nor soul had she cause or temptation to complain of the dispensation. She had long prepared for eternity; and the writer well remembers being much struck with her manner, the last time he saw her at Barley Wood, shortly before her departure from that place, when calling on her with his family, she presented to them, as was her hospitable custom, some of her books, and, among others, to one of them her favourite Greek Grammar, saying, "I am eighty-three years old, and it is time I should have done with Greek: you, I suppose, are just beginning; so here is my Greek Grammar." To give up elegant literature, was in her case to sever one strong tie to earth, and she appeared so to feel it, though contentedly and joyfully.—But we must again close the sluice. Barley Wood is a mournful place now, to those who knew it formerly. Its tenants are gone;—but they are at rest, for they rest in Christ.

* Christ. Observer for 1807, p. 473.

† Mr. Roberts, we are quite sure, would do so, but he knows nothing of it. It is probably in the possession of Sir R. H. Inglis, who is now abroad.

of Dr. Johnson, and as I write these paragraphs within less than a mile of the house where he was born, and, of course, within the precincts of a city which produced—and it is not the least honourable of his distinctions—the friend of Hannah More.

Dec. 13, 1834. J. L.

*** We shall add little at present to what our correspondent J. L. has so convincingly stated, as we are not now reviewing either the Quarterly Review or Mr. Roberts's Memoir. Mr. Roberts is well able to defend himself; and we have reason to believe, that, in the Preface to the forthcoming third edition of his work, he has such a statement to lay before the world as will make the Quarterly Review "rue the hunting of that day" when it levelled its shaft against him. As we should like to be in at the death, we shall probably defer our intended review of his work till that event. But, in all seriousness, we must say that it is mournful that such a work as the Quarterly Review, which many persons suppose to be conducted with honest intentions, should on every occasion be so eager to vent its wrath against every thing that is distinctively Christian and spiritual; and should seem to make it the test of a man's being a sound Christian and a good Churchman, that he admires the parodies on Scripture of Sir Walter Scott's novels, and is furious against Evangelical Preachers and Church Reform.

As the Reviewer affects to believe that certain of the statements in the Christian Observer are pure romance or pious fraud (though it is perfectly clear, from the internal evidence of his paper, that he has never read what has appeared in our pages on the subject), we will favour him with an enumeration of the documents.

DOCUMENT I. *Christian Observer for* 1827, *pp.* 580, 649.—A reprint of an Essay on true and false Repose in Death, from a work published in 1817, entitled "Christian Essays, by the Rev. Samuel Charles Wilks, M.A." In this Essay the principal facts related by Boswell, Hawkins, and Dr. Brocklesby, respecting the death-bed of Dr. Johnson, are brought together and reasoned upon. Hannah More repeatedly stated that this paper gave the most correct view which has ever appeared of the state of mind of her dying friend; of his fearful alarms of conscience; of what he himself emphatically called, in his dying hours, "*his late conversion;*" of his utterly rejecting as a ground of hope of "salvation" his own "good works," which his friends were urging as a solid basis on which to rest his eternal destinies; and of his ultimately finding the most blessed peace—to use the words of Dr. Brocklesby, who, Sir John Hawkins says, "will not be suspected of fanaticism"—in "the prevalence of his faith and his trust in the merits and propitiation of Jesus Christ *."

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* The Quarterly Reviewers cannot deny Mr. Wilks's facts, though they have taken care to forget them. They have never heard, poor men! that Dr. Johnson prayed God in his dying hours to pardon the lateness of his "conversion"—that leaf of their own oracle, Sir John Hawkins, was unhappily pasted down;—they know full well that Dr. Strahan never uttered such a word to him as "conversion;" and they are sure it is a romance and a fraud that such Methodists as Winstanley or Latrobe had access to him to do so. They will also, doubtless, equally assert that Hannah More never accredited Mr. Wilks's arguments; and the assertion of the author, and of many other persons, that she did so, will of course avail nothing. Mr. Wilks has looked among his letters from Hannah More to see if there is one that happens to bear upon the subject: he can find only the following, which, though not so full upon the case as her detailed conversations, may yet serve to shew that his account is not fraudulent or romantic. Mr. Wilks has refrained from publishing a single letter of Hannah More's; partly because Mr. Roberts had already more letters than he could use; but chiefly because Mrs. More often mixed up kind speeches and passing allusions in a way that forbad publication. But the Quarterly Reviewer, by his charges of "pious frauds," extorts the following; and it is given entire, lest the Reviewer should pretend that an extract had been garbled or invented. The allusion to Mr. Cobbett going out to America, the Spa-Fields riots, and the suspension of the Habeas Corpus Act, will readily be understood; and the familiar playfulness of the style will be forgiven in a letter never intended to see the light. It is, however, very characteristic of the writer. The "Ballad" mentioned was a copy of conservative verses, in the fashion of the Cheap Repository Tracts, which the Miss Mores thought might be useful to those "who would a *hunting* go" with Mr. Hunt's Spa-Fields pack. It may be necessary to add, in order to explain the allusion to the "witches' prayer," as the work referred to now appears in one volume and the Essay on Death-bed Repose commences it, that the original arrangement was different.

To the Rev. S. C. Wilks.

"My dear Sir,—I suppose you sent your work as a substitute for your person—at

DOCUMENT II. *Christian Observer for* 1828, *p.* 33.—A letter from the Rev. Christian Ignatius Latrobe, with his name, stating his anxiety, before the tradition is lost, to put on record the testimony of his revered father, as to Dr. Johnson "having become truly, before his death, a child of God by faith in Christ Jesus." Mr. Latrobe speaks of his father's intercourse with Dr. Johnson during "several years," and particularly of his interesting conversation with him in his dying hours. Nothing can be more explicit than this letter; yet the Quarterly Review, trusting to the ignorance of its readers, ventures to talk of romance and pious fraud.

DOCUMENT III. *Ibid, p.* 177.—A letter (signed H. P. X.) to the Editor of the Christian Observer, from a well-known clergyman of the highest character, giving an account of a conversation which he had held with "an aged and much-respected minister of Christ" (whose name also we know, but we have no wish to draw either of them, without their consent, into a controversy); in which the aged relater corroborates Christian Ignatius Latrobe's reminiscences by his own. He says that the "revolution" which took place in Dr. Johnson's mind was "extraordinary, and truly Christian." He mentions, among other things, that "he should not forget while memory lives," an account which he heard old Mr. Latrobe give of a conversation with Dr. Johnson upon "poverty of spirit;" at the end of which Johnson exclaimed: "You are right, sir; I never saw it before; and if an angel in heaven were to feel and express such self-complacency, he would immediately become a devil."

DOCUMENT IV. *Christian Observer, vol. for* 1831, *p.* 1.—This is a very curious and interesting document, from the pen of J. L.—a clergyman whose name is well known to us, and whose veracity is unimpeachable—in which he brings to light some "original memorials of Dr. Johnson's religious friends." The document extends to a dozen

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least as an apology for your non-appearance—for it arrived soon after you quitted us, Ballad and all. The latter made us *laugh*; the former, I hope, will make us *good*: at least it is not your fault if it does not make us *better*. I have only had time to read the first volume, and have had great pleasure in the perusal. I have read it as the witches say their prayers, backward: for the name of my dear old friend Johnson, as I was cutting open the leaves, fixed me; so I was obliged to dispatch him before I looked at any thing else. I am much pleased with this Essay. *You have done justice to this difficult character, without compromising the interests of religion. With his very pure and Christian morality, I should extremely regret his not having written pieces more decidedly religious, but that I believe his views were not sufficiently clear to have satisfied himself, or to have exhibited to the reader the most inviting portrait of Christianity. Let us be thankful for what he did; for he did well, and did much. The peculiar* purity *of his writings and his conversation was exemplary.*

"Your 'Errors in Opinion' is ingenious; and most readers will find some things of which their own experience will justify the truth. The other Essays, or rather Sermons, are solidly good and extremely well written; and will, I hope, be useful. I am pleased with the note in which you so properly and boldly justify the Scriptural, and therefore the sound, use of those terms which it is become so common, and so indecent, to treat with ridicule, as if they were fanatical.

"But, you rogue! how could you so take me in with your unexpected inscription of the work? It came upon me by surprise. I wish the compliment were better deserved.

"It is strange that we have so few works (sermons excepted) of this nature. I mean, of practical and devotional religion. Controversy and debate seem to have soured the sweet milk of Christianity. The French are richer in this article.

"As you but half promised to take us in your way back, so I but half expected you. We have had the most favourable reports of the last week's spiritual festival: but the Bishop, too, jilted us. Indeed, the nearness of Sunday must have made a second visit to us inconvenient to you both.

"The elopement of Cobbett is an event of no small moment to the principles and the peace of this country. I suspect, by his escaping the very day previous to the prosecutions in Lancashire, that he had a finger in the pie, and that he dared not risk the explosion after the suspension of the Act, which might, had it been in force, have allowed him time to escape. May God protect us under these fresh alarms! and may He teach us that it is in vain to look *round*, if we forget to look *up!*

"My poor sisters desire to be kindly remembered to you. The Leg rather better than worse: Patty rather worse than better. I am very anxious about her.

"Why were you *mum* at the Bristol Church Missionary Meeting? I inquired if you spoke.

"Be sure you give the Jesuits a hard knock. I should rejoice to hear that the Bishop had, &c. &c. &c.

"Adieu, my dear sir. Believe me very sincerely your friend and servant,

"*Barley Wood, April* 3, 1817." "H. MORE."

of our close pages, and cannot be abridged. J. L. first shews, from Boswell and Mrs. Thrale, but still more from several letters of Dr. Johnson to Miss Hill Boothby, which, though published by Mrs. Piozzi, have long since slipped out of sight, the extraordinary respect and attachment which Johnson felt for those two excellent ladies, Mrs. Fitzherbert and Miss Hill Boothby; on the death of the latter of whom he composed a striking prayer, that he might have grace vouchsafed to him "to improve the opportunity of instruction which God had afforded him, by the knowledge of her life and by the sense of her death." J. L. then gives to the world, from a valuable collection of family documents, several original letters from Miss Boothby to Mrs. Fitzherbert and other friends; with one from the Countess Selina of Huntingdon to Mrs. Fitzherbert. These letters abound with interesting memoranda of various persons whose names are still familiar, respectively, in literary or religious circles; but what renders them far more valuable, is the deep and intense tone of scriptural piety and spiritual-mindedness which pervades them. Dr. Johnson calls Miss Boothby his "sweet angel;" but, though not an angel then, she was earth's best resemblance to one, in a "saint," whose scriptural and elevated sentiments evidently impressed the mind of Johnson more than he cared to allow to himself or to her. Would that the impression had been yet deeper, and permanent! it might have spared that eminent man many years of spiritual anguish. The Quarterly Reviewers need not affect to be so much shocked at the idea of Dr. Johnson's being contaminated with, what they consider, Puritanical friendships in his last hours; for, if they will condescend to turn to the above original letters, they will find that the friend with whom, thirty years before his death, he so greatly delighted to converse and correspond on the most important of all subjects, was also the friend and zealous admirer of Whitfield, Wesley, and Lady Huntingdon. Will the Quarterly Reviewer offer to stain the heavenly sanctity of Hill Boothby's letters, by calling *them* also a clumsy modern forgery or pious fraud? He cannot affect to deny Johnson's veneration for her*.

DOCUMENT V. *Christian Observer for* 1832, *p.* 1.—A paper by J. L. upon Mr. Croker's new matter relative to Dr. Johnson's last days. The writer notices the discrepancies which Mr. Croker objected to Mr. C. I. Latrobe's account in the Christian Observer, and requests Mr. Latrobe to clear them up. J. L. then adds, from the Methodist Magazine for 1829, the narrative in which the names of Colonel Pownall, Mr. Storry, and Mr. Winstanley occur. This account coincides almost verbally with that found among Hannah More's papers. J. L. quotes Mr. Croker as referring to Mr. Wilks's account, as extracted from the Christian Observer, in the following terms: "The quantity of evidence now brought together, as to the state of Dr. Johnson's mind with regard to religion in general and his own salvation in particular, dispenses the Editor (Mr. Croker) from making any observations on the subject; but those who wish to see a commentary on the facts, may turn to the remarks in the Christian Observer for October and November 1827." It is clear that Mr. Croker would not have confidently referred his readers, for a commentary on the facts relative to Dr. Johnson's state of mind "with regard to religion in general and his own salvation in particular," to the Christian Observer, if he had thought, with the Quarterly Reviewer, that it dealt in romance and pious fraud.

DOCUMENT VI. *Ibid, p.* 344.—The next document is a letter from the Rev. J. A. Latrobe, a clergyman of the Church of England, to the Christian Observer—in reply to Mr. Croker, vindicating, as to the essential particulars, his father (Mr. C. I. Latrobe)'s statement respecting his grandfather's communications with Dr. Johnson.

DOCUMENT VII. *The statements in the present Number.*

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* The earthly remains of Miss Hill Boothby, who died in 1756, lie in the splendid chancel of Asbourne church in Derbyshire. Some perhaps of our readers, and of those of the Quarterly Review also, when they next visit Matlock and Dovedale, and Flaxman's far-famed monument to Penelope Boothby in Asbourne church, which preceded Chantrey's Two Children in Lichfield cathedral, will not forget the tomb of her saintly relative. We hope the Editor of the Quarterly Review will not meet the same disappointment which the Editor of the Christian Observer did last year, in finding Flaxman's great work locked up under a wooden case, of which the sexton, who "exhibited" the church, had not the key. The Boothby family are to be honoured for wishing to preserve such a monument from the rude hands of indiscreet visitors; but might they not have a glazed case instead of a wooden one? The passing traveller would leave their splendid shrines with affectionate wishes, and we may hope prayers, for the worthy survivors, instead of with muttered notes of disappointment.

VIEW OF PUBLIC AFFAIRS.

We have little to add to what we said in our last Number respecting the aspect of Public Affairs, except that the events of the month have confirmed our anticipation, that the great majority of the well-disposed part of the public, after several years of political agitation, and with the alarm of dangerous changes, would be glad to rally round a Ministry of solid character, anxious for the preservation of our great institutions in Church and State, and yet willing to reform abuses and supply defects. Sir Robert Peel, in a speech at the Mansion-house, and an admirable address to his constituents, has declared this to be the intended policy of his cabinet. In the present state of public intelligence, and under the working of the Reform Act, the nation has nothing to fear upon the side of undue abstinence from innovation; nor could any Government stand that would not endeavour to correct what was really proved to be an evil. But the rashness, to say the least, of the late Government, made the very name of Reform ominous; so that, partly from honest alarm, and partly from party spirit, amendments really desirable have been impeded. With regard to ecclesiastical matters in particular, the executives of the Church and of the Government could not meet; but they may meet now, and we have no doubt will; and it would be the extreme of fatuity if our Prelates did not gladly avail themselves of the present favourable conjuncture, to propose, or heartily consent to, such measures, in relation to pluralities, residence, sinecures, the commutation of tithes—not to mention church-rates, and other pending church questions—as ought to satisfy every reasonable man who understands the complicated relations of the subject. Why not at once bring forward an anti-plurality Bill to the full extent of what we have mentioned in another page of this Number? (Page 48.)

The expected dissolution of Parliament will test the feelings of the nation. Let the friends of the Church of England, let Christians of every name, who love the cause of God and the welfare of the souls of men better than mere political party, act in a manner worthy of the emergency. We should say more, but that we have so often dwelt upon the duties of Christian Electors and Christian Candidates that we need only refer our readers back to our past remarks. There is a very excellent paper on the subject stitched under our cover, which deserves wide circulation. We will only urge the advice of Jethro to Moses: "Thou shalt provide out of all the people *able men, such as fear God, men of truth, hating covetousness.*" This should be our standard in the choice of Parliamentary Representatives. "O Lord, our eyes are unto Thee."

It is with much respect and regret that we record the decease of the Duke of Gloucester—a prince whose character stood high for his public and private virtues, and it is stated also for the more retired duties of personal piety. He outlived the base defamation with which, in common with all who took a zealous part in the abolition of Slavery, he was assailed; and he rejoiced before his death to see accomplished that great consummation, for the promotion of which he had for many years lent, not only the influence of his name, but his cordial and active exertions. It is an honourable testimony to the anti-slavery cause and its calumniated friends, that all persons, now that the strife is over, hail the result as a glorious act of national justice and honour. This may comfort those who bore unjust reproach, and in some cases suffered loss, or impeded their prospects in life, by following the dictates of their conscience in regard to this great question. It has pleased God to overrule the event, beyond all that his servants dared even to anticipate. To Him be the glory.

As one of the first-fruits of the abolition of Slavery, we cannot but mention the efforts in progress to extend religious instruction to the West Indies. The noble project of the Bible Society we have frequently adverted to; and several Missionary institutions, not connected with the Church of England, have raised £30,000 to send out Missionaries. The Church Missionary Society has been anxious to occupy a large portion of the same vineyard; but difficulties have arisen in reconciling its duties as a strictly Missionary institution, intended to gather converts and churches from among the heathen, with the actual state of the West Indies, which are parochially divided, and every class of the population of which is considered by the Bishops and clergy as under their immediate charge. It is, however, making such partial and experimental efforts as seemed fairly within its competency; but in the mean time a fund has been opened, under the auspices of the Society for promoting Christian Knowledge, to which that Society has contributed £10,000, and the Negro-Conversion Society and the Society for the Propagation of the Gospel each £5000, with a view to promote the religious instruction of the emancipated population through the medium of the last-mentioned Society, acting under the direction of the Bishops of Jamaica and Barbadoes. Of the Society for the Propagation of the

Gospel, we have frequently had painful occasion to speak—first, in regard to its Missionary proceedings; secondly, in regard to its retention of slaves; and thirdly, in regard to its conducting its affairs upon the principles of a close corporation, appealing to the public for subscriptions, but giving the subscribers no voice in the management of its affairs. We have nothing to retract, and much might we add, on each of these points; but, the slavery question being settled, the chief practical difficulty is removed, and there is not the slightest reason why the other two points should not be adjusted. With regard to Missionaries, we do not believe that at the present moment any Missionary would be rejected because his religious sentiments and active zeal were of a very different character to those of many who went out from the Society in times past; and it would not be fair to the Society to condemn its present proceedings, till it can be shewn that any proper Missionary has been proposed and rejected, which we do not believe to have been the case. Let the experiment be tried: let clergymen send from their flocks, and prelates from their dioceses, pious, zealous, and truly eligible candidates for the office, and see whether they will be unwelcome. We do not write this unadvisedly.

We wish that the Society had some means of training its Missionaries. Why could it not arrange with the Church Missionary Society to educate them at Islington, where all the requisite machinery is already in operation? We do not advocate the junction of the Societies; far from it: their plans and their provinces are different; the older Society is confined by its charter to the colonies—in fact, chiefly to professed Christians—the Church Missionary Society proposes to go to the heathen wherever they are found; but one college would serve for both; at least till a new one is raised, of which there is no likelihood, nor is it needed, for a better cannot be devised.

Then with regard to the close corporation system, we are quite sure that it cannot last long; it is too unpopular to secure public sympathy, and Parliament has reduced the grants in the strength of which the Society could afford to be unpopular. The Society must therefore either die away, or be thrown open to the clergy and respectable Church laity who are willing to become members. We have no fears for the result: a little wholesome discussion will defeate the atmosphere. This very subscription will bring the Society into closer contact with public feeling; and we earnestly exhort all the friends of the Church to aid it, both for its direct momentous object, and for its collateral effects. The Society requires to be improved, but not destroyed. We should not wish to see it opened for a public meeting every month of all its members, like the Christian Knowledge Society; but between oligarchy and democracy there is a constitutional medium. Let it make all Churchmen, who are subscribers, members, and let them elect an annual Committee. This done, the Society will be justly popular, and we doubt not, by the blessing of God, will abundantly prosper.

We have again to repeat our annual protest against that annual public outrage upon decency, the Westminster-School Exhibition of Terence's Plays. The offence was the greater this year, because the play, the Eunuch, is grossly and incurably obscene. Yet to act plays like this, the conductors of a public school, calling itself Christian, prostitute the youth committed to their charge, dressing them in the attire and teaching them to use the language of harlots, instructing them to mock the pangs of parturient women, initiating them in the most horrible mysteries of brothels;—but we forbear: we have already perhaps said too much for a page like ours, which is read in family circles; and yet the only way of abating the nuisance, is to bring it openly before the public, and to let Christian mothers know what are the lessons which for months are the chief subject of study and conversation at Westminster School. It may be enough to remind fathers, that the favourite subject of Terence is to exhibit a young man in love with an artful prostitute, to give him the aid of a knavish servant, and to represent the tricks by which the son and the servant cheat the father, and perpetrate every kind of enormity. To witness scenes like these the Reverend Masters of Westminster had the effrontery to insult their Sovereign by soliciting his presence. The Queen, it is said, was not invited; the blushes of Royal Womanhood were spared, and we are thankful even for this shew of modesty; but insulting invitations were sent to clergymen, and even to Prelates, all of the latter of whom, however, refused their attendance, except two junior members of the Bench, *Bishop Grey and Bishop Allen*, whose conduct in lending their sanction to the enormity has been remarked upon in the common newspapers, in a way which we abstain from imitating. We only wish, for their own sakes, for the sake of virtue, the sake of religion, and the sake of our poor, injured, persecuted Church in times like these, we could say that the censure was undeserved.

☞ *For "Answers to Correspondents" and "Supplement to Religious Intelligence" see last page of the Cover.*

THE

CHRISTIAN OBSERVER.

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RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

THE FALL OF MAN.

For the Christian Observer.

THERE are two great subjects which pervade Holy Writ—the fall and the redemption of mankind; Paradise lost and Paradise regained. These momentous subjects have been considered times without number; but as their importance cannot be over-estimated, so also the reflections which they suggest are not exhausted. The present paper will be devoted to the first of these topics, and a succeeding one to the second.

The third chapter of Genesis furnishes some most interesting and profitable subjects for consideration. It contains two distinct subjects, of the highest and most general interest that either reason or revelation can present to the mind. The first sin, which it relates; and the first promise of a Saviour, which it contains—the *fall*, and the *redemption* of man, which it records and prophesies—are the two great epochs in his history; and affecting, without a single exception, the whole human race. The simple, brief, yet full statement which it makes of man's fall from innocence, and of his consequent forfeiture of the Divine image, in which he was originally created, holy, happy, spiritual, and immortal; the subtlety of the tempter; the various steps in the progress of the temptation; the comprehensiveness of its character, the contagion of its nature, and the delusiveness of its promises; its immediate effects upon the soul itself, in the destruction of its amicable relation and happy intercourse both with God and man, and its necessary consequences of external suffering—all these simply and faithfully shadow forth that which must be the progress of sin, while time lasts, in every individual soul. Thus does this chapter furnish an epitome of the history of sin, in its access to the soul, its true nature, its immediate and internal effects, and its necessary external concomitants. And all this is so familiarly applicable to the circumstances of every individual, as that each may draw from it the most powerful motives to resistance, and the most infallible directions for his guidance in the day of temptation.

The subtlety of the tempter, cautious in not proposing directly to an innocent soul the full extent of sin to which it was his design ultimately to lead it—as well knowing the wisdom of that cautionary maxim, with which even Philosophy would repel the first inroads of sin, "*nemo repente turpissimus;*" the delicate but ever deepening shades of the seduction; the almost imperceptible, but steadily progressive, cloudings of guilt which ushered in the midnight of the soul; until the crime, actually committed, brings palpable evidence, to awaken the slumbering spirit and scare the astounded conscience; the madness of ever holding parley with the tempter

instead of immediately repelling him; of meditating upon a temptation, instead of resolutely banishing it from the mind;—all these are clearly and forcibly illustrated in the dialogue between the serpent and Eve.

He approaches her with the apparently simple and innocent inquiry, whether God had really issued the prohibition of which he had heard. But there was a spirit and a meaning more than met the ear, and which cautiously insinuated a doubt that God *could* indeed have issued so arbitrary, so unmeaning, so severe a prohibition. "Yea, hath God said, Ye shall not eat of every tree of the garden?" Contrast with this (Satan's narrow and false version of it) God's liberally permissive command: "Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it." Observe here, how he states the exception as if it had been the rule; and converts a general privilege, with one solitary exception, into absolute prohibition. And such is ever the treacherous plan of the seducer from the paths of innocence. His grand object is to render obedience wearisome and constrained: and to this end he conceals every privilege, and magnifies every restraint, that he may alienate our affections from the laws of holiness, and from the friends of virtue and of our true happiness. Here then was Eve's easy and impregnable stand of defence; for here she was upon the appointed post of duty, and she would have been supported by the whole power of Omnipotence: while, therefore, she held this post, she must have been invincible. God, she knew, had spoken: and faith in the power and truth of God, confidence in the wisdom and experienced love of God, fear of the justice and threatenings of God, should have silenced every suggestion to doubt. The quick-eyed discernment of that faith which tries the spirits whether they be of God, should have at once discovered Satan, even though transformed into an angel of light, and thus repelled the tempter; "Get thee behind me, Satan." But Eve listened and explained, when she should have indignantly repelled. She laid down the impenetrable shield of faith, and the delicately sensitive purity of undivided allegiance and loyalty of heart. She admitted the enemy to parley, to defend his cause, and to propose his terms within the walls of her impregnable fortress.

The tempter, emboldened by his successful advance, opens a direct attack upon her soul. He denies the truth of God's word, the certainty of God's threatened judgments. He endeavours to shake her gratitude to her Benefactor, her confidence in her tried Friend. He imputes to the Divine command a selfish and uncharitable motive. And at length, when the train has been laid, and the fuel ministered, he fires her imagination, by directly proposing to her ambition and desire the advantages and delights of disobedience: "Ye shall not surely die; for God doth know, that in the day ye eat thereof then your eyes shall be opened, and ye shall be as gods, knowing good and evil."

The battle was now won. Satan's parley with the garrison had won over deserters to his cause in her own heart; and to these he fearlessly entrusts it. Eve bears an enemy within her: she fosters in her bosom a viper, which preys upon and consumes the energies of her soul. Her faith in the Divine word languishes: her awe of the Divine threatenings subsides: the horror of disobedience vanishes. Sin, contemplated even at a distance, sullies the purity of her soul. Sated, wearied, disgusted, she turns away from the legitimate objects of her former innocent and satisfying enjoyment. She broods, with morbid, sullen discontent, over one self-created and ungratified desire, which she nourishes with gloomy and sinful meditation, and thus suffers, in alternate paroxysms, to fever and depress her soul. Gradually she declines from gratitude to her Benefactor, from love

to the Author of all her good; and just in proportion as these principles of obedience fade in the soul, the contrary principles and sources of disobedience spring up, and acquire strength and energy. Imagination revels amid the promised enjoyments of sin, and pictures them in the brightest colours which fancy can invent. "Distance lends enchantment to the view:" restraint nerves and stimulates desire. New traitors daily desert a leader self-abandoned, and join the prospering cause. To "the pride of life," the first temptation with which Satan assailed her shaken faith, succeed "the desire of the flesh, and the desire of the eyes." Thus assaulted at once by the combined force and simultaneous attack of every temptation which, as an Apostle tells us, the world can supply—"the lust of the flesh, and the lust of the eyes, and the pride of life"—her whole soul is won over. She sees that the forbidden fruit is "good for food, and pleasant to the eyes, and a tree to be desired to make one wise. She took of the fruit thereof, and did eat!"

Such is the history of sin, in its access to the soul—so insidious, so gradual, so seducing. Here was the teeming womb, which contained in it the embryo principles of all future sin; and which, it were not difficult to prove, itself violated the moral law in its several distinct statutes. Thus were the flood-gates opened through which Satan poured in that ocean of sin which has ever since deluged the earth. If we turn from the history of its birth to the history of its progeny; from its author and original, to its consequences and end; the first of these to which the history attracts our attention, is the *contagious* and *diffusive* nature of this fatal leprosy of the soul.

The example and precept, the life and lips of every individual, tend perpetually to conform all around him to his opinions, sentiments, and habits; and thus to diffuse, whether he be saint or sinner, the happiness or misery, the holiness or sin, which pervades his own bosom. I shall not stop to inquire into and analyse the cause of this: the fact is evident in the history before us, and is confirmed by daily experience. Nor let any deceive themselves with a belief that their want of rank, of property, of learning—in short, of every thing which is supposed to confer influence—exempts them from this danger. The opportunity of developing this power is by no means so limited as some may be disposed to imagine. All the natural relations, in their several degrees, confer influence. Intimacy, neighbourhood, age, sex, confer it. But the fact is, that the passion is universal, and, like every such passion, has its appropriate object. All possess, in some degree, a moral influence on society. The humblest individual in any social circle would arrest attention, give motion to a new train of thought, and thus exert a salutary influence on the minds of the wealthiest and most respectable, were it only by the expression of a pious sentiment, however little novel or profound, if uttered with the energetic simplicity of feeling and experience. And, on the other hand, every man who defiles his own soul with sin, whatever may be his station in life, will taint the atmosphere around, and communicate his own disease, with all its fatal consequences and all its contaminating virus, to the circle, whether narrow or extended, of his natural or artificial influence; and with most power and most fatal certainty to that interior circle, which includes all the closer and more intimate relations of domestic life. Eve ate: "She gave also to her husband with her, and he did eat."

That there *is* such a principle of moral attraction, such an assimilating faculty, in man, is a consideration full of comfort to the virtuous and pious, who, turning many to righteousness, shall shine among them as the stars, for ever and ever. But it furnishes matter of fearful and gloomy meditation to the ungodly. It bids them remember that no man can perish alone;

that every lost soul will be, as it were, the centre of a society which he has dragged down with him to perdition; that he will be the sun of a minor infernal system, which he has attracted; which revolved in time, and will revolve throughout eternity, within the sphere of his baneful influence. And, as a tribute to his supremacy, that he will be condemned to hear through the tedious and gloomy night of a hopeless eternity the deep execrations of those—once perhaps loved with a reciprocal affection, such as carnally minded and perishing children of this world can entertain—whom by his advice, his example, his society, his influence, he has robbed of heaven, and brought with him into this place of torment. He will be surrounded by those whose miseries, however selfish or malignant he may be, he will then desire, but in vain, to alleviate; and will beg for the privilege of solitary damnation, only that the miseries of his victims may not recoil upon his own soul. The smoke of their torment he will then, but vainly, wish to quench, only that it may not add fuel to his own everlasting burnings.

There is a double damnation in that sentence, "Gather *together* the tares, and *bind them in bundles* to burn them." It is as though God had said, Heap on more fuel; heat the furnace of hell to its highest power, by casting in *together* opposing passions which can bear no controul, and conflicting tempers which can endure no rival. Bring mutually repellant elements into forced and reluctant contact. Let rioters, and extortioners, and murderers, and adulterers, be shut up *together;* hateful and hating one another. Let ambitious and cruel tyrants, for whom this world were too narrow a theatre—two of whom meeting in an era were sufficient to banish peace from the earth, and, like thunder-clouds in their collision, to shed terror and desolation along their meteor course—be congregated and imprisoned *together* in the same narrow dungeon, and there struggle to enslave and torture each other. Let every proud, and harsh, and malignant spirit, grate against its fellow-demon. Let deadly enemies be brought within arm's-length, that after their fashion they may embrace; and deadly feuds find full and deathless development. Let the veteran debauchee, grown hoary in profligacy, who has despoiled of innocence, then loathed, so many victims—victims who, at the impulse of a sensual or idolatrous affection, sacrificed for him their all, in time or eternity; and who, spurned by him that made them vile, hate him with the intensest venom of which human nature is capable; partners in misery, yet, unlike all other fellow-sufferers, without one pulse of sympathy; charged, each, with the bitterest gall of reciprocal jealousy and revenge—let these make their bed *together* in hell; every malignant temper whetted to its acmé by the vision and contact of its existing objects, and then stamped with the brand of unchangeableness and immortality!

It would require but little effort of the imagination to conceive awful collisions in hell, and blessed re-unions in heaven; results of the use, or abuse, of that moral influence which each possesses. It were but wise so to wield this powerful instrument as to avoid the one and attain to the other.

We have seen, in detail, the progress of the temptation and fall of Eve. The precise subject of the temptation by which Adam fell is not distinctly stated: but it may with much probability be conjectured, if we compare the brief notice of his fall—"she gave also to her husband with her, and he did eat;" in which, perhaps, it were scarcely too much to say that Eve is the prominent character—with the plea of defence, or rather of extenuation, which he urges before God, "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat;" and with the charge made against him by God, "Because thou hast hearkened unto the voice of thy wife." In all of these, the sole temptation which appears is the

seduction of undue influence. This conjecture is strongly corroborated by the use of the apparently superfluous words, "with her," in the account of his fall; and also by a contrast of Adam's defence, "She gave me," with that of Eve, "The serpent beguiled me"—that is, led me astray by strong temptation, specious promise, and seductive eloquence. All this would lead us to suppose, that the sin which seduced Eve made no direct appeal to the nature of Adam; but that *his* sin consisted in a paramount desire to sympathize in the enjoyments and to share the destiny of Eve. If so, the whole transaction furnishes a most comprehensive epitome of the working of Satan, in his two grand schemes for the dissemination of moral evil—appealing to the innate propensities of the nature, to introduce a *congenial* sin; and to the influence of society and example, and to the subjugating power of the softer affections, to introduce an *un*-congenial sin. And in its *effects* it furnishes a comprehensive view of those counteracting dispensations of an all-wise and retributive Providence, which we see daily in full development: by which not only does unlawful and inordinate pleasure become its own tormenter, and inflict the lashes of its own chastisement; but by which also the idol of an undue affection often casts the darkest shade upon the path of life, and becomes the minister of keenest suffering; and, but too frequently, the tempter to deepest sin. "She gave unto her husband with her, and he did eat....And the eyes of them both were opened."

But how was this? The tendency of sin is to darken and delude, to promise and deceive the soul. "The bread of deceit is sweet to a man, but afterwards his mouth shall be filled with gravel." Satan's "words are smoother than oil, yet they be very swords." Satan promised our first parents, that in the day they ate of the forbidden fruit "their eyes should be opened, and they should be as gods, knowing good and evil." And how was his promise realized? Their eyes were, indeed, opened; but to what a view! The eye instinctively closes, as the whole nature recoils from the dizzy brink of the yawning abyss. But Satan well fulfilled his promise, when their eyes opened upon deeps of shame, and destitution, and misery, and hopelessness, which never before had it entered into their heart to conceive, and which experience alone could fathom. "They saw that they were naked;" stripped of the virgin robe of conscious innocence which shielded the soul's sensitive and shrinking delicacy from the rude contact of sin, and enwrapped them from its bold and familiar gaze in the modest veil of sin-repelling purity. Till now, they had felt themselves protected, enveloped, sanctified by the presence of God. "To the pure all things are pure; to the defiled and unbelieving is nothing pure." And now, guilty in conscience, and defiled in mind, the light of heaven shamed them: they blushed as the eye of Essential Purity looked upon them; and they commenced the drudgery of sin, by labouring to conceal, with a patchwork of futile devices, the shame which sin had tempted them to incur. "They sewed fig-leaves together, and made themselves aprons"—a just and lively emblem of the deceitfulness of sin, and of the folly and unfruitfulness of its vain devices.

We have here a specimen of that infatuated and besotted delusion which shuts out from man's view the real nature and tendency of moral objects, and causes him no longer to be ashamed to *sin*, but ashamed to be *known* to sin. It effectually conceals from him that inevitable consequence, that "the wages of sin is death." Even sin's present seeming goods are but visionary and delusive, addressed to the vitiated palate of a depraved and intoxicated imagination. They are mere phantoms, the creatures of a disordered intellect and a corrupt heart. Man eagerly pursues; but, hollow and unsubstantial, they vanish in the moment that he grasps them; and

thus tantalize the soul thirsting after a full draught of pure and permanent happiness. And yet, in the midst of disappointment, misery, and disgrace, this besotting delusion never suffers him to ask of his own heart, "What fruit had you, then, in those things whereof you are now ashamed?"

Infatuated folly, impenitence, and unbelief, were the refuge of lies to which their souls fled, ere "Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden." There they digested their schemes for eluding the inspection of the All-seeing Providence, who, a silent and unseen spectator, was at that moment in close observance of them. He throughout had closely watched the progress of that tangled web of falsehood and deceit which was designed to veil from His all-seeing eye the evil of their doings. Awful thought to the wicked, that all their most secret haunts are watched by an unseen Adversary! and that the darkness of that "refuge of lies," in which they would shroud themselves, is penetrated by the lightning flashes of an eye of vengeance, and from One who is to them invisible, on account of the "clouds and darkness which are round about him!"

The trembling but impenitent sinners had now made out a case which stilled the alarms of conscience; and now thought, with a firm step, and an assured air, and the affected confidence of practised deceit, to quell suspicion in the approaching interview; when the "voice of the Lord God," which heretofore had summoned them from their pleasing duties or innocent relaxations, to a happier, because a more immediate intercourse with God—that voice, which, wafted upon the cool and fragrant breeze of evening, invited the devotion of gratitude, happiness, and love to a present God, and, like the Sabbath's bell, converted Paradise into a sanctuary—that voice, unchanged but to their fears, sounded upon their guilty consciences as the knell of their departed happiness, and scattered all their futile devices, their vain imaginations, their guilty hopes of mingling sin and happiness, deception and security, like chaff before the wind. Innocence refuses any longer to introduce and support them in the awful presence of the Divine Majesty: penitence has not yet taught them to prostrate themselves before the heart-seeing God, in full confession and entire self-abandonment. Guilty fear betrays all their resources, and gives them an experimental acquaintance with those deeps of spiritual darkness to which Satan's promised knowledge was to lead them, while it induces them vainly to fly from the all-pervading presence, and foolishly attempt to hide themselves from the All-seeing eye, of the Lord God, among the trees of the garden.

Satan's promises were verbally true, and he fulfilled them to the letter, with malignant accuracy. Their eyes were indeed opened; but it was upon a scene against the view of which they would have gladly compromised that annihilation were again to close them. They had, indeed, acquired "the knowledge of good and evil;" but in acquiring it they had lost good for ever! Sin is but the negative of all good, and can therefore confer nothing positive; nor, if it could, did our first parents require its aid. All good they already knew by happy experience—positive, absolute, good—unmixed with any alloy of unhappiness, any taint of evil. The relation, indeed, of good to evil they knew not; because within them, or around them, they neither felt nor witnessed sin or misery with which to contrast it. And it was in this relative sense alone that God, in love, withheld from them—that Satan, in malignity, conferred upon them—and that, through the mean of disobedience to the Divine command, they of necessity acquired—"the knowledge of good and evil." But in the very act of obtaining this very knowledge, as the tempter well knew, they cast away holiness and happiness for ever. And now, full of shame, and guilt, and terror—anticipating an awful judgment, and bearing hell within their

own bosoms to the judgment-seat—they prepare to obey the summons of God; and trembling to stand before that presence which hitherto had been their "shield and exceeding great reward," the heaven of their earthly paradise!

In this awful moment, when they are preparing to approach the Searcher of hearts and to stand in the presence of incensed Deity; when darkness and despair, brooding in their own bosoms, lead them to exchange an inquiring glance, that seems to ask, Is there no ray of hope, no place of refuge, no plea of defence—their eyes meet, but to be, for the first time, suddenly averted. Confidence has fled, and gloomy suspicion scowls amid the ruins of despair. In the treacherous purpose of their own bosoms they mutually read, each, the separate interest, the exclusive hope, the selfish defence which animates the other. Confidence, and with it affection, vanishes, and distrust and enmity succeed. Once indeed they were of one heart and one mind, and each would have felt happy to relieve, by enduring them, the sorrows of the other. Life hitherto had been a bridal-day. Each lived but in the affections of the other; and they twain, by a commerce of sympathies, had become one flesh. Once, rather than be severed from his second self, his beloved Eve, Adam was content to plunge into the abyss of ruin, which, undeceived as some suppose, he saw yawning to engulph him if he cleaved to her; but now guilt has obliterated those fascinating charms which innocence alone can perpetuate—"The beauty of holiness" has fled—and now he repels from his selfish bosom the degraded partner of his crime, and interposes her between him and ruin. Now he immolates this once sinfully-adored idol at the shrine of selfishness; and sets up upon the vacant throne of the heart that new god, to which since then man has ever prostrated his heaven-born nature, SELF! He then for the first time bowed down to this idol, to whose worship, when he apostatized from the living and true God, who alone could satisfy his aspirations after happiness, he sunk through idolatry of the creature.

In their days of innocence—alas, how quickly fled!—God himself had wedded them; but sin has divorced them; and now they dread the treachery of each other: for now they know that "the heart is deceitful above all things, and desperately wicked:" now they know by experience that "treachery is in the heart of man;" and where can they find security? who can trust that heart which has already betrayed its God—which has already burst every bond of duty, of gratitude, of love?

And thus must it ever be. Sin is a dispersing and impotent principle: holiness alone is concentrative and impregnable. Partners in iniquity, how closely soever linked, how deeply soever pledged to rise or fall together, will stand in the attitude of mutual accusal and self-defence when a guilty conscience hears the voice of God penetrating the dark abysses of its "refuge of lies," and in the language, not of inquiry, but of conviction, demanding, "What hast thou done?" Nay, even man's brief authority can command terrors to break the covenants of sin. Prosperous sin, indeed, may link, for its short day of triumph, accomplices in guilt; but discomfiture, and misery, and despair, burst the bonds of this unholy confederacy. The approval of conscience, the faith of God and of eternal things, can secure fidelity when every earthly interest is the stake; because the eye of faith can see bright prospects of happiness beyond earth, when the eye of sense is bounded by the glooms of despair: but guilt can have no motive to secure fidelity, when treachery seems the only avenue to safety.

The guilty pair advance together, each staking the last hope of defence or extenuation upon the accusal and sacrifice of the other. Casting the whole blame from off themselves, each divides it between the agent in the

temptation, and the providence of God! The man said, "The woman whom *thou* gavest to be with me, *she* gave me of the tree, and I did eat;" and the woman said, "The serpent beguiled me"—by that subtle and superior wisdom, which was *thy* gift, "the serpent beguiled me, and I did eat."

(To be continued.)

ON THE CRITICAL INTERPRETATION OF HEBREWS IX. 15-18.

The impatience of a considerable portion of our readers in regard to protracted discussions of Biblical Criticism, obliges us to omit one-half the papers of this description which reach us. We are sorry to say that even some clergymen inform us, that in these busy days, they "never cut open" pages in which they see Greek or Hebrew bristle in array against them; as they look, in a miscellany like ours, for more popular topics, and have no time to study long and elaborate papers. The argument of "Oxoniensis" might, therefore, from its length alone, have been held back, more especially as the passage discussed in it has been already largely and ably considered by our correspondents (particularly in our volumes for 1820 and 1821), had it not, besides its intrinsic value, came to us *via* Cambridge, specially endorsed by one whom we might not unaptly designate as the most venerable clergyman in England. We respectfully submit, for the consideration of those readers who look into a religious periodical publication chiefly for anecdotes, exciting controversies, personal allusions, and the passing topics of the moment, whether they might not, with manifest advantage to their mind and heart, cultivate a more solid taste; weighing articles, and testing their value, rather than counting their number on a title-page; and whether it would not be better themselves to return to the old-fashioned standard of patient thought, than to urge their literary purveyors to cater for mental vagrancy. Learned criticisms, we admit, exclude a large class of readers, and they ought not, therefore, to be too numerous or prominent; and, in general, we would inculcate upon ourselves and upon our correspondents, at the beginning of this new volume, to study brevity upon most subjects, especially those which, however important, or to some persons peculiarly attractive, are not the most interesting to the majority of religious readers. At the same time, every reader must remember that his neighbour's taste may not be his own. Some would fill our pages with remarks on prophecy; others seldom read the papers on that subject. Some think that we ought to have more "religious essays;" others, that such papers are too much like sermons or treatises, and that a religious periodical publication in these days should take up more desultory topics. Some consider our papers on ecclesiastical matters too long and numerous; others, that they ought at this moment to engross our chief attention. The papers in our last year's volume on the much-discussed subject of Scriptural Geology attracted great attention, and we were requested, by many whose judgment ought not to be slightly regarded, to continue them, with an especial view to the students at our Universities and the younger clergy; while some, who probably never studied geology in their younger days, and have no time or taste for it now, cannot see what direct bearing it can have on the pursuits of a Christian Observer. So, again, we have had several urgent requests to collect the papers on Oral Delivery, and to reprint them, with additions and corrections; and to follow up the subject, in order to invite the attention of the younger clergy and students for Holy Orders to its practical consideration; and, if possible, to induce our Universities, and King's College in London, to institute Professorships in this faculty, as is done in the academical and theological establishments of, we believe, almost every other religious communion, from France to Geneva, and from Homerton and Highbury to the Episcopal theological seminaries of New-York and Ohio. And yet, on the other hand, some clerical readers have told us that they do not take the slightest interest in the question of public reading and speaking, and they do not see what practical benefit can arise from such a discussion; as if it were any use for a man to write a good discourse, if he cannot deliver it with propriety and impressiveness. In like manner, with regard to our Religious Societies, and on various other points, we might give the *pro* and *contra*; for seldom does an argument arise in our pages which some would not have us continue further, while others prefer a different arrangement. Readers complain of length, and writers of abridgment: our inference from all which is, that we must continue to look at matters *as a whole*, each taste finding out its own favourite quarry.

We had no intention of throwing out these remarks, which have no particular relation to the following paper any more than to twenty others; but as they occurred to us at the moment, we have penned them, for the guidance of ourselves and our correspondents.

To the Editor of the Christian Observer.

WILL you oblige me by inserting in your valuable periodical the following remarks on the meaning of the word διαθηκη in Hebrews ix. 15—18? My object is to shew that the *language* there used is peculiarly appropriate to the usages of ancient covenants, and the *argument* very aptly borrowed from them. The passage should, I think, be arranged thus: "Και δια τουτο διαθηκης καινης μεσιτης εστιν, ὁπως, θανατου γενομενου εις απολυτρωσιν των επι τῃ πρωτῃ διαθηκῃ παραβασεων, την επαγγελιαν λαβωσιν οἱ κεκλημενοι της αιωνιου κληρονομιας· ὁπου γαρ διαθηκη, θανατον αναγκη φερεσθαι του διαθεμενου (διαθηκη γαρ επι νεκροις βεβαια), επει μηποτε ισχυει ὁτε ζῃ ὁ διαθεμενος; ὁθεν ουδ' ἡ πρωτη χωρις αἱματος εγκεκαινισται." The translation I propose is this: "And for this cause he is mediator of a new covenant, that, death having come to pass for the redemption of the transgressions against the first covenant, they who are called may receive the promise of the eternal inheritance. For whereas it is a covenant, the death of him that made the covenant must necessarily come (for a covenant is valid over dead things): otherwise is it of any force when he who made the covenant is living? whence neither was the first dedicated without blood."

The first clause to be explained is that pertaining to ordinary covenants, "διαθηκη επι νεκροις βεβαια;" "a covenant is valid over dead things." Thus, when God wished to make a solemn covenant with Abraham (Gen. xv.), he caused him to "divide a goat, a heifer, and a ram in the midst, and to lay each piece one against another; and when the sun went down, behold, a smoking furnace and a burning lamp" (emblems of the Divine presence) "that passed between those parts." And in Jeremiah xxxiv. the parties who had made a solemn covenant are designated as "they who had cut the calf in twain, and passed between the parts thereof."

In the 59th Psalm also, verse 5 (or Septuagint xlix. 5), we find a general expression, "τους διατιθεμενους την διαθηκην αυτου επι θυσιαις," "those who ratify His covenant over sacrifices." Covenants, therefore, were made in old times over sacrifices. But here an objection is raised: διαθηκη επι θυσιαις βεβαια, it is said, would be a correct expression; but not επι νεκροις: νεκροι or νεκρα meaning the bodies of human beings, not of beasts. I am ready to concede that τα σωματα των ζωων (as Heb. xiii. 11) is the ordinary Greek for the bodies of beasts; not τα νεκρα των ζωων. I cannot, however, grant that St. Paul, if his meaning were such as I suppose it to have been, would have written επι σωμασι, or επι θυσιαις, in this passage; for I think I can shew that νεκρα may, under some circumstances, be used of beasts also; and that the Apostle's argument required that word on this occasion. Plutarch, speaking of the preservative quality of salt (Sympos. l. v. q. 10), says, "ὁτι των σωματων τα νεκρα διατηρουν ασηπτα και μονιμα πολυν χρονον αντιτατεται τῳ θανατῳ, και ουκ εᾳ πολυτελως εξολεσθαι και αφανισθηναι το θνητον· αλλα ὡσπερ ἡ ψυχη, θειοτατον ουσα των ἡμετερων, τα ζωα συνεχει, και ῥειν ουκ εᾳ τον ογκον, οὑτως ἡ των ἁλων φυσις τα νεκρα παραλαμβανουσα, και μιμουμενη το της ψυχης εργον αντιλαμβανεται φερομενων επι την φθοραν," &c. Plutarch here speaks of dead things in general under the term νεκρα, and he chooses that term by preference (indeed he could scarcely use any other), in making a particular reference to the deadness of that of which he speaks. But, in truth, any inanimate thing—as a stone, &c.—may be called νεκρον under certain circumstances. An *idol* is called νεκρον, or νεκρος, in the Wisdom of Solomon, xiii. 18: "The idolater for life prayeth to that which is dead:" "περι ζωης τον νεκρον αξιοι." And xv. 17: "Being mortal, he worketh a dead thing with wicked hands:" "θνητος ων νεκρον εργαζεται χερσιν ανομοις."

It is the context which renders the usage of the word *νεκρον* in these passages justifiable and appropriate. An examination of the context in Heb. ix. will shew that the Apostle's argument required him to call the sacrifices, over which covenants were made, not *θυσιαι*, or *σωματα ζωων*, but *νεκρα*. His argument is simply this: Death is an essential part of all covenants; therefore Christ's death is essential to the Christian covenant. Having before, in verses 9 and 10, spoken of the weakness of the sacrifices under the Law, he speaks in verses 11 and 12 of the powerful success of Christ's blood, and entrance into the true Holy of holies, heaven: "For," says he, verses 13 and 14, in a question addressed to his countrymen, "if there was any efficacy in the blood of rams, &c., to cleanse the flesh, how much greater must be the efficacy of the blood of Christ to purge the conscience from dead works to serve the living God?" And having thus stated, and called upon them to acknowledge, the *efficacy* of Christ's blood, he proceeds, in verse 15, to establish the *necessity* of Christ's death in the Christian covenant, by an argument drawn from the very nature or essential usages of all covenants, and the practice of the first or Mosaic covenant. The position, therefore, which he lays down as his premise, is this, "a covenant is valid over dead things;" or, in other words, death is an essential feature of a covenant; or, no covenant is valid without a death. Supposing, then, that the Apostle wished to express this, would he have said, *διαθηκη επι θυσιαις*, or *επι σωμασι βεβαια*? I imagine not: *επι νεκροις*, *over dead things*, was the expression absolutely required of him. If Plutarch can call meats preserved by salt *νεκρα*, I know not why St. Paul may not apply the same term to the divided parts of sacrificed calves, &c., through which, as they lay lifeless on the ground, the covenanting parties used formally to pass; *his argument requiring that he should particularly refer to their lifeless state.* So much of the clause *διαθηκη επι νεκροις βεβαια*, the only part of the passage which is to be applied to covenants generally.

The great mistake which, if I am correct, has misled all who have written on this passage, is *in not limiting ὁ διαθεμενος to Christ exclusively.* But before I speak of this point, which is, I believe, the clue to the true meaning of the passage, I must refer to *ὁπου* in verse 16, which should be translated *whereas*, not *where*. Schleusner gives this sense to the word, and (which is remarkable) in this very passage. Under the word *ὁπου*, in the sense of "cum, quando, quandoquidem," he quotes four passages: 1st, 1 Cor. iii. 3, *ὁπου γαρ εν υμιν ζηλος και ερις*, &c., which can be construed in no other way than that of our received version, "*whereas* there is among you envying," &c. 2dly, Our own passage, Heb. ix. 16. 3dly, Heb. x. 18, *ὁπου δε αφεσις τουτων, ουκ ετι προσφορα περι αμαρτιας*, which Schleusner would therefore construe, and not badly, "now whereas there is a remission of these, there is no more offering for sin." And, 4thly, 2 Peter ii. 11, *ὁπου αγγελοι...ου φερουσι*, &c., rendered again by our translators, "*whereas* angels, which are greater in power and might, bring not," &c.

Having justified, as I conceive, my new translation of *ὁπου* in verse 16, I proceed to the application of it. "Whereas it is a covenant"—whereas the new covenant of which I speak is a covenant, *i. e.* from its very nature as a covenant; or, whereas *there is* a covenant made with man in Christ—"there must of necessity be the death, *του διαθεμενου*, of him who made the covenant," viz. Jesus Christ. This translation is closer than any preceding one; *διαθεμενου* being a past tense, and having been construed hitherto as if it were *διατιθεμενου*, a present tense. Taking *ὁπου* in the sense of *whereas*, and attending to the tense of the participle *διαθεμενος*, we shall, with a little consideration, see that *διαθηκη* may, and must, be

here understood in the sense of *covenant*, not *testament*. Another difficulty, however, is here suggested to the minds of some persons. Supposing it proved, from the analogy of covenants, that a death is essential to the Christian covenant, why (say they) must it necessarily be the death, του διαθεμενου, of Christ, who made the covenant? I answer, that Christ is "surety of the covenant" (Heb. vii. 22), and whatever is to be done he must be the doer of it: if death is essential to the reconciliation of man to God, it must be the death of Christ. It is called (Isa. lv. 5) "an everlasting covenant, even the *sure* mercies of David" and (2 Sam. xxiii. 5) "an everlasting covenant, ordered in all things and sure." Jesus Christ, our covenant-head, *ensures* to us the benefits of the covenant, working out a righteousness for us. He is "the Lamb of God, which taketh away the sins of the world:" and "This," saith God, "is my covenant with them, when I shall take away their sins." (Rom. xi. 27.) The argument then may, I think, be stated thus: In every covenant there is death; therefore also in the Christian covenant: and Christ being maker, "mediator," and "surety of the covenant," it must be *his* death, he having taken upon himself to reconcile us to God. The Apostle's argument indeed is more briefly stated: "Every covenant is valid over dead things; therefore Christ, the maker of the new covenant, must needs *die*;" there being in truth no question of any one else but Christ, who could die for this object, viz. "The redemption of the transgressions against the first covenant."

The Apostle having followed up his statement of the *power* and *efficacy* of Christ's blood (verses 11 and 12), by a question to the same effect (verses 13 and 14), in like manner follows his statement of the *necessity* of Christ's death, as the author of the new covenant, with another question and appeal on this point also, asking, "Otherwise is it of any force, while Christ, who made the covenant, is living?" The interrogative form into which Bishop Lloyd (with Griesbach's sanction) has thrown the clause, επει μηποτε ισχυει ὁτε ζῃ ὁ διαθεμενος, is far preferable, according to the Greek. μηποτε *not* interrogative, is used frequently with *subjunctive* moods in the New Testament; sometimes with an indicative *future*, which however is a construction *sui generis*; once only it is used with an ordinary indicative, and there it *is* interrogative, and can be nothing else: St. John vii. 26: "μηποτε αληθως εγνωσαν ὁι αρχοντες," &c.: "Do the rulers know indeed that this is very Christ?" επει also is so used with a question immediately following it, Rom. iii. 6: "επει πως κρινει ὁ Θεος τον κοσμον;" "For then (or *else*) how shall God judge the world?" and 1 Cor. xv. 29: επει τι ποιησουσι, &c.: "Else what shall they do who are baptized for the dead?"

If any one be perplexed by the use of the present tense in ζῃ and ισχυει, let him notice other usages of the kind in this Epistle, especially chap. vii. 8, and chap. ix. from the beginning. The word "*whence*," ὁθεν, of verse 18, refers to the αναγκη in verse 16, viz. the necessity of death or blood to ratify a covenant; the statement of verse 18 being, that the Mosaic covenant also is like in this respect to the new, and to all covenants, viz. that blood, or death, is essential to its validity.

As a doubt may be entertained whether φερεσθαι is sufficiently rendered by our translators in the simple sense, "there must *be*," as if it were ειναι or γενεσθαι, I subjoin the following considerations in support of the received version. Having, in verse 15, used the expression θανατου γενομενου, St. Paul, referring to that expression in the following verse, says, θανατου αναγκη φερεσθαι, not γινεσθαι. He may have varied the expression without much varying the idea. My opinion that the two words are nearly synonymous, if not altogether convertible terms, is founded on the

following usages:—St. Mark (i. 11), and St. Luke (ix. 35), speaking of the voice which came from heaven, say, φωνη εγενετο εκ των ουρανων. St. Peter (ii. 1, 17, 18), speaking of a similar occurrence, says, φωνης ενεχθεισης αυτῳ, and φωνην ενεχθεισαν εξ ουρανου. [St. Matthew has simply, Ιδου φωνη εκ του ουρανου, λεγουσα, &c. (iii. 17), without either verb; shewing, I think, that γινεσθαι and φερεσθαι, in the other passages, are very simple verbs; much the same as ειναι.] The word ενεχθεισης of St. Peter is rendered by our translators, "when there *came* to him such a voice," &c. So also 1 Peter i. 21, ου γαρ θεληματι ανθρωπου ηνεχθη ποτε προφητεια: "for prophecy *came not* in old time by the will of man." The words rendered, "the fiery trial which is to try you" (1 Peter iv. 12), are in the Greek τῃ εν ὑμιν πυρωσει τῃ προς πειρασμον υμιν γινομενῃ, "which is *coming upon*, or *is to come* upon you" (according to a common rendering of γινομενῃ). With this compare 1 Peter i. 13, την φερομενην ὑμιν χαριν, translated, "the grace which is *to be brought to you* at the revelation of Jesus Christ;" not very remote from the idea "which is *to come* to you." Not far different again is the sense of the words επι την τελειοτητα φερωμεθα (Heb. vi. 1), "let us go on unto perfection." Again (Acts ii. 2), εγενετο αφνω εκ του ουρανου ηχος ὡσπερ φερομενης πνοης βιαιας. On the authority of these passages I have rendered θανατον γενομενου, "death having come to pass;" and θανατον αναγκη φερεσθαι, "death must necessarily come."

When once the mind has disencumbered itself of the persuasion that ὁ διαθεμενος is general, the remaining difficulties of the passage soon disappear, and the language and argument are readily understood, without reference to the nature of a testament. The word *testament* no where occurs in (what we *should* call) *the* OLD *covenant:* in the NEW, διαθηκη, which is used thirty-five times, is eighteen times translated *covenant*, fifteen times *testament;* but in no one of these fifteen is there any objection to the sense for which I plead, except in the passage (Heb. ix. 15) now examined. Uniformity of translation would greatly facilitate the understanding of those passages of the word of God in which the word διαθηκη occurs: and keeping in mind the custom of ancient covenants, we may contemplate such expressions as "the old and new covenant," "surety," and "mediator of the covenant," "blood of the covenant," &c. &c., in their simple beauty, freed from the cloud of mystery in which they have been involved by the unnecessary addition of the notion of a testament; and may learn more readily to understand the *terms* of both covenants: of the *old*, "Do this, and thou shall live; sin, and thou shall die:" and of the *new*, "Believe in the Lord Jesus Christ, and thou shalt be saved." OXONIENSIS.

ON TITHES, PEWS, AND BRITISH-AND-FOREIGN-SCHOOL EXTRACTS.

To the Editor of the Christian Observer.

ON reading your January Number I feel desirous of offering some suggestions on two or three topics therein discussed by your correspondents.

And first, with reference to the Tithe Commutation plan of Φιλος, I would say, that his own scheme does not very greatly differ from what he calls "the strange measure concocted by the late ministers;" and which, he says, "was carried by them, and their Radical friends, through the House of Commons, but rejected by the wisdom and firmness of the Peers." The truth is, that the measure never passed the House of Commons, nor was rejected by the Peers. Lord Althorp expressed his regret, that,

from the pressure of other business, and the advanced stage of the session, it would not be in his power to go on with a measure which was more his own than any other measure which he had had the honour of proposing to the House. And what was this measure which thus miscarried? Its provisions may be very shortly stated. The actual rent of all land subject to tithe was to be ascertained, and also the average amount of tithes paid in each parish during the last five years, by valuers appointed for each county; arable and non-arable forming the subjects of two distinct valuations. A comparison between the amount of tithe and the amount of rent was then to fix permanently the proportion which the one should bear to the other. But at the end of every seven years the rental was to be re-valued, and the tithe to bear the same proportion to the value of the land as before; rent and tithe, whether higher or lower, always being on the same scale to each other. And thus adjustment having been made, the claim of the tithe-owner was to be, not against the tenant, but the landlord. On taking this payment, however, upon themselves, the landlords were to have it in their power to relieve themselves by a single payment, equal in amount to twenty-five years' purchase of the annual charge; and the money thus arising was to be paid into the hands of Commissioners appointed by the Bishops, and laid out by them either in land or public securities. There was also a provision in the Bill for enabling landlords to free their lands from a septennial valuation, by converting the tithe payment into a permanent rent-charge estimated in bushels of wheat.

Lord Althorp's plan, thus shortly stated, appears quite as simple, as feasible, and as equitable, as that suggested by Φιλος; and besides, there is one part of the plan of the latter which I think very objectionable. He says, "Let land which has never been cultivated so as to produce tithe, be declared hereafter tithe-free." If a law founded on that principle had been passed in the reign of Henry the Eighth, more than one half of this kingdom would now be tithe-free; and even at this day its effects would be most injurious, in uncultivated districts, to the tithe-owner. While cultivation was advancing, and wealth increasing around him, his own income would remain permanently stationary; and with his straitened means he would be deprived of the power of doing good. I hope, therefore, that in any measure which may be passed for a commutation of tithe, the undisputed rights of the tithe owners in uncultivated districts will be attended to. They are, on every principle of equity, as fairly entitled to a share of the produce of lands yet to be cultivated, as the more fortunate proprietors who actually reap the benefit arising from newly cultivated grounds. Why, in short, is land first brought into tillage in 1834 to be subject to tithe, while that newly tilled in 1835 shall be for ever exempt?

II. I am happy to see that the subject of "Dog-in-the-manger Pews" is brought forward. Such pews are too numerous in every parish church throughout the kingdom; but I question their legality. Though not a lawyer, I deny the right of any person to shut out from the house of God the comers thereto; and to say, "I will neither go myself, nor suffer others, who are willing, to go in." Perhaps some of your professional friends will throw light upon the subject. Their exposition of the law concerning pews would oblige many *.

* Scrutator is altogether wrong in his law. So far from "*any* person" having a legal right to go into any pew, even a parishioner and a rate-payer cannot claim to sit in a faculty pew, or a pew held by prescription as appurtenant to a messuage, or a pew rented in the manner now customary in town churches, any more than to bury

III. In the Quarterly Extracts of the British and Foreign School Society I read the following passage: "The Bible being made the sole standard in religious appeal, the human and Divine prerogatives are both recognised,—*that man is the keeper of his own conscience*; *and that to God alone, in matters of religion, is man accountable*: 'Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth it shall die.' (Ezek. xviii.) It is thus that infidelity on the one hand, and bigotry on the other, are guarded against: for *religion is identified with no standard below that of the perfect one of Divine truth*; and, brought to that standard, superstition and bigotry are alike exposed and disregarded." If I understand this passage aright, no submission is to be paid to any ordinance of man for the Lord's sake. Every individual, being the keeper of his own conscience, is to make his own imperfect judgment on matters of religion the rule of his conduct—to bow to no authority—to acknowledge no government—but to set up his own erroneous views as the test of right or wrong*.

SCRUTATOR.

ON THE REVERENT ADMINISTRATION OF THE LORD'S SUPPER.

To the Editor of the Christian Observer.

Having had the privilege, some time since, of communicating in a suburban church under the care of a much-respected and useful clergyman, I was pleased with a regulation which in crowded congregations prevents great inconvenience. The communicants, instead of leaving their pews in the disorderly manner often witnessed, approached the communion rail in the order of their sittings; the attendants of the church opening each pew in turn; by which means the aisles were kept clear, ingress and egress were faciliated, no person had to wait an inconvenient time in the chancel, and all were at liberty to occupy themselves, without distraction of mind, in their private devotions, till their respective pews were opened. I might add, that the plan prevents unseemly collisions, which are sometimes witnessed, where individuals have not learned the Christian art of "in honour preferring one another." I have seen an aged and venerable Prelate, in a London chapel, pressed upon and "elbowed" along the nave, and kept back in the chancel, by two or three successive courses of inconsiderate persons from the extreme pews, who seemed by

his dead in his neighbour's vault because it happens to be empty. The chancel properly belongs to the rector, and the appointment of what persons shall sit in the nave to the ordinary; but by custom the churchwardens, or vestry, in London and other places, may adjust the sittings. There is great need of improved regulations, and larger courtesy; but if a wealthy cit, or a country squire, chooses to sleep at ease in his privileged "quadrangle," the one with his hat and stick and the other with his pointer on the vacant cushion, while his neighbours are standing in the aisles, it would be a legal trespass to break in upon his dignity. The matter must be managed otherwise.

* Without offering any remark on our correspondent's interpretation, we need only say, that, whether correct or not, we do not make ourselves responsible for every statement that appears in the papers of societies stitched up under our cover. We may take this opportunity of announcing, that we found it necessary, at the close of our last volume, to discontinue the plan of *appended* papers (after inserting those in hand); as, amidst the multiplicity of claims and appeals which reach us, discrimination leads to various inconveniences. The only exception which we propose to make is the Bible Society's Extracts; which, being a regular monthly paper, and having been inserted for more than seven years, we shall continue to insert as hitherto. Societies can send their papers to Messrs. Hatchard, as Bills, in the usual manner.

their democratic bearing to say, that they had as good a right to be foremost as any person in the place. I have seen ladies, in country churches, apparently contesting the question of civil precedence, and keeping up their dignity before their neighbours, at that spot where most we realize the presence of Him who has set us an example, that we should follow his great humility. But even where nothing of this kind is felt (and I would trust that such feelings are rare), there is a want of convenience and solemnity in the usual promiscuous crowding from a variety of pews, and the crossings and re-crossings of the communicants, which prevent the administration being conducted "decently and in order." The regulation I have alluded to obviates every inconvenience.

Permit me to add, that by far the most solemn and impressive, though expeditious, manner of administering the Lord's Supper, where there are a large number of communicants, is to repeat the words of presentation only once, and in the singular number, to as many persons as can kneel at the rail; silently delivering the elements of bread and wine to the whole of them, as if the words were specifically addressed to each; and then waiting for a few moments in repose, till a new rail is formed.

MINIMUS.

ON CHRISTIANS READING THE NEWSPAPERS.

To the Editor of the Christian Observer.

THE reasoning of your correspondent "Surriensis" is ingenious, when he would persuade me that it as much my duty as a Christian, as he considers it to be his, to read the newspapers: but while I hear, or suppose I hear, something like another voice saying, "Who hath required this at your hands?" will your correspondent be disposed to permit the very homely quotation of, "What is one man's meat is another man's poison?" So far, indeed, am I from all strait-lacedness in this matter, that I can assure this well-read Country Mouse, that, if there were a chance of my tempting him to visit me in my metropolitan seclusion, I would engage to take in a newspaper during the whole of his sojourn; and, rather than lose his society, would even endeavour to make friends with a very bustling neighbour of mine, and so obtain for him the reversionary perusal of a second daily paper, in order that he may avoid every approach to the melancholy predicament of those inhabitants—I believe of one of the Hebrides—mentioned by Dr. Edward Clarke, who receive their post letters (and of course their news) only once a-year, and always pay their rent in feathers. I apprehend, however, that his fears on my account are more or less the result of superfluous solicitude for my welfare; and that I am, in point of fact, not quite in the pitiable case which he supposes; for, mixing daily in society, I possess the advantage of hearing any good news (of which, alas! there is little enough) as soon as it may be had; while all the bad news still comes too soon: besides which, all my news arrives with the advantage of my friends' comments upon it; which comments, as they are always unpaid, and generally judicious, are wholly unlike the venal, factious, and absurd observations of those who write for hire, and change their party and opinions as often as it answers their purpose, without any regard for truth, or any desire of diffusing it.

I further avoid all the horrible details of sin and misery, of which the daily journals are the professed records, without at the same time presenting us with any counterbalance or corrective in other statements, as to the religious good that is going on in the world—of which, indeed, they do not even profess to be the narrators, as neither understanding nor appreciating

such subjects themselves, or giving that world, for whose mere amusement they cater, the slightest credit for feeling any concern about the interest of the soul, or any regard for the realities of eternity. I also escape much of that irritating and disturbed state of feeling, which it is scarcely possible to avoid, from the collision of political parties, and the daily strife of tongues engendered in consequence*; not to insist upon the absorbing loss of time to which all my fellow-Christians must submit (especially during the sitting of Parliament), who devote themselves to this secularizing habit.

But, says *Surriensis*, we are positively bound, as Christians, to inform ourselves of the precise state of things, or we shall neither know how to feel for our country, nor to pray for it. Now, it naturally occurs to inquire, how did the people of God who lived in the time of the civil wars (when a single weekly sheet, published in London, was all the news to be had for the whole of England), contrive to perform their duty in intercessory prayer; or, to go still further back, is it meant to be said that the servants of God were dispensed from discharging their duty to the church and the world, from the earliest times, merely because there happened to be at that time no newspapers at all? The truth is, that enough has always been known, and always will be, to praying people, concerning the condition of the church and the world, for all the purposes of supplication, of counsel, and of action; while it may be more than questioned, whether the time consumed in reading our modern newspapers, and the spirit excited by them, are one half so favourable to a spirit of prayer, as if these papers had never existed at all. But, even admitting that your correspondent can preserve both his piety and purity under all the disadvantages of such worldly and polluting reading—(on which circumstance, if it be so, I heartily congratulate him)—will he not, at least, compassionate the infirmities of his weaker brethren, and permit them to avoid, what to them may be all temptation and injury, while those of stronger faith, or better temper, may possibly escape contagion? However vigorous he may feel, can he make no allowances for those who desire to escape the "doubtful disputations" of a world lying in wickedness, and who find on their side even the authority of one, who was yet no pious poet, when he writes,

"And since 'tis hard to conquer, learn to fly?"

If charity be due to the nation, must it not, at least, begin at home? and, presuming that the public interests be not entirely overlooked by him, is not a Christian bound to look first to himself? It is here that *Surriensis* appears to me to have mainly erred, by begging a question which I am not disposed to concede. He supposes all along, that in renouncing the newspapers, as the source of information and the guides of opinion, I have therefore renounced the world at large, abandoned all social obligations, and condemned myself to a sort of monastic separation from the business and duties of life. To none of all this, however, Mr. Editor, should I plead guilty, even had I no other advantage than the opportunity of reading your admirable observations upon Public Affairs—an article which, as it has been generally prepared, will (I venture to say) always supply no scanty materials for the meditations and prayers of your Christian readers, until the succeeding one shall appear in course.

But, in truth, I am not left to starve on this mere monthly quota of news; for, to say nothing of my religious friends, whose observations I find invaluable, no man can travel daily in a suburban conveyance, or

* It may surprise some of your readers to learn that the medical men of one of our first lunatic establishments feel no doubt of an accession to the numbers of their patients in consequence of the political excitement of the General Election.

engage in the ordinary commerce of life, without acquiring a sufficient insight into passing events to inform himself both of the national dangers (now of no common character), and of his own personal duties in respect of them. But it seems we are to go much further than this: we should "rather court, than shrink from, the responsibility of public office, and not leave the dearest interests of our country to mere secular statesmen;" and now, then, the whole truth comes out; for not only would Surriensis advise good men to be well read in the newspapers, but they are forsooth "to ride on the whirlwind, and direct the storm:" they are to make speeches as well as criticize them; and to try their hands at no less a science than that of government itself. All this, indeed, is, I doubt not, very well meant on the part of your correspondent, and he may even feel himself qualified for such services; and may possibly be so, for any thing I know; nay, I can afford to admit, that, where this capacity for public employment is found, it may be as much the duty of some adventurous spirits to put themselves in the way of court favour, or of popular applause, as it may be that of others to avoid such tempting and perilous heights. It may, however, perhaps be quite as well for "all who call themselves Christians," to consider whether their personal piety is not more likely to be injured by the experiment of public occupation, than that of the public is likely to be furthered by it; and although I by no means intend to convey an opinion that it would be the duty of any real Christian to resist a clear call to public employment, it may not be injurious to some, who have not sufficiently estimated the hazards of worldly contamination, to be reminded that many persons have supposed, before now, that in forming a worldly alliance with some beloved object they should most probably become a blessing to such individual; when the result has unhappily proved, that, instead of effecting the conversion of the other party, they have themselves made shipwreck of their own faith. Nay Bishop Horne tells rather a pleasant story of an attempt to be useful to others, were it not for the disastrous way in which it terminated: it is that of a certain Frenchman, who, full of confidence in his own stability, attacked a friend in the street, with a view to his edification; the friend engaged most readily to give him a hearing, and for that purpose proposed an adjournment to a neighbouring tavern; the issue of which was (adds the Bishop) that they were both taken home, at a late hour, in a state of mental incapacity not very favourable to any better influences.—"Let him that thinketh he standeth, take heed lest he fall."

Surriensis, indeed, asks whether the spirit of retirement from the world "was not the very spirit which, in the apostate Church of Rome, led to the indolence of the cloister." But surely his instance is not of the happiest kind, when that same apostate church notoriously furnishes the most deplorable examples of all other institutions, of the guilt and folly of multitudes who courted and exercised the government of the world, to their own ruin and the destruction of others; while none can imagine that any legitimate Christian government would ever have been the better for the aid of those mistaken devotees, who preferred the "indolence of the cloister" to the duties of social life. Surriensis further supposes me to have "so restricted the meaning of knowing nothing but Jesus Christ and him crucified, as to forget that this knowledge ought to be brought into practical operation upon a world lying in sin and ignorance;" but it must be obvious that the simple question between us is, how this knowledge may best be promoted. I happening very humbly to conceive that most, if not all, pious clergymen, and almost all Christian laymen, would be better and more useful without the newspapers than with them; and your correspondent holding the directly opposite opinion, putting indeed this distinct

interrogatory, in order that there may be *no mistake*, "How is this to be done (that is, how is the knowledge of Christ to be brought into practical operation upon the world) if a person resolves, by shutting his eyes and his ears, to live all his life, as it were, in a cloister;" or, as in another part of his letter, "refusing to know what God, or man, or Satan is doing in the world, lest his own religious tranquillity should be disturbed?" Now, Mr. Editor, when I honestly assure you, that, only in the present week, I was among the very first to exercise my elective franchise in this great city, at the early hour of nine o'clock in a cold frosty morning, and was again found at my post, at the same time on a second day in the same week, in the neighbourhood of London, on a similar occasion, I think I shall be acquitted of burying myself in a monastery, as well as of shutting my eyes upon the placards of candidates, or of closing my ears to their humble supplications. And as to the imputation of refusing to know what the gracious Author of all good, or the great author of all evil, are doing in the world, I can appeal to you, Mr. Editor, with some little confidence, being thus called upon in my own defence, to testify whether, through a life of some continuance, I have gone on till now in a state of unmindfulness or apathy on such an awful and interesting topic as the spiritual and moral good of my country; or am likely to feel the chill of age too prematurely. I can rather say, with Shakspeare,

> "Though now this grained face of mine lie hid
> In sap-consuming winter's drizzled snow,
> Yet hath my night of life some memory,
> My wasting lamp some fading glimmer left."

But I begin to fear I may have talked too much of myself; my only comfort under which apprehension is the happy obscurity in which, although no inhabitant of La Trappe, I may yet be permitted to repose under the scriptural *nom de guerre* of

Your most obedient friend and servant, ZENAS *.

P. S. If you will permit a few "more last words," perhaps the following remark of Madame de Staël, in her work on the French Revolution, may be new to some of your readers.—

"I apprehend that the newspapers constitute the sole reading of three-fourths of the nation. Hired writers thus introduce into public opinion much more depravity than could arise where there is no communication except by speech; in which case the judgment would be formed only upon facts. But when the appetite for news can be satisfied with an allotted portion of falsehood; when no event is related unaccompanied by sophisms; when opinions concerning every circumstance, every work, every individual, are subject to a journalist's word of command, as the movements of soldiers to the leaders of files—then it is that the art of printing becomes, in its abuse, the most formidable engine of evil."

I only add, let the religious patrons and readers of certain English Journals see that by their encouragement of such sophistry and falsehood, as may possibly not affect their own piety, they do not put stumbling-blocks in the way of others, and forward such a fearful crisis in Christian England as the newspapers of France were eminently instrumental in producing there.

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* We must here close this subject. Our correspondent is a very active and zealous Christian layman, who certainly has not "shut himself up in a monastery." Surriensis probably wished for more such as he.

ON THE MANAGEMENT OF SUNDAY SCHOOLS.

To the Editor of the Christian Observer.

In answer to your Reverend Correspondent "A Constant Reader," and after a pleasant experience of some years in Sabbath-school teaching and superintendence, I offer a few opinions concerning the management of this most important "means of grace."

I consider the great secret of maintaining a cheerful and improving assemblage of children to be, under God, the constantly representing to them the honour and privilege of attending the Sabbath school. In parishes where weekly schools also are established, children should not have the *pleasure* (generally) of being admitted on the Sunday, unless they are able and willing, when six years old, to learn either a hymn or a portion of Scripture; and the punishment for bad conduct in the week should be a representation to the superintendant, which would cause exclusion from the school on the ensuing Sabbath.

The children in a Sunday school, however large it may be, if they are not admitted till six years old, may be divided into two great classes; including, first, those who are capable of reading the Bible—each child reading a verse until the subject changes, and then being examined catechetically by the teacher, who explains types, refers to texts explanatory, illustrates by anecdote, and enforces by exhortation;—and secondly, those who are not so forward—who are more interested and impressed by oral instruction; but who are also examined in an interesting extemporaneous manner, which keeps up attention. These two great classes must be subdivided into several, doubtless, in large parishes; but if a teacher has the art to attract attention and interest the imagination, with a clear voice and decided manner, a class of twenty-five children improves more quickly than one of twelve.

My Sunday rewards are small tickets. One is given for punctual attendance before the school door is closed for prayer; one for perfectly still and attentive conduct in church; and one for *perfect* lessons. Books are the best recompence for so many tickets: a shilling book for a hundred tickets is my proportion, but in large parishes this could scarcely be afforded.

A child's club, or rather bank, may be made subservient to the discipline of a Sunday school. I permit each child, who by being advanced into a Bible class has earned the privilege of being a member of the club, to bring on a specified day, weekly, whatever money, even a halfpenny, he possesses; for which I keep a regular book. To encourage the children to bring their pence, which would otherwise be often spent in unwholesome food, I solicit presents during the year from my friends; and the money is once a year equally divided among the children, averaging four or five shillings, to spend upon a little comfortable clothing. I let them purchase what they like, and where they like, which enhances the pleasure considerably—keeping this check upon them, that every article is seen by the clergyman's lady, both before and after it is purchased—and I myself pay the respective bills. In large parishes a subscription for this purpose would be desirable, if only one shilling from each householder yearly. I seldom need severer punishment than refusal of the ticket; the severest is expulsion from the club, and finally from the school, for a time at least, until the rebellious proud spirit is humbled to confess its sin and crave re-admission.

That each Bible-class scholar should possess a Bible of *his own*, is, according to my views, indispensable;—a Bible to read in at school, to

learn from, and to search for answers to the questions proposed by the teachers at home. It in this manner becomes the well-known companion of their early years, and, by the blessing of God, will not be the dead letter which, alas! it is to so many who have for years attended a Sunday school.

The preceding are some of the rules by which I have been enabled, under the blessing of Him who wills that the lambs of his flock should be fed, to collect a smiling assemblage of children and young people from six to eighteen years of age, to whom the Sabbath is rendered a delight, and who are very forward in Scripture knowledge, and perfectly well behaved at school and in the house of God. I hope that the seed of Divine grace is germinating in some of them; but that, having sown it with prayer and care, I must leave to Him who alone giveth the increase.

S. L.

THE GENERAL PRINCIPLE OF CHURCH ESTABLISHMENTS.

To the Editor of the Christian Observer.

A Correspondent in your last volume (p. 302) expressed a wish for a *long* communication upon the general principle of Church Establishments; and as none has since appeared, you will perhaps allow me to offer you a *short* one.

Little more seems to me required to decide this general question, than the one requisite of modern Dissent, "Let every man pay his own priest." (Judges xvii. xviii.) Where, then, shall be his religion who can pay no priest? How shall religion be brought home to him who wishes for none? How shall he be reminded of his God who has forgotten Him in the pleasures of the world, or in the deep wallowing of his degrading passions? Our blessed Lord pointed it out as a notable mark of his religion, that "the poor have the Gospel preached unto them:" and he said that he came "not to call the righteous, but sinners to repentance." It is for the opposers of national establishments to say, how they reconcile with the religion of Jesus that abandonment of the poor, the unstable, the unbelieving, the sensualist, and the worldling, which must ensue, if all public provision for their religious instruction were abolished. "God will have *all men* to be saved:" "Christ died for *all*."

Thus much theory; what says experience? It has pleased God that mine should lie in populous parishes, wherein I found Dissent established, provided with chapels and ministers, and contributing congregations. But the very poor, who could contribute nothing, *these were mine;* with these no one interfered. All in the workhouse, all born to poverty, all brought down by their own vices or by those of their kindred—all these were mine; and I knew them to be so. I felt it to be *my* duty that these should know that a Saviour died for them, and that these should not pass into eternity ignorant of the one atonement for sin. Dare we call ourselves Christians, and yet support a system which would have left these souls in the undisturbed possession of Satan?

Again: Mr. Beverley says, in one of his coarse pamphlets, "Go into the streets; stop any one reeling from the alehouse, or any one walking into the brothel, and ask them to what sect of Christians they belong, and they will instantly reply, to the Church of England. All the rogues and villains of the kingdom belong to the Church of England." In Mr. Beverley's offensive sense, this is not true: they are not, in any religious view, members of any communion; they are voluntary baptized outcasts. But amidst all their vice and wretchedness, the Church does not abandon them. These again were mine: it was *my* office to seize the moment of distress,

the hour of sickness, the hour of domestic sorrow, the hour of deserved trouble, to endeavour to win back to Christ the soul of each *one* of his wandering flock. I bless God in the remembrance that my efforts were not always in vain. But can there be *Christian* men who would deprive the sinner of this hope for his salvation? There was no praise to me that I sought out, or that I was made an instrument in the hands of God for the salvation of, the sinner. It was my duty, my profession; to which I stood pledged before God and man. Had I not been so pledged, I might not have seen my duty; I might have "passed by on the other side," and have left my neighbour to perish.——My experience is the experience of hundreds and thousands of others, who, unplaced, had been perhaps useless. Dear as the subject is to my heart I must not occupy more of your pages. Your regular reader,

W. W. W.

INJURIOUS EFFECTS OF "COMPANIONS TO THE ALTAR."

To the Editor of the Christian Observer.

WILL you oblige me, by allowing me the opportunity of your widely circulated journal to call the attention of my brother clergymen to a point of very great importance in the instruction of our people?

Called to the ministry of a very populous town, I found not only the poor and openly careless, but also educated persons, and even the *communicants*, almost universally ignorant of the very fundamental points of the Christian religion, and without a knowledge of Christ as an all-sufficient Saviour. After a lapse of some time, finding the same ignorance and erroneous views remain in the minds of the communicants, I felt assured that it did not arise *solely* from the errors at some former period imbibed, but that they must be *still* drawing in poison from some source or other, which counteracted all endeavours and exertions to shew them "the truth as it is in Jesus." A circumstance at last led me to imagine that the great source from whence they continued to derive their erroneous views, was the books which they made use of at a time when their minds were more intently bent on religion, and most likely to retain instruction; and on freely conversing with them, I found my suspicions fully confirmed.

It is needless to enumerate the various "Companions to the Altar" and "Week's Preparations" which I found in universal use, and in which full reliance was placed; but I was so fully persuaded of the source of most of the tenaciously-held errors, that I lost no time in endeavouring to supplant the poisonous weeds, by sowing the seeds of plants which yield sound food. I am so firmly convinced of the magnitude and prevalence of the evil, and that it has not sufficiently engaged the attention of the clergy in large and populous towns, that I venture to submit these few lines for the serious consideration of your readers, lay and clerical.

Ελαχιστοτερος.

ON THE POPULAR CIRCULATION OF THE CHRISTIAN KNOWLEDGE SOCIETY'S TRACTS.

To the Editor of the Christian Observer.

As it is the duty of all who love and prize the Church of England to favour every measure which may tend to promote the fellowship and unity of its members, I would call your attention to a letter, which has been lately addressed to the Bishop of London, on the present state of the

Christian Knowledge Society in the metropolis and its suburbs. It is the object of this letter to urge the expediency of forming Parochial and District Associations of its members throughout the cities of London and Westminster, much after the same plan as they already exist in many of our large provincial towns; and thus not merely to increase the number of its parent members, by making known its foreign designs, but to localize its benefits amongst the tradesmen, artizans, and mechanics of the capital.

To effect this important object, it is necessary to enlist the respectable tradesmen of the metropolis as *local subscribers*. The subscriptions should be moderate, varying from five to ten shillings a year; and their wives and families would cheerfully aid in the circulation of our books and tracts amongst the poor. It is not easy to calculate the advantage which would arise to the Church and the community, from thus filling up that terrific *hiatus*, which now exists in the metropolis, between the highest and lowest classes of society; nor to say how much the parochial clergy would be assisted by such voluntary and active coadjutors.

CLERICUS *.

HISTORY OF MINISTERIAL ERRORS.

To the Editor of the Christian Observer.

The confessional contributions of your clerical correspondents come in slowly. Permit another unworthy brother to add two or three items to the list which they are forming of Ministerial Errors. The full history will not soon be completed.

I had a great dread, during two or three years of my early ministry, of *preaching out* what the Scriptures teach respecting self-examination, repentance, holiness, good works, and so forth, because one or two ladies of my flock had said that these things "led them from Christ," "brought bondage into their souls," and made them "look at themselves, instead of at their Saviour." I am now convinced that I was ministering to an unhealthy spiritual appetite; and that the latter part of the Epistle to the Ephesians is meant to "lead the believer to Christ" not less than the former. All the objections urged against my original practical, though evangelical, style of preaching—to which, by the grace of God, I at length, returned—apply equally to the preaching of St. Paul and of our blessed Lord himself.

Akin to the above error was another. I was told by the same female counsellors, and very truly, that I ought to preach "the whole counsel of God;" but in following their advice I soon found that I was preaching but half that counsel. I addressed none but "my dear elect hearers;" and

* We highly approve of the suggestions in the Letter alluded to (and which is attributed to the pen of the Rev. E. Grinfield); but the spirit to give due effect and beneficial result to the machinery of the Society, however well-organised, must be the improved character of the Society's Publications. That amendment is in progress; we believe that it has been commenced honestly and hopefully; and though it is not so rapid as we wish, and formidable obstacles still intervene, we have, from the first moment that we perceived decided symptoms of hearty amendment, refrained from discussions respecting particular tracts, which might awaken party-spirit, and impede the march of improvement. Our remarks on Bishop Gray's Dialogues with a Methodist, Dr. Warton's Death-bed Scenes, and other publications, produced good effect; and the whole internal mechanism of the Society, in regard to its tracts, has since been improved, and much good fruit has already resulted. We are quite content, for the benefit thus gained, to have borne our full share of obloquy; and we now look forward with bright anticipation to the proceedings of the institution. We did not renew our discussion on Bishop Gray's tract, on account of the lamented illness of that Prelate; and we do not now, because we had, and have, reason to believe that the tract will be withdrawn. Several excellent tracts have been lately placed on the list.

put a muzzle upon every text that seemed to speak against my well-compacted system. I do not mean that I acted dishonestly; but, not believing that the text could really be meant to convey what seemed its obvious signification, I sought for a narrower interpretation. Thus I read "God so loved *the elect* world, that he gave," &c.; "Christ died for all—*the elect*;" and so on. I did not afterwards materially alter my abstract views of doctrine as a system, but I learned to let Scripture take me where it would.

Among errors of a minor class, I committed one in making cottage lectures, family expositions, and week-day sermons, too little interesting. If an idea or vein of argument occurred to me, which I thought somewhat striking, I found myself saying, "That is too good for this secondary occasion—none of the best judges are present—I will keep that for Sunday morning." I afterwards reversed this order, and with good effect. I did not, indeed, neglect Sunday morning; but then, at least, I was sure of a congregation; and I considered it right to try to make the more neglected services attractive. The result was, that though the attendance at church on Sunday morning did not fall off, that at the other services increased. It had been before said in the parish, "Oh, do not go to church on Sunday afternoon, for our minister only talks in a common-place way to the servants and children;" and this anticipation worked its natural consequence. Now, on the contrary, it began to be said, "If you wish to hear Mr. —'s most striking sermons, you should go in the afternoon, or to the week-day service." I do not mean that any of my poor thoughts deserved the epithet just mentioned, but, writing anonymously I just state the matter as it occurred. I found it a good maxim in sermon-making, as in other things, Take care of the pence, and the pounds will take care of themselves. Do as much justice as you can to a cottage lecture, and God will not desert you in ministering to the rich and intellectual classes of your flock.

PARVUS.

ON ACCLAMATIONS AT RELIGIOUS PUBLIC MEETINGS.

To the Editor of the Christian Observer.

ALLOW me to draw the attention of your Christian readers to a subject which I am rather surprised has not, so far as I am aware, been publicly noticed: I allude to the noisy demonstrations of pleasure and assent, by clapping of hands, striking the floor, and other tokens, which are too common in the public assemblies of religious Societies. These indecent applauses, in many instances, have followed upon the delivery of some solemn and affecting appeal, the purpose of which was to produce a very different effect upon the minds of the hearers, by bringing them to serious self-examination, and by exciting a sober though lively interest for the cause that had been advocated. Are such proceedings altogether consentaneous with the word of God? If they be, will one of your numerous correspondents favour me with a reply to this question, on the authority of the Sacred Volume? But if they be not, why are they not only continued but encouraged from the platform?

It would be easy for the chairman kindly and gently to require silence and attention: and when once it becomes understood, after a few timely hints, that this is the general desire, the auditors will no more think of raising loud plaudits in Christian meetings, than they do upon hearing an excellent discourse from the pulpit. Surely no man of pious sentiments ever finds his soul really benefited by the bursts of praise and commendation that interrupt his speech when he stands up to address his fellow-men. The inexperienced and unstable must feel that nothing is

more calculated to foster pride and self-complacency; while the hearts of established believers, and holy men, must shrink with trembling and disgust, when they hear any voice but that of their Divine Master saying to them "Well done!" GULIELMUS*.

* The point alluded to by Gulielmus has been often noticed in our pages. We are certainly no advocates for noisy demonstrations of applause on these occasions; and the less man praises man on any occasion, the better; but there is surely nothing unchristian in kind wishes and returns of grateful affection to those who have been privileged to labour in the cause of God and their fellow-creatures; nor would we be over-stoical if the mind should affect the muscles to a consenting smile, or to other gentle spontaneous demonstrations of pleasure. Even clapping of hands, though we are not literally pleading for it, is as natural a sign of satisfaction as smiling. Children clap their hands upon any pleasurable emotion, and so do untutored nations; and the Old Testament abounds with illustrations of spontaneous, and not reproved, exhibitions of public feeling, upon the most solemn occasions, by means of clapping of hands, shouting, and other bodily gestures. The hills are told to clap their hands—a figurative expression, derived from this natural expression of human emotion. The philosophers of the Portico neither wept nor smiled: they were too wise to be sympathetic: but we see no Scriptural reason why Christians should be philosophers after the fashion of Zeno: on the contrary, they are to "weep with them that weep, and rejoice with them that rejoice;" and neither the tear nor the gladdening accents are wrong, if they do not respectively degenerate, the one to murmuring, or the other to levity. The great object is to "let all things be done decently, and in order;" not by stiff, unnatural constraint, but with Christian decorum and sobriety. The occasional joyous cheering of a well-conducted religious meeting needs not transgress this boundary. It ought, however, to be restrained within such limits as merely to express sympathy, and not to vent the animal feelings in noise. While man has a body as well as a soul, he is not altogether an etherial being; and he may refine too much in affecting to be what he is not. At the same time, to check all airy imaginings, it is well to remember that He who is our Great Example is related to have wept, but we are not ever told that he smiled. The Apostle Paul gives a far better way of venting joy than by clapping of hands: "Let him that is merry sing Psalms;" though some philosophers have thought singing also very puerile. True religion rises infinitely above such matters; it is "peace and joy in the Holy Ghost:" and though one man may never feel tempted to clap hands, or to hail with his voice, he should not be too severe on his brother, who happens to possess a livelier bodily temperament, but perhaps a not less spiritual frame of soul. Let the matter correct itself without formal rules, only on all such occasions leaning to the restrictive side.

Gulielmus asks for Scriptural authority for visible demonstrations of assent to what is uttered at these meetings: he cannot see what clapping of hands has to do, for instance, with an account of what God is effecting in the world by means of missionary institutions; and yet the forty-seventh Psalm, which is a peculiarly missionary Psalm, opens with the injunction: "O clap your hands, all ye people; shout unto God with the voice of triumph." Now we do not suppose that this bodily action is meant to be literally enjoined; the expression is only emblematical; but it would at the least be quite as appropriate to defend the practice in question by this text, as it is to ask for any text on such a subject. Matters of this sort are not ruled by specific texts, but by the general tenour of Scripture in regard to the whole of a Christian's deportment. Whether he smiles, or says yes, or holds up his hand, or assents with a nod, or strikes the ground with his staff, is a trifle beneath consideration. The Scriptures make the motion of the hands significant of various meanings: thus we read of "striking the hands," "giving the hand," "putting the hand under the thigh" in swearing, "lifting the hand," "laying the hand on the mouth," "laying the hand on" an accused person, "laying on of hands" in sacred rites, and not least "clapping the hands," whether in joy, as in the Psalm already quoted and in other places, or in derision, as Ezek. xxv. 6, and Job xxxiv. 37. Such expressions would not be used if there were any thing wrong in the gesture, provided there is nothing wrong in the emotion that prompts it.

We should not have inserted this note to the paper of our correspondent, but that some of the adversaries of our religious Societies have taken advantage of remarks like the above, uttered by their sincere friends, to represent these public meetings as scenes of flattery, folly, and obstreperous acclamation. The statement is not correct. It is true there is much to amend, and we heartily wish to see all our public meetings conducted with increased solemnity, and to greater profit; but, with whatever drawbacks, they are still among the best and brightest scenes which this chequered world can exhibit. Less of earth and more of heaven, should, however, still be the maxim of all who take a share in conducting them.

TWO HEADS OF CHURCH REFORM.

To the Editor of the Christian Observer.

THE excellent correspondence upon Church Reform which from time to time appears in the Christian Observer, so different from the trash which continually deforms the pages of the ———— [our correspondent must excuse our inserting a blank, which can offend no man], cannot but be delightful to your many pious readers. Permit me to add two brief suggestions in addition to those of your other correspondents.

In the economy of the church, I cannot but consider two points of the greatest importance; one of them, that any regularly ordained minister should be licensed by the Bishop (if he approve the applicant) to a proprietary or other chapel, without the interference of the incumbent of the parish; and the other, that Episcopal chapels should be as freely built as Dissenting chapels, and without any impediment to which Dissenting chapels are not subject. The working of the existing impediments, in the parish where I reside, has been this:—When I first lived there, only three Dissenting chapels were erected; there are now *eleven;* while, upon the part of the Church, only one new church and one district chapel have been built; whereas, in all probability, Episcopal proprietary chapels, if their erection had been unfettered, would at least have kept equal pace with the rest. It must be quite evident, that, without the addition of the voluntary to the endowed system, sufficient means of Christian instruction cannot be provided for the wants of the people.

CATHOLICUS.

CRITICAL REMARKS ON ROMANS VI. 2, 4.

To the Editor of the Christian Observer.

IN Rom. v. 20, St. Paul says that "the law entered that the offence might abound: but where sin abounded, grace did much more abound." In the following chapter he notices a false inference which might possibly be drawn from this statement, as if it authorized a continuance in sin for the sake of obtaining a still larger measure of the grace. In anticipation of this mistake he puts the question, "*How shall we that are dead to sin live any longer therein?*" (ver. 2.) Most interpreters have thought that the death here spoken of is a spiritual death,—a change from one moral condition to another, from a state of sin to a state of righteousness. Thus Professor Stuart *, in his comment on the verse, says, "*To become dead to sin, or to die to sin,* plainly means, to become insensible to its influence, to be unmoved by it; in other words, to renounce it, and refrain from the practice of it." But this appears to me to be an incomplete, if not an erroneous, interpretation. There can be no doubt that all who die to sin

* I refer to Mr. Stuart's Commentary on this Epistle, because it is much the best that I am acquainted with. It ought not, perhaps, to detract much from this writer's great and deserved reputation, that there are in his works occasional mistakes in his translation of Greek passages. For instance, in his note on Rom. vii. 15 he quotes the following lines from the Medea of Euripides:

μανθανω μεν, οια δραν μελλω κακα,
θυμος δε κρεισσων των εμων βουλευματων,

and translates them as follows:—"I know, indeed, that such things as I am about to do are evil; but *my mind is better than my inclinations.*" This is most certainly not the right translation of the second line, nor any thing like it. One of Mr. Stuart's most conspicuous mistakes occurs in his translation of Heb. ii. 9, the last clause of which he renders, "When by the grace of God he had tasted death for all." The manner in which he endeavours to defend this version is most unhappy.

do in fact experience an alteration of their moral state; and it is equally certain that this moral change is the end and purpose of the death: but I do not think that the word *απεθανομεν* itself denotes that change of state, but rather the event which produces it: for the context does not seem to allow of our taking the word in a figurative sense. In the preceding chapter St. Paul had been speaking of the death which sin had brought into the world; and he is here referring to a part of that argument. When, therefore, in this passage he again brings together the words *death* and *sin*, we must not altogether lose sight of the way in which they had been previously connected. And if we pass to the verses that follow this text, we find St. Paul still speaking of bodily death—the death which was suffered by Jesus Christ upon the cross—as the appointed consequence of human sin. I think, then, that when it is here said of Christians that they had died to sin, we cannot give to the word *απεθανομεν* a different sense from that which it bears in all the adjacent verses; and the meaning appears to be sufficiently determined by ver. 3, where I understand St. Paul as saying, "When I tell you that we died to sin, of course I do not mean that we died in our own persons, but by our representative Jesus Christ*, to whom at our baptism we were united." And then he proceeds to state the reason why the penalty due to sin was thus paid for us by Jesus Christ; namely, that, death † having taken place for our justification from sin (ver. 7), we who had died with Christ might also rise again with him to righteousness and everlasting life.

It has been disputed whether the word *buried*, in ver. 4, refers to the manner of baptism by immersion. Mr. Stuart thinks not, disagreeing on this point with the generality of commentators. The reasons by which he supports his opinion do not appear to me to be very conclusive. "There is," he says, "a plain antithesis in the verse. If now *συνεταφημεν* is to be interpreted in a *physical* way, i. e. as meaning baptism in a physical sense, where is the corresponding *physical* idea in the opposite part of the antithesis or comparison? The *resurrection* there spoken of is entirely a *moral, spiritual* one; for it is one which Christians have already experienced during the present life; as may be fully seen by comparing vers. 5 and 11." These verses, however, have led other interpreters to the conclusion that the resurrection spoken of in the opposite member of the antithesis is a resurrection from the grave; and that the moral renovation is considered as merely the commencement of the new life, the necessary condition of a future resurrection. A similar remark will apply to the parallel passage, Col. ii. 12. Mr. Stuart argues, in the second place, that *συνεταφημεν* is equivalent in sense to the word *απεθανομεν* in vers. 3 and 8. And in this I perfectly agree with him; but I do not think that in either verse this word is to be interpreted figuratively, as denoting a change of moral condition. He proceeds to account for the use of the word *buried* in this place, saying that it is meant to render the image of a *resurrection* more

* Similarly, in 2 Cor. v. 14, he argues, that "if one died for all, then all died;" the doctrine of which text is thus explained by the late Mr. Scott, of Hull, in your volume for 1825, p. 213:—"That the death of Christ was taken and considered as the death of those on behalf of whom it was undergone: the death of the surety was virtually—that is, as to its effects—the death of those who were represented by him." The version of the passage upon which Mr. Scott founds his exposition is now, I believe, universally allowed to be the correct one. See Professor Scholefield's note on the passage, in his "Hints for an Improved Translation of the New Testament," where he refers to Rom. vi. 1—11, as parallel to the text in Corinthians, and containing a fuller development of the same subject.

† The argument is very similar to that of Heb. ix. 15: "That, death having taken place for the redemption of the transgressions under the first covenant, they that are called might receive the promise of the eternal inheritance."

striking; and adds, that "*a resurrection from the grave* is a natural phrase, when one is speaking with respect to the subject of *a resurrection.*" To confirm this observation he quotes John v. 28, 29, and Daniel xii. 2. Few persons, however, will believe that these texts refer to nothing more than a *moral* resurrection; yet, on any other supposition, they will not answer Mr. Stuart's purpose. On the contrary, the text in John makes very strongly against the general principle of his argument; for it shews that the present renovation of Christ's disciples is very closely connected with their future resurrection.

But, after all, I do not see how the above reasons bear upon the proposed question. Whether the words *death, burial,* and *resurrection,* are to be interpreted in a proper or a figurative sense, the images belonging to these words are for some reason or other made use of by the writer; and the question is, whether these images can be associated with the symbol of baptismal immersion. Mr. Stuart has one remaining argument, which goes directly to this point. "My principal difficulty," he says, "in respect to the usual exegesis of *συνεταφημεν,* is, that the image or figure of *immersion, baptism,* is, so far as I know, no where else in Scripture [that is, except in this passage and Col. ii. 12] employed as a *symbol of burial in the grave.* Nor can I think that it is a very natural symbol of burial. The obvious import of *washing with water,* or immersing in water, is, that it is symbolical of purity, cleansing, purification. But how will this aptly signify *burying in the grave,* the place of corruption, loathsomeness, and destruction?" Now as to the objection that there are no other texts where baptismal immersion is used as a symbol of burial, it is sufficient to answer, that the use of it in these passages is intended merely for the purposes of illustration. Neither can I see that the symbol is an unnatural one: it is the *sinking* into the water, not the *washing,* which is here considered. And, lastly, if the word *buried* must of necessity bring the grave into our thoughts, as "a place of corruption, loathsomeness, and destruction;" still, as the word (according to Mr. Stuart) is employed to denote the Christian's inward purification, there is certainly no additional difficulty in connecting it with the idea of an outward and symbolical immersion.

M. J. M.

AMERICAN EPISCOPAL DIVINES.

We commenced some time since an intended series of biographical notices of American Divines; and the papers which we published were considered so interesting and useful, that we wrote to some of our American correspondents of the Episcopal Church to favour us with suitable materials for our purpose, adding our regrets, that, while several valuable narratives of American Divines have been re-published in this country, there have been few of those of the Episcopal communion, to collect which was our especial object. We have received in reply several communications, all concurring to the effect of the passages which we are about to quote from letters written by highly respected American clergymen. We greatly lament to learn that the land was so barren; but when we consider how few Episcopalians there were in what are now the United States, till of late years—the settlements having been founded chiefly by separatists from the Church of England—we are not surprised at the circumstance; and we ought to remember, with deep national humiliation, that, if the American clergy, and the Missionaries of the Society for the Propagation of the Gospel, during the eighteenth century, were such as is described by our informants, they were but a painful sample of too many of their brethren at that period in the mother land. The eighteenth century was the leaden age of the Church of England; and we cannot wonder that missionaries sent out in those days of somnolency were too often not what Christian missionaries ought to be. We will only add, that the greater is our delight, and our gratitude to God, at witnessing the present remarkable revival of old Church-of-England sound doctrine and scriptural piety in our sister, or

rather daughter, communion. We look with ardent hope and fervent joy at that rising church. May its walls be salvation, and its gates praise.

The following letter is from a well-known and highly esteemed American clergyman:—

To the Editor of the Christian Observer.

"Rev. and Dear Sir,—I embrace the opportunity of a beloved brother's intended voyage to England, to answer the letter which you were good enough to write me last year. The pamphlets which accompanied your letter I distributed to each of our Bishops, and the residue to individual Clergymen in important stations, &c.

"On the subject of memoirs of distinguished American Episcopal Clergymen, I have made all the inquiry in my power, but without success. The best information respecting those who lived before the [United States] Revolution, I think, will be found in the early annals of the Society for the Propagation of the Gospel. At the request of the Rev. Dr. ———, who is now employed in writing a history of the Episcopal Church in this country, I went to the office of that Society, and looked at several of the manuscript early journals. These, as you know, have been, to a considerable extent, published; but I incline to think the original records, and the papers to which they refer (all which are on file in the office), would give much fuller information. Their examination, however, would be a very arduous undertaking. Dr. ——— finds his work much more difficult than he had anticipated, and is especially at a loss for such documents as those you desire. You, no doubt, are in possession of the brief biographies of a few of our clergy, that have been more recently published.

"In accounting for the want of others,—though I have no doubt there were, among the missionaries of the Society referred to, humble, laborious, and useful men; yet we are obliged to believe the traditionary reports in the Southern States, of many whose lives and conversation neither did honour to religion nor to the Church. The immense growth of Methodism in the South was, in a very great measure, the result of a destitution of piety both in the priests and people of the Church.

"From ——— you will derive the latest information respecting the religious state of this country and of our church. With much that we have reason to deplore, there is mingled much for which we ought to be thankful. Evangelical piety is evidently on the increase. Much is hoped for, in the Western Country, from the accession to the mitre of such men as M'Ilvaine, Smith, and Otey. May the Lord make us all faithful in our several spheres of action, and the result of our labours be the increase of His glory. Accept my best wishes for your temporal and spiritual happiness, and an enlarged circulation of your most excellent and useful miscellany. "I remain, very respectfully and affectionately,

"Your brother in Christ,

"——— ———."

The following is an extract from a letter written by another excellent American clergyman:—

"It has been in my way, as you supposed, to gather a good deal of information about some of the elder brethren: it has been picked up at intervals, and from various quarters: some of it rests in tradition, but most of it is in writing or print; and sorry I am to be obliged to say, that many of the *very first* of our clergy had better be forgotten. Virginia had very few respectable clergymen before the days of the Commonwealth. Oliver Cromwell was the unintentional agent in supplying Virginia with some good ministers. The lives of Dr. Blair and Dr. Bray are probably the best. In more modern times some might be found worth printing. There

was an old clergyman in North Carolina, whose name was Blount, an excellent man, but his life consisted in the faithful discharge of his duties, without much of incident. Mr. Pettigrew, the first Bishop elected in North Carolina, was a very good man: but nothing more than biographical sketches, occupying some five or six pages, can be furnished of most of our old clergy.

"If I can help the Editor of the Christian Observer, I will cheerfully, from time to time, draw up, as my leisure may permit, short sketches of such of our clergy as may seem to afford the best subjects for biographical notice; but the field is rather barren. In the first place, our numbers were very small; and, in the next, the men were none of the best. As to any single volume, containing a life, or lives, of our early clergy, the Editor of the Christian Observer has, in Jarrat and Johnson, nearly exhausted the supply of that species of books. I have no volume which would at all aid him. To make out one sketch he must read fifty books perhaps. I shall be happy to do what I can*. "—— ——"

METRICAL VERSION OF THE LATIN EPIGRAM IN p.17.

To the Editor of the Christian Observer.

A CORRESPONDENT, signing himself "An Afflicted Christian," has requested a metrical translation of the following Epigram, with a Christian correction of its atheistic spirit:—

Marmoreo tumulo Licinus jacet, at Cato parvo,
Pompeïus nullo: quis putet esse Deos?

I send you the following paraphrase and reply:—

A storied monument holds Frederick's might;
Martyn's forgotten grave scarce greets the sight:
On the bare ground were Cranmer's ashes trod
By hostile foes:—And is there, then, a God?

Long has our Martyn triumphed over death,
And Cranmer's brows assume the martyr's wreath;
Frederick's short blaze has sunk in endless night:—
"Shall not the Judge of all the earth do right?"

ANTHUS.

WICKLIFFE'S TWELVE HINDRANCES TO PRAYER.

For the Christian Observer.

THE human heart being by nature always the same, its tempter the same, and the temptations presented to it the same, the impediments to heavenly frames and spiritual exercises will be characterised by a corresponding similitude. Wickliffe in his day complained of the following *Twelve Lettings to Prayer*. The knowlege of these is not less important now than in the days of the proto-reformer.

1. The first hindrance is, the sins of him who prayeth. According to that in Isaiah, "When ye make many prayers, I will not hear you, for your hands are full of blood."

2. The second, is doubting. As saith the Apostle James, "Let a man ask in faith, nothing doubting."

3. The third hindrance is, when a man asketh not that which ought to

* And we shall be happy to receive the Reverend Writer's communications.

be asked. As in Matt. xx. it is said, "Ye know not what ye ask." And in James, "Ye ask and take not, because ye ask amiss."

4. The fourth, is the unworthiness of them for whom we pray. Thus God, in Jeremiah, saith, "Pray not for this people—for I shall not hear thee."

5. The fifth hindrance, is the multitude of evil thoughts. Thus Abram (Gen. xv.) drove away the birds; that is, he that prayeth shall drive away evil thoughts.

6. The sixth, is despising of God's law. In Psalm xxviii. God saith, "The prayer of him that turneth away his ear from hearing the law of God, shall be cursed, as an abomination."

7. The seventh, is hardness of soul. And this in two ways. First, in Proverbs xxi. it is said, "If a man stoppeth his ear at the cry of the poor, he shall cry and shall not be heard." The second is, when one has trespassed, and we refuse to forgive him. As Christ says, "When ye stand to pray, forgive ye, if ye have any thing against any man .. that if ye forgive not to men, neither shall your Father forgive your sins."

8. The eighth *letting* is, the increasing of sin. David saith to God, "They that draw themselves from thee shall perish." In James iv. it is said, "Nigh ye to God, and he shall nigh to you." He nigheth to God that ceaseth of evil work.

9. The ninth is, suggestions of the devil, that withdraw many men from prayer.

10. The tenth, is littleness of desire. Augustine saith, "God keepeth that thing from thee which he will not give soon to thee, that thou learn to desire great things."

11. The eleventh *letting* is, the impatience of him that asketh. Saul asked counsel of the Lord (1 Sam. xxviii.), and he answered not Saul. "And Saul said, Seek ye to me a woman that hath an unclean spirit."

12. The twelfth is, the default of perseverance in prayer. Christ saith, "If a man continue knocking at the gate, the Friend (that is, God) shall rise and give him as many loaves as he mindeth." Augustine saith, "If prayer is not removed, be thou secure that mercy is not removed." But here take heed that prayer stand most in good living—that prayer with mouth accord with the deed—and so continue, and thou shalt receive. Therefore Christ saith, in Luke xxiii., "It behoveth to pray ever, and cease not." And Augustine saith, "As long as thou hast holy desire, and livest after God's law in charity, thou prayest ever well."

ON THE CONSTRUCTION OF THE CONVENTICLE ACT OF 1812.

To the Editor of the Christian Observer.

I HAVE in my possession a copy of an opinion given by Dr. Lushington relative to the applicability of the Conventicle Acts to the clergy of the Established Church, in which he says, that he is of opinion that the "Statute 52 Geo. III. c. 155, does not apply to the clergy of the Established Church; and that so Sir John Nicholl decided in the case of Carr and Marsh, 2 Phill. p. 204." At the same time, he gives it as his opinion that preaching in a private house cannot be done, because prohibited by the 71st Canon; and that a parochial minister cannot lawfully read prayers in a private house to persons not inmates thereof, nor expound the Scriptures to them; but what law prohibits it, he does not state. This opinion of Dr. Lushington, so far as regards Statute 52 Geo. III. c. 155, is at variance with that advanced by you in your number for September last, where you

say that the Act prevents even a clergyman "teaching or preaching" in a room in which more than twenty persons besides the family are present, unless the room be licensed, and unless he complies, if called upon, with the other requisitions of the Act.

C. B.*

STRICTURES ON THE "REVISION OF THE AUTHORIZED VERSION OF ST. MATTHEW'S GOSPEL."

To the Editor of the Christian Observer.

ALLOW me, through the medium of your pages, to address a few words to G. W. R., on his Revision of the Authorized Version of St. Matthew's Gospel. And while I cordially agree with him in his design, and feel deeply the importance of an intimate acquaintance with the original Greek of the Testament, I cannot but think that in some instances he has rather mistaken the meaning of the original, and that in others he has fallen into hyper-criticisms.—

St. Matthew.	*G. W. R.*	*Authorized Version.*
i. 23. εστι ..	Signifies	"Is;" nor do I exactly see how εστι can mean "signifies."
iii. 12. ὁν το πτυον εν τῃ χειρι αυτου	In whose hand is the winnowing fan	"Whose fan is in his hand." Now ὁν certainly, by its position, must depend on πτυον, not χειρι: how then can we construe the words as G. W. R. wishes?
—. 12. διακαθαριει	Cleanse	"Purge;" which appears to me most correct, because καθαριζειν means "to cleanse," and some force must be given to δια, which it is strange that G. W. R. has omitted, as in chap. v. ver. 18 he has been careful

* We do not, of course, pretend to argue ecclesiastical law with Dr. Lushington, and we shall be very glad to find that he is right in his opinion; though, to enable us to judge accurately of its bearing, our correspondent should have favoured us with the exact case submitted for his advice, and the whole of his decision. We must, however, say that we can see nothing in the Act itself that exempts the clergy from its provisions; nor are we aware that, when Mr. Hardy's late Bill was before Parliament, any person in either House contended, that, so far as regarded the clergy, it was superfluous, as they were not subject to the Statute of 1812. The arguments of Lord Brougham, and of every other speaker, took the express ground that the law intended to prohibit the members of the Establishment from being drawn from the parish church or chapel to assemble for religious instruction in private houses. "If," said Lord Brougham, "people could worship God next door, they would not be induced to go a long way off to church." A correspondent, in our Number for last December, p. 725, whose opinion respecting the construction of an Act of Parliament, if we might be allowed to name him, would not be thought unworthy to stand very high in the legal profession, expressly says that it is "quite clear that the Act applies to what are called cottage lectures by a clergyman in his own parish; and that a clergyman preaching or teaching in any private house which is not registered, more than twenty persons besides the family and servants being present, is liable to the penalties of the Act, even though the house be in his own parish."

We have thus given the contending statements, leaving the decision to persons better versed than ourselves in the technicalities of law. So general is the belief that even the parochial clergy are included as much as other persons in the range of the Act, that various clergymen, in various parts of the country, in order to avoid breaking the law, or being exposed to inexpedient or malicious informations against them, have had school-rooms and cottages licensed under the Statute.

St. Matthew.	*G. W. R*	*Authorized Version.*
		to render παρα, in composition, where our translators have omitted to do so.
vii. 2. εν ῳ κριματι κρινετε, κριθησεσθε	With the same judgment that ye judge, ye shall be judged	"With what judgment ye judge, ye shall be judged." How can ῳ be construed "the same?" There surely is nothing in this relative to imply identity. ὁ αυτος is "the same."
—. 9. ὀν, εαν, &c.	Who, if	"Whom, if." Good readings have ὀν, in which case G. W. R. would of course prefer whom, considering the relative ὀν to be governed by αιτησῃ, and the nominative of επιδωσει to be ὁς implied in ὀν.
viii. 6. βασανιζομενος	Afflicted	"Tormented." This seems to convey the force of the word better, it being derived from βασανος, a touchstone, or examination by torture.
—. 9. και γαρ εγω ανθρωπος ειμι.. και λεγω	For although I am a man ... yet I say	"For I am a man ..... and say." Now this appears to me the most straightforward, and far the best translation. και γαρ certainly may be sometimes rendered, "for although:" but why needs it be so rendered here? The words constantly occur in all Greek authors with the signification of "*for*," because και, though expressed, needs not be translated, as it alludes to what has preceded; as here, taking in the foregoing context: "Lord, I am not worthy that thou shouldest come under my roof; but speak the word only, and my servant shall be healed; *and* (I say I am unworthy to receive you under my roof) *for* I am a man, &c. &c. Then the latter και (και λεγω) will be translated by "and."
—. 14. βεβλημενην	Keeping her bed	"Laid." Why should βεβλημενην be rendered, "keeping her bed?" No doubt, Peter's mother-in-law was keeping her bed, but there is nothing in the original Greek which would imply that this was the case, and the design of G. W. R. is to attain accuracy in *translating the original Greek.* At all events, consistency should have induced him to alter our translation of βεβληται in ver. 6 of this chapter; which, in the same manner, according to *him*, should be "is keeping his bed."

St. Matthew.	*G. W. R.*	*Authorized Version.*
ix. 32. αυτων δε εξερχομενων, προσηνεγκαν αυτῳ	After these men had gone out the people brought to him	"As they went out, they brought to him." Surely the Authorized Version is here by far the more correct; for, 1st, how can αυτων mean "these men?" It comes, of course, from αυτος (and could come from nothing else), which means "he," and never yet meant "this," which is the proper signification of οὐτος. 2dly, how can εξερχομενων, the present participle, allude to what had past? "*After* these men *had gone out*." Would not εξελθοντων have been used, had the Evangelist meant to convey the meaning which G. W. R. supposes? And is not "as they went" (or were going), a much fairer translation of αυτων εξερχομενων? G. W. R. does not appear to have observed that our translators have omitted the δε (αυτων δε εξερχομενων). Again: where, in the Greek, are we to find the words, "the people?" Although this is intended, we have to do with the original, and προσηνεγκαν certainly means "*they* brought."

I proceed, sir, to observe a few instances in which your correspondent appears to me to have indulged in hypercriticism.

ii. 22. εις τα μερη	Into the region.	"Into the parts." Μερος literally means "a part," and any one would understand the parts of Galilee to mean the region of Galilee.
v. 15. λαμπει	Shineth	"Giveth light." That which shines, gives light.
—. 29,30. σκανδαλιζει	Is a hindrance to	"Offend." This appears to come as near to the spirit of the original word; offendere (from which we get our offend) being to hit or strike unawares against, and σκανδαλιζειν being literally "to cause to fall" by placing a σκανδαλον in the way.
—. 40. θελοντι	Is inclined to ..	"Will." Which of course means wishes, or is inclined to. θελειν is as well translated "to will," as "to be inclined."
vii. 5. εκβαλε ...	Pull out	"Cast out." I know not why, in this verse and in the preceding, εκβαλειν should not be rendered "cast out." βαλλειν is "to cast," not "to pull."
—. 13,14. στενη	Narrow	"Strait." Which every one understands to mean "narrow."
viii. 15. διηκονει αυτοις	Waited upon them	"Ministered unto them;" and why not?

I have used, sir, a confessedly good edition of the Greek Testament in making these remarks; and if the discrepancies existing between G. W. R. and myself are reconcilable (which, however, I doubt) by the use of any other copy, the end of G. W. R. in offering his revision must be defeated; as he states this end to be to direct the attention of the clergy to the study of the sacred Scriptures in the original languages; and men would only be perplexed, rather than informed, by having recourse to their Greek Testaments, and finding that their readings agreed with the authorized translation, rather than with the revisions of your correspondent. We must understand, that in such searches as the present we have to do with the *original language*, rather than with its accommodation to the English idiom, though this is, of course, desirable.

SCRUTATOR.

VERSES BY AN AGED INVALID.

To the Editor of the Christian Observer.

Dear Sir—Accept of the last poetical attempt of a worn-out invalid, in his 76th year, with a painful, incurable disease, if you think them worthy of a place in the Christian Observer, which I have read with pleasure and profit for many bygone years. The last time I had the honour of writing to you was with the well-authenticated account of the death of David Hume (which has since been copied into various periodicals in England and America). I had prepared several short essays, which I thought might suit your pages, but I found them so inferior to many late publications that I laid them aside. Yours respectfully,

R. V.*

Hawthornbank.

VERSES WRITTEN DURING AN INTERVAL FROM PAIN, IN BED.

The lovely scenes no more are mine,
Of banks, and braes, and streams of Tyne—
My tottering step can scarcely bear
This feeble frame from bed to chair—
Yet memory's eye still paints them fair.
In early days I planted flowers
To deck my groves of hawthorn bowers:
I thought I should enjoy them ever,
And sinfully forgot the Giver.
Regardless of His holy Name,
I led a life of sin and shame.
But God be bless'd that age and pain
Have brought me back to Him again!
O'erwhelm'd with trouble, pain, and grief,
Lord, send me patience, send relief;
Keep me from ev'ry murmur free,
For all my troubles come from Thee,
The God of love, my faith to try,
And prove my spirit ere I die.
Oh, while I live may I proclaim,
And glory in, my Saviour's name!

* We have not considered so much the poetry as the spirit of our aged invalid correspondent. The modesty of his estimate of his own essays is affecting and edifying. It is not always that even younger men thus "in honour prefer one another." It is consoling to us to see how affectionately our aged readers (one of whom, twenty years older than our present correspondent, addressed us in our last Number) are pleased to regard our labours. Though "unknown to them in the flesh," we earnestly entreat their continued prayers, that our pages may by the Divine blessing—unworthy as they are of so great an honour—be rendered abundantly and increasingly profitable to the readers.

THE REV. CHARLES CATOR; THE CHRISTIAN-KNOWLEDGE SOCIETY; THE CHRISTIAN OBSERVER; AND THE RECORD NEWSPAPER.

For the Christian Observer.

We are about to detail some matters, which, being explanatory, and not of any permanent interest, we are unwilling to trouble our readers with; and yet we feel obliged, *once for all*, to do so, from learning that, in consequence of our not having thought it worth while on some former occasions to notice similar matters, and to state the real facts, gross mistatements and fabrications have been supposed to be truths; and some valued friends have pronounced us wrong in keeping silence, and not setting such things at rest as they arose.

It is not unknown to many who read these lines, that strong and persevering efforts have been made, publicly and privately, to injure the character of this publication. The circumstance is not surprising when it is remembered what powerful and *opposite* parties we have offended by the part we have felt it our duty to take in Bible-Society questions, the Anti-slavery question, Church Reform, the Reform of the Christian-Knowledge Society, and the Society for the Propagation of the Gospel. In every one of these questions, the cause which we advocated, when to advocate it was a source of obloquy, has been so signally prosperous that we can afford to keep our temper under reproach; rejoicing in the present, auguring well for the future, and forgetting the past. The Bible Society has outlived the late menacing storm, and some of its most zealous defenders have been pleased to say, in public and in private, that this successful issue was in no small degree owing to the expositions in the Christian Observer; that work having disabused the clergy of the calumnies which the Record newspaper, and other founders of the Trinitarian Society, had heaped up against the friends and proceedings of the Bible Society. The Anti-slavery question also is blessedly settled: the slave is free, and compensation is justly and liberally awarded to his legal (not moral) holder; and the calumniated friends of the abolition, instead of the dark looks and *procul-esto* bows which they lately encountered, now hear only peals of gratulation: the avowed advocates of slavery and their cowardly "neutral allies" now complimenting each other on the noble justice, humanity, and policy of those very measures which they opposed, as long as opposition was available, with all the weight of their active or passive resistance. Even the Record newspaper, when the question was fairly settled in public opinion beyond the probability of re-action, and the government and legislature were estimating the weight of the glittering "compensation," began—with the zeal of one special pleader, who, having a private pecuniary interest, present or contingent, in the sweets of slavery, had argued that the Bible allowed him to hold his fellow-men in bondage, but now found that "compensation" made a great difference in the question—to incumber with its help a triumphant cause, which in the time of depression it had impeded by what was worse than direct opposition. So, again, those very questions of Church Amendment, which we have for many years been denounced with no measured abuse for advocating, are now, as concerns the principle of every one of them, to have the highest sanction of our civil and ecclesiastical rulers. But if the thing is right now, it was right when we were vituperated for advocating it; and it would have been wise to have reformed when reform had grace, and before a storm arose to precipate reform into the gulf of revolution. And then, further, as regards the Church Societies; the beneficial measures

which have been for years so strongly urged by "that disgraceful publication the Christian Observer," are coming into operation: the books and tracts which we more particularly alluded to, have been, or are being, set aside; the revision is hopefully proceeding; and even the details of machinery, as proposed by us years ago—such as the appointment of a distinct Tract Committee, and the reformation of the commercial affairs of the Society—have been, or are being, adopted. Nor do we despair of the reforms which we have urged upon the Society for the Propagation of the Gospel, now that it has arrived at that brink of ruin which we predicted it would fall into for upholding West-India slavery, and needs the arm of public favour to support it in its intended excellent designs for the benefit of the emancipated population. All this amendment is consoling: and to us it is consoling also to add, that, notwithstanding all the opposition we have met with, and the reproaches still heaped upon us, never has our publication stood in such good estimation as at the present moment;—a fact which we could readily prove by masses of communications of the highest character, and from competent and impartial judges:—so that certain newspaper and other attacks have only proved advertisements to announce our lucubrations. We "thank God and take courage."

The following little episode at the last monthly meeting of the Society for promoting Christian Knowledge, may serve to shew the way in which charges altogether unfounded, and not having even a semblance of truth, may go out and be believed, when any man offers an assertion in speech or print which will make an impression, while circumstances prevent the clearing up of the matter by a counter-statement. It has been our rule, and it will continue to be so, to abstain, upon principle, (though little thanks have we had for our delicacy) from detailing, or commenting on, the speeches made at the Board of the Society for promoting Christian Knowledge: nor would we even now allude to what passed at the last Board, as respects this publication, had not the anonymous reporter for the Record newspaper—for he has not the courage to avow his name—sent forth an account of the matter to the public in the studiously unfair and sneering manner in which he has garbled every thing which has passed at that Board, that he could take advantage of to disparage this publication or its conductors.

The Board happened to be discussing a question, which has been some time before it, upon the motion of a respectable clergyman, the Rev. Mr. Cator, for placing upon a satisfactory footing the relations between the Society and its Committee of Literature. So far from considering Mr. Cator's motion superfluous, or improper, we thought the question very important; and we fully concur in the decision of the Society respecting it; and consider that Mr. Cator has done good service by the inquiry. We have always heard him spoken of as a very good and well-meaning man, though so unfortunate, from over-anxiousness, as to be too often in warfare;—a statement confirmed by the fact that he has been perseveringly endeavouring, up to this hour, to keep us in a controversy with him for a casual and perfectly accurate allusion to a pamphlet of his a whole year ago. With regard, however, to his motion before the Christian-Knowledge Society, we have never so much as even alluded to it, directly or indirectly. Had we done so, it would have been to wish well to it. Mr. Cator has contrived, however, most adroitly to drag our publication before the tribunal of that Society at its public meeting; and apparently to gain a verdict against us; his charges having been heard, and no reply having been permitted. This apparent verdict was rendered the more solemn by the summing up of his Grace the Archbishop of Canterbury, who was in the chair, and whose supposed refutation of the charge

which Mr. Cator *alleged* had been brought against him by the Christian Observer, was naturally construed as a very decided rebuke to the conductors of that publication. We are bound to say, with all sincerity, that we do not for a moment impute to his Grace the slightest intention of having so meant to interpose his authority. The "Christian Observer," amidst the multiplicity of publications, may not even be known to his Grace by name; and the Editor of it—if he may speak personally where Mr. Cator and the Record newspaper have contrived to make the allusion personal—has never, upon any occasion of public or private business which may bring the humblest man in communication with the highest, failed to receive from his Grace those amiable and condescending attentions which have proverbially endeared his character to all who have witnessed his conduct; converting official respect into private veneration. But so it is, that his Grace, quite unconsciously, and most unintentionally upon his own part, has been placed by Mr. Cator's management in the position of an umpire, and made to give the *semblance* of his encouragement to a violent spirit of party among a portion of the clergy: an encouragement which, in the very remarks alluded to by Mr. Cator, we asserted, a year ago, and still believe, his Grace never meant to afford. To his Grace all this will be wholly enigmatical; but there are those who have taken care to solve the enigma, and in a manner which his Grace, we are sure, never contemplated.

As his Grace is not likely to have looked much into our pages, and we have new readers who have not our last volume to refer to, we shall trespass with a few illustrative extracts.

In our Number as long ago as last February, occurred a passage which we are about to quote. It was written at a time when parties ran high, and zealous efforts were made to identify his Grace with the far-famed Oxford Tracts, and with all the strong sayings which some (falsely called) High-churchmen were pleased to utter and print in regard to every Right Reverend Prelate whose conduct did not please them. We offer no opinion as to which side of the Right Reverend Bench was right or wrong in the questions which have divided it; we state only the facts. We were speaking of certain "*external* arrangements—such as tithes, pluralities, non-residence, and so forth"—in which we thought the Legislature, even though the Bishops should not be unanimous, might lawfully make some amendments, without summoning a Convocation for that purpose; though we deprecated most strongly all secular interference, as rash and profane, in matters of "a spiritual kind," more especially in the mutilation of the Prayer-book. In the course of our remarks occurred the following note:—

"The addresses or petitions to the Archbishop of Canterbury all agree, we believe, to admit whatever reforms THE CHURCH shall consider desirable; meaning, so far as we can understand, that the clergy will resist, at whatever risk, any changes agreed upon by the three estates of the realm, unless his Grace shall personally concur in them; or unless a Convocation shall be summoned, and shall consent to ratify them. We have several publications now before us which we can only construe as breathing this spirit. Thus one of the Oxford tracts says to the clergy: "Be prepared for petitioning against any alterations in the Prayer-book which may be proposed; *and should you see that our fathers the Bishops seem to countenance them, petition still.*" Mr. Keble, in the preface to his sermon preached before the University of Oxford, says, that if the clergy "submit to any profane intrusion"—meaning any enactment of the three estates of the realm—they must "declare, promulgate, and record" that "they yield to it *as they might to any other tyranny.*" A "Presbyter of the Diocese of Canterbury," in an address on the election of bishops, quotes by name the Archbishops of York and Dublin, and the Bishops of London, Winchester, Bath and Wells, Chester, Chichester, Hereford, Lichfield and Coventry, Llandaff, and Norwich, as being "united with Dissenters, Papists, Socinians, and other reckless laymen," in "openly violating the rules of the catholic church, setting aside the Divine commission,

and making the express injunctions of the Holy Ghost of none effect." He alludes to the Irish Church Reform Bill, respecting which one of the Oxford tracts recommends "the Irish Church to meet in synod and protest herself against what has been done, and then proceed to establish or rescind the state injunction, as may be thought expedient." Mr. Cator, the rector of Carshalton, in a Visitation Sermon lately preached before the Bishop of Winchester—one of the above-named delinquents—and which he has thought it his duty to print, reads his Lordship a most severe admonition, and declares that "the voice of the clergy has been suppressed by their superiors in office." *We affirm—and we will insert the reply of any gentleman who will prove the contrary—that there is no individual in the united kingdom who more deplores this spirit and language than the Most Reverend and highly esteemed and beloved Prelate, his Grace of Canterbury, who is thus attempted to be made a rallying point for disunion and intestine war; instead of being, as he is, pre-eminently a man of peace, of conciliation, and of aversion to extreme and violent counsels.* The Oxford tracts are intended, it is said, to concentrate the friends of the Church into one solid phalanx, under the watch-words of Anti-Erastianianism (see Mr. Keble's preface), and Apostolical Succession. We can only reply, and with much grief we do it, that such doctrine as we have above quoted is a kindled torch thrown among us, which, if not timely extinguished, will inflame the whole edifice. We would not make invidious comparisons; but we may boldly say, without disparagement to any other Prelate, that among the names above held up to the odium of the clergy and of the lay members of our communion, are several which we should single out from the whole Right Reverend bench as pre-eminent for those qualifications and Christian graces which become their exalted and responsible station in the church of Christ."

Several months after this passage was published, Mr. Cator wrote to us, to complain of it. We replied as follows, in our Number for August:—

"The Reverend Charles Cator, Rector of Carshalton, has sent us a remonstrance in answer to two lines upon his Visitation Sermon in our Number for February, p. 125; in which we said that he had read his Diocesan a severe admonition, and had also affirmed that 'the voice of the clergy had been suppressed by their superiors in office.' It is hardly worth while to go back to detail the circumstances of a passing remark written half a year ago; but we would readily do so, and with an explicit acknowledgment of our error, if we could see that we had made an incorrect statement. The second clause of our remark was merely a reprint from Mr. Cator's own words; but in what way the voice of the clergy had been suppressed, or by what superiors in office, we knew not, and know not now. If Mr. Cator had some fault to find with his Archdeacon, or any other ecclesiastical officer, and stated so in print, he should not be displeased with us for having quoted his own words, and that without note or comment. He was not requested to publish his sermon by the Bishop and clergy: so that his obtrusion of the alleged delinquency of his superior officer upon the world, was his own act, not theirs or ours.—As little do we see reason to accuse ourselves of any mistatement as to his having read his Diocesan a severe admonition. The Bishop of Winchester, for his vote on the Irish Church Bill, might richly deserve the castigation he received; but a castigation it undoubtedly was. For example: Mr. Cator says 'blind error, pestilent superstition, perilous hypocrisy, and infidelity···· are seen in the fair protestation of the powers that be···· who, joined by a small number of the Bishops of the Church' [to wit, the Bishop of London, the Archbishops of York and Dublin, the Bishop of Winchester—his own Diocesan then sitting before him—the Bishops of Bath and Wells, Lichfield and Coventry, Chester, Llandaff, Chichester, and Hereford], 'and *these opposed directly to the Primate* and the rest, have assumed the power,' &c. &c. Then follows, as might be expected, a severe rebuke in the matter of the Irish Church. Mr. Cator's reply is, that he did not know that his own Diocesan was one of the parties rebuked; but how were we to be aware that he did not know what every other person present doubtless knew? At all events, he might have inquired before he published his sermon. Again: a considerable portion of the discourse is a reprehension of a certain Bishop, who does not take heed that baptism is administered in the way in which Mr. Cator administers it; and as we presume that it is not so administered in the diocese of Winchester, we conclude that most hearers and readers of the discourse would apply this admonition to the Bishop then present: for what had Mr. Cator's Visitation Sermon to do with some other unnamed diocese? But he now informs us that he did not mean his remarks for the Bishop and clergy then before him: *nor did we so apply them;* though we certainly thought he so meant them. We made only the remarks above mentioned, and they were strictly true. Mr. Cator adds, that he has gained some reputation for being 'a high churchman,' and 'he glories in the title, as explained by Bishop Horsley.' He cannot, in our view, be too high a Churchman; but let him not, as he does in the passage above quoted, divide our Prelates into two hostile factions; as certain high-churchmen have of late been too ready to do, whenever any of the Right

Reverend bench have not chanced to keep to the letter of certain far-famed Oxford Tracts, or to vote as their censors considered was their duty. We are quite sure that Mr. Cator spoke his mind honestly; nor was there the least occasion to take offence at his earnestness. We need scarcely add, that he expresses, both in his letter and in print, his highest respect and affection for his excellent Diocesan. Our objection was not that he thought those bishops wrong who gave the vote they did respecting the Irish Church, or even that he expressed his sentiments in a Visitation Sermon—though the propriety of introducing such topics may be doubted;—but we objected to that new-fashioned, lop-sided, High-churchmanship, which makes episcopal authority a very sacred matter when it is on your own side, but speaks very differently when it is on the other. Suppose that in the very next parish the clergyman thought 'the Primate' *wrong*, and the above-named bishops right; would Mr. Cator have been pleased that the tables should have been turned in the next Visitation Sermon? We have so high a respect for Mr. Cator, that we should have preferred not reviving the matter, lest we should say any thing that might disoblige him: *and we should have sent him a private reply, but that we almost invariably find that when we do so, in cases of this kind, our correspondents insert a long ex-parte statement in some other publication, complaining that we have suppressed their remonstrance.*"

We can most conscientiously affirm that we meant this reply to be friendly; but we soon saw, what indeed Mr. Cator's Visitation Sermon might have taught us, that he was a very persevering man in getting himself and others into controversy. In our October number appeared the following notice:—

"We must decline entering into a controversy with Mr. Cator about High or Low Churchmanship, the localities of the diocese of Winchester, or his views of Baptism. *If we had misrepresented him we would gladly retract our statement.* We said, that he complained that 'the voice of the Clergy had been suppressed by their superiors in office;' *and he readily admits he did say so.* We further said, that he read his Diocesan a severe admonition (alluding to the last year's Irish Church Bill), *and there is the pamphlet to prove it;* though the writer did not, it now appears, happen to know, what every body else knew, that his Diocesan, then in his presence, was one of the parties who fell under his castigation. What then have we to recant? for the above was all that we stated. It were, however, well if preachers of Visitation Sermons would avoid explosive materials and ambiguous charges."

Our readers have now every syllable before them which has ever appeared in our publication relative to Mr. Cator; and we ask confidently, what shadow of ground was there for citing us before the tribunal of the Archbishop of Canterbury and the Society for promoting Christian Knowledge; or by what spirit of equity—after Mr. Cator had publicly made his charges of ill treatment (the Record newspaper affirms that he said he had been called "a firebrand"), and had led his auditory to suppose that this charge of incendiarism was in reference to his pending motion before the Society (for nothing but that supposition would have induced the members to listen for a moment to his alleged grievances); and when, this grave statement being made, Mr. Cator pointed out not only the publication in which the alleged charge against him had appeared, but the particular writer in that publication whom he was pleased to consider the delinquent—namely, "the Editor"—and when that accused individual, who happened to be a member of the Society then in the room, and who did not think it manly or Christian to slink under an anonymous covering when a serious charge had been allowed to be pointed at him in a matter for which he was responsible, and was known by several prelates and many clergymen and gentlemen present to be so;—by what justice, we respectfully repeat, was the accused individual prevented from briefly repelling the charge—so far, that is, as to say, in one sentence, that Mr. Cator had never been designated "a firebrand" (or whatever were the words), in reference to *any* matter; and with regard to that Society, or the pending motion, which the meeting naturally supposed Mr. Cator to allude to, not the slightest mention had ever been made of his name or proposition. When Mr. Cator complained that he had been laughed at while speaking, a Right Reverend Prelate was allowed to arise, and explain that

his Lordship had not smiled at what Mr. Cator supposed, but at something else; and why might not another member, however humble, have been allowed to say that he had not done what Mr. Cator asserted?

The above three passages, as we have said, were all that ever appeared in our pages relative to Mr. Cator. But some time after, a note reached us saying that Mr. Cator had printed an address to us, and requested that we would allow it to be stitched up under our cover. It was a repetition of mistatements; but we were quite willing that he should tell his tale in his own way, and instantly gave directions for it to be inserted; but, for whatever reason, he did not, upon reflection, avail himself of this permission. To what extent he has circulated the address in private, we know not; but we are informed that many persons have been led, by his ex-parte statements, to suppose that he has been harshly handled. We repeat, for the tenth time, that we only made—and that, in no ill-will, quite otherwise—two passing statements from his published pamphlet: the one, that in which he complained that the voice of the clergy had been suppressed by their superiors in office (and our quotation he admits was perfectly correct); and the other, that he had read his Diocesan a severe admonition (alluding to his remarks on some of the Irish Church-measures), and there is his pamphlet to prove it. Yet for these two true statements he is striving to provoke us into a controversy with him, on various matters on which we never touched, and of the facts or merits of which we absolutely know nothing. For what have we to do with the misconduct of his Archdeacon in not recommending the printing of his sermon? Why are we to interfere in the local affairs of the diocese of Winchester, or Mr. Cator's disputes with his "superiors?" He thought it right in his Visitation Sermon, in his own diocese, to travel out of it to settle the duties of the Bishops who preside over the counties of "York" and "Nottingham," but we had no wish to follow his example. We cast no imputation, as he charges us with doing, on his character: the above was *the whole* of our statement: and when afterwards his letters forced us to reply to him in our Answers to Correspondents, we spoke most honourably of his character, so far as we had ever heard his name mentioned; being really anxious to sooth him, as he appeared to have taken up some uncomfortable notion. What offence, then, have we committed, that we are to be dragged as culprits before the public and the Board of the Society for promoting Christian Knowledge? We made no "aspersions"—(what has the good man been dreaming of ever since last February?)—and why should he force us, by the publicity which he has given to his visionary complaints against us, to inflict on our readers this tiresome explanation?

Mr. Cator alleges, at the bottom of the first page of his address, some fancied "perversion" or "misrepresentation" of his words about the sentiments of the clergy having been suppressed; telling us, that if we had collated this page and that page of his sermon, and this occasion and that occasion, we should not have "imputed this act to the Bishop (of Winchester) then present." What, we repeat, does the good man mean? for we never did impute it; we never so much as dreamed of it. We saw, indeed, that Mr. Cator's sermon was a strange jumble, of which we could not make any consistent sense or meaning: there was evidently some fret upon his mind, which it now appears was because his Archdeacon did not admire some discourse which he had preached: but it was not in the power of his mysterious hints, and "ifs," and hypotheses, to lead us to "impute" either a private or official misdemeanour to the excellent and judicious Prelate who presides over the diocese of Winchester; and even if his Lordship *had* "suppressed" Mr. Cator's "voice," or had not requested him to preach a Visitation Sermon,

we should not have ventured to accuse him of indiscretion. We really did not know, and never inquired, who among his "superiors in office" had given him offence; for what had we to do with the matter? But, in our Number for August, above quoted, we expressly said: "What superiors in office" Mr. Cator complains of, "we knew not, and know not now: if he had some fault to find *with his Archdeacon* or any other ecclesiastical officer," &c: yet he still persists to this hour in accusing us of attributing to the Bishop, what it now turns out he meant for the Archdeacon. What the "superior's" offence was, or in what way he had "suppressed the voice of the clergy," no man could discover from the mysterious hints in Mr. Cator's publication. It now indeed appears, from his address to us, that his Archdeacon did not admire his sermon; hence, it seems, awful things are coming upon the Church of England!

We thought Mr. Cator straight-forward, though not clear; but he has puzzled us, by denying the unavoidable construction of his own words, as unequivocally printed in his sermon. Our readers have seen, that in our February Number we had alluded to a pamphlet under the signature of "A Presbyter of the Diocese of Canterbury," in which the Archbishops of York and Dublin, and the Bishops of London, Winchester, Bath and Wells, Chester, Chichester, Hereford, Litchfield and Coventry, Llandaff, and Norwich, are charged, by name, with "being united with Dissenters, Papists, Socinians, and other reckless laymen," in "violating the rules of the catholic church, setting aside the Divine commission, and making the express injunctions of the Holy Ghost of none effect." We deprecated this sort of language, which about that time was too common in the lips of some "Presbyters of the diocese [not merely province] of Canterbury," and among the admirers of the Oxford Tracts, against every Right Reverend Prelate who did not follow their opinions. In much the same spirit Mr. Cator's sermon appeared to us to be couched; but we let him down as easily as we could, by only saying the few passing words so often alluded to. When he forced us to reply to him further in August, we further quoted from his sermon as follows:—"Blind error, pestilent superstition, perilous hypocrisy, and infidelity .... are seen in the fair protestations of the *powers that be .... who, joined by a small number of the Bishops of the Church*" [to wit, the Bishops above mentioned, including his own Diocesan] "and these directly opposed to the Primate and the rest, have assumed the power," &c. And yet, in the face of this quotation from his own sermon, Mr. Cator says in his printed Address, *that he did not include the Bishops*, and that "the assumption is ascribed solely to the powers that be"—that is, to the secular power. Now whether the above-mentioned Bishops were right or wrong, we stop not to inquire; but for Mr. Cator to deny that he thus charged them, is not a little extraordinary. The blanks, which we carefully marked (....) were merely to abridge a long rambling paragraph, by leaving out what did not affect the argument; but will Mr. Cator deny the words, "*Who, joined by a small number of the Bishops, and these opposed to the Primate*," &c. If not, where is the ingenuousness of his statement?

We set Mr. Cator so good an example, in carefully placing dots to mark where there occurred a blank, that it would have been well if he had followed it. But instead of this, in professing to quote our words, he has perverted them. He has actually left out essential words, in a passage professing to be correctly and consecutively quoted. So also he cites us as saying, in our Number for August, that "Mr. Cator now informs us that he did not mean his remarks upon baptism for the Bishop and clergy then before him," but for the bishops and clergy of some other dioceses; but he leaves out the very next words, "*nor did we so apply them.*" He was determined, it seems, to quarrel with us for making an alleged mis-

application of his words; but this he could not do if he gave the whole sentence, which contains an express disclaimer of so applying them. He therefore gives only a part, and keeps back the rest; and the reader, not being aware of the omission, of course thinks him hardly used. This is a neat mode of controversy.

Mr. Cator has another fancy respecting us. He is pleased to imagine that we are deep in a plot to "divert the attention of the Church" from some matters which he has touched upon respecting Baptism. We must say that this is a morbid egotism; for we do not even recollect what his statements were—nay, it is quite possible that we should highly approve of them. We had, this month last year, at least sixty pamphlets on Church matters on our table: the very one we were reviewing (Archdeacon Hodson's Charge) was numbered xxix.; and in the course of our notes, in glancing at a vast variety of matters from all quarters, we happened to allude, among scores of other publications, in two lines, to Mr. Cator's sermon in reference to a particular point on which we were writing. We were not professing to review it—it is not even on our list—so that whether we had ever so much as read it was nothing to the purpose. Yet, because we made a slight passing allusion to a particular point, as we might to Dr. Johnson's Dictionary or the Encyclopœdia, or some of the several thousands of works which crowd annually from the press, this good man supposes that we have been studying for twelve months to deprive the world of the benefit of his lucubrations. Did he, then, really imagine that all the world was reading and talking of his sermon, of which we had never heard till his publisher favoured us with a copy? We repeat, that we do not so much as recollect what was the particular matter respecting baptism which he wished to enforce; but if he will, in a few words, state it clearly, as a communication to our work, without admixture of other topics, we will cheerfully insert it; for nothing that relates to the right administration of the holy Sacraments can be to us, or to our readers, a matter of slight importance. This is quite within our province; but it is not so to settle Mr. Cator's misunderstandings with his "superiors," or his arrangement of the affairs of "Yorkshire" and "Northampton," or his imaginings about the mysterious silence of us poor critics, who had wholly forgotten his pamphlet.

But what, we ask again and again, had all these matters to do with the Christian-Knowledge Society? and what right had Mr. Cator to thrust us by a stratagem before that tribunal? What right had he, first, to deceive the members of the Society, by leading them to suppose that he had been ill used in reference to the motion then before the Chair?—for he would not have been allowed to proceed with his statement if it had been surmised that he was alluding to matters irrelevant to the question in hand. What right had he, in the second place, to say, according to the report of the Record newspaper, that he had been called "a firebrand?" We are at a loss to conjecture what such an assertion can even refer to; for we are quite sure that we had never applied, to him or to any other person, such an expression—we would not use it even of Mr. O'Connell. It may be a Record newspaper word, but we are sure that it is not a Christian Observer word; and we must do Mr. Cator the justice to say that we did not hear this expression, and do not believe he used it. The conductors of the Record newspaper appear to have coined it, in their usual style of misrepresenting whatever relates to the Christian Observer.

On looking over all that we have written respecting Mr. Cator, every syllable of which has been above quoted, we see no such expression—there could be no such expression. But there is one passage, relating not to Mr. Cator, but to the Oxford Tracts, which it is possible he has chosen

to apply to himself, though it had nothing more to do with him than had the Bishop of London's smiling. We said in that passage, as already quoted—

"The Oxford Tracts are intended, it is said, to concentrate the friends of the Church into one solid phalanx, under the words of Anti-Erastianism (see Mr. Keble's preface) and Apostolical Succession. We can only reply, and with much grief we do it, that *such doctrine as we have above quoted* [namely, the doctrine of the Oxford Tract, which said that '*even if our fathers the bishops seem to countenance them, petition still*,' in opposition to them; and Mr. Keble's doctrine, in his sermon before the University of Oxford, that if the clergy submit to any enactment of the three estates of the realm respecting Church Reform, they must 'declare, pronounce, and record that they yield to it *as they might to any other tyranny*'], is a kindled torch thrown among us, which, if not timely extinguished, will consume the edifice."

Mr. Cator probably alluded to this passage; and, as his own name had just occurred, applied it to himself; though, as we were speaking of Professor Keble and the Oxford Tracts, and of their *doctrines* (for we had quoted no matter of "doctrine" or opinion from Mr. Cator), he might have seen that the passage was not really meant for himself; yet, had it been so, we think the assertion would have been warranted by the explosive elements collected in his sermon. We do not stop to comment on the manner in which the Record newspaper converts our fair, and not intemperate, remark—that the Oxford Tracts were a kindled torch—into an ungentlemanly and unchristian personal charge, that Mr. Cator is "a firebrand."

The Record's account of the little episode at the meeting of the Christian-Knowledge Society is as follows. We substitute a blank for one of the names; as the individual alluded to, though not thinking it right to shrink from honestly meeting any public or private charge, has no wish to protrude personal allusions without necessity. He cannot reconcile it to his feelings, at whatever personal inconvenience, to shroud himself in darkness, like the anonymous conductors of a religious newspaper, when complaints are made of unfair usage: indeed, he has long thought that the best check upon the periodical press would be for papers to be signed by the name of the writers, or for the conductors of a work to give their names on their title-page. This would expose them to many painful attacks, however honest their intentions or equitable their proceedings; but it would secure individuals and the public from much party-spirited slander. The Record thus reports:

"He (Mr. Cator) was a firm friend to the Church, and would be a consuming fire to its enemies, though he had been stigmatized as a firebrand by the Editor of the Christian Observer.

"——— rose, and said, 'I am the Editor of the Christian Observer.'

"The Bishop of London thought the Board had better not hear either side of this private difference."

The Record tries to make the replicant to Mr. Cator as ridiculous as he can, by omitting all but one solitary assertion. What that replicant really said was—"My Lord, I rise to order [much interruption]. What Mr. Cator is saying has no relation to the matter in hand, or to this Society [interruption]: he refers to some remarks, made nearly a year ago, on another subject, in a periodical publication [interruption: Mr. Cator persisted in his charges of being stigmatized by 'the Editor of the Christian Observer']. My Lord, I am the individual accused: I am the Editor of the Christian Observer [interruption]; and I rise to order, to say that what Mr. Cator is stating has nothing to do with the business of this Society."

Will the reporter for the Record, who sits in some corner in disguise, surreptitiously taking notes of the speeches, but has never had the candour or manliness to avow himself—as any Christian or man of honour ought to have done, when charged by various members with having

uttered unfair statements—affect to say that he did not hear more than he has reported; that he was not aware that the individual alluded to said that he rose to order; or that he dissented from Mr. Cator's statement? The conductors of the Record first falsify Mr. Cator's words, making him say—what he did not say—that the Editor of the Christian Observer had called him "a firebrand;" and then, taking advantage of the odium which such words are calculated to excite, lead their readers to suppose that a member present impudently admitted the charge, and gloried in it;—whereas the whole spirit of the matter was precisely opposite: the individual alluded to only stopping Mr. Cator when he introduced irrelevant matters, to which no reply would be allowed in that room; and giving his name, as not wishing to suppress explanation or to avoid any fair responsibility. That individual has heard the Christian Observer quoted, or referred to, scores of times, in committees and public meetings, with approbation; but did any person connected with it *then* step forward to avow himself? It is a case very different, when a meeting of gentlemen have heard a party accusation, and a person present is forced in honesty to come forward to repel it. The Board were led to believe that a very proper motion, before that Society, had been reprobated in the Christian Observer, and its author harshly treated; they might therefore justly feel indignant: and as Mr. Cator persisted in naming that work, and was endeavouring to proceed in his charges, and the replicant was not allowed to explain, the latter was obliged, amidst the interruption he met with, to say that he was the individual accused; both in order to shew that he ought to be believed when he asserted that the matter alluded to by Mr. Cator had no reference to the subject of his motion, and that he had a moral right to be heard in repelling that identification. To this hour every reader of the Record newspaper must suppose that the Editor of the Christian Observer had vilified Mr. Cator for a motion, the Record's own report of which shews it to have been a very proper one, though no writer in the Christian Observer had even so much as touched upon the question. It is thus that our newspapers blast the characters of individuals. A party-spirited keeping back of a portion of a statement, is often made to have all the effect of positive and direct falsehood. To these poisoned weapons every person is exposed, against whom the conductors of a newspaper have a pique, and whose character they wish to injure. If he reply, kind Christian friends come round him to entreat him not to keep up a controversy; why should good men fall out? If he be silent, the newspaper slander is believed, and months or years after he finds himself charged with atrocities of which he never heard; and though his personal friends are aware that the charges were fabricated, they have in public estimation the full effect of veracious statements.

We are far from complaining that an irrelevant discussion at the Christian-Knowledge Board was cut short: our complaint, on the contrary, is that Mr. Cator's statement was allowed to go so far: for what had the Board to do with matters out of doors? The moment Mr. Cator began to say that he had been accused of this or that, the President, or some member, ought to have asked whether he alluded to any thing that had passed in that room; or, at the least, to any thing in relation to that Society or that motion. But, this not being done; and Mr. Cator not being stopped, till, upon his mentioning the Christian Observer, the Editor of that work called him to order; it would have been but fair that the few words spoken by the replicant, and which were strictly explanatory and to the business in hand, should have been allowed to be heard, instead of being drowned in interruption. If Mr. Cator, after saying that he had been grossly stigmatized, had added that the stigma was conveyed in a Visitation Charge;

and a Right Reverend Prelate had risen, and said, "Mr. Cator is out of order; he is alluding to matters not connected with this Society; I do not affect to be ignorant that he refers to something for which I am responsible; but he is out of order; and what he states has nothing to do with the business in hand,"—would his Lordship's voice have been drowned in interruption, and the meeting been allowed to separate under the impression that Mr. Cator had not only been really called a "firebrand" by his Lordship, but that he was so called in reference to his motion then before the Board; which motion he had introduced in a manner every way becoming his character as a Christian, a clergyman, and a member of that Society? And if one member might have been allowed thus far to explain, why not another?

We should not, however, have touched at all upon the subject, if the matter had rested even here; but so it was, that his Grace the President, instead of reproving Mr. Cator for introducing what the Record says the Bishop of London called "private differences," and thus forcing the individual accused, and who was generally known in the room, either to sit down stigmatized as an anonymous libeller, or honestly to avow himself as the responsible party, and to say that he was willing to reply to the charge elsewhere, but that it was irrelevant to the business then in hand, or of that Society—instead of pointing out to Mr. Cator the inconvenience of having introduced irregular matters, which the meeting had, by general consent, decided could not be there replied to, so that the accusation went forth without the answer;—instead of this, his Grace took the opportunity to state that Mr. Cator, a presbyter in his Grace's province (so far from being a fomenter of divisions, as he said the Christian Observer had called him), was a most zealous, steady, and approved friend of the Church. All which was perfectly true, and warmly responded to by the Meeting, and by no individual more cordially than by the one above alluded to. But, then, the matter was so ill-timed, that the inference was that his Grace meant to take Mr. Cator's side against the Christian Observer; for to no other antecedent could the panegyric relate than to the alleged vituperation: it bore on nothing else: there was nothing in Mr. Cator's motion, or in any thing that had been said upon it, that called for the endorsement of Mr. Cator as a zealous son of the Church, any more than the Editor of the Christian Observer, or any other person present. His Grace's balm of consolation could only apply, in the feeling of the meeting, to the imaginary wounds which Mr. Cator described himself as having received from the Christian Observer; his Grace apparently supposing that the alleged wounds had been inflicted in some skirmish respecting the motion then in hand.

We again state, most sincerely, that his Grace did not, we are sure, *mean* to convey the inference which was drawn from his not calling Mr. Cator to order, or reproving him for introducing irrelevant personal controversies; nay, taking the unfortunate opportunity of testifying to his orderly proceedings as a good son of the Church, when he had just been the culpable cause of the disorder that had occurred. But the effect, though, we repeat, most unintentionally on the part of his Grace, had this partial aspect. We have never witnessed, at that or any other Board, any decision of his Grace, or heard him express any sentiment, that was not characterized by a spirit of justice, kindness, and conciliation. We are sure that in this instance he meant nothing contrary to this his uniform bearing; but still, practically, all the kindness and conciliation had the appearance of being on one side; for Mr. Cator was the aggressor: he had placed the Meeting in a false position: for, we repeat that the conductors of the Christian Observer had never in any way alluded to the matter before the Society; why then were they, or any one of them, to be publicly stigma

tized; and then, without their being heard in reply, the party bringing the charge, unjustly as well as irrelevantly, to be consoled, instead of blamed? We thought, in the original passage which offended Mr. Cator, in our publication for last February, that we were only doing justice to his Grace in separating him from the violent language of those Oxford-tract writers and Canterbury Presbyters, who were identifying him with their unjustifiable remarks and proceedings respecting various other Prelates: we thought that his Grace could not approve of Mr. Cator's saying and printing, in a Visitation Sermon, that the Archbishops of York and Dublin, and the Bishops of London, Winchester, Bath and Wells, Lichfield, Chester, Llandaff, Chichester, and Hereford, "opposed to the Primate and the rest," had united with the abettors of "blind error, pestilent superstition, perilous hypocrisy, and infidelity." And all this we still think, and are sure of: yet, for our so saying, Mr. Cator was displeased; and his Grace, without knowing the cause of his displeasure, has taken the particular occasion of Mr. Cator's allusion to what we said, to praise him as a zealous member of the Church; thus tacitly condemning his unhappy critics, and, *apparently*, letting all men know that his Grace prefers Mr. Cator's judicious zeal to the Erastianism of the Christian Observer. We confidently appeal from his Grace taken by surprise, to his Grace now informed upon the whole bearing of the matter in Mr. Cator's mind when he complained of the Christian Observer. *Again we repeat, that this discussion is not of our own seeking: we are dragged into it by proceedings in which we had no concern.* But a respectable periodical publication and its conductors have a character to lose, as well as other books and men; and it is not fair to suppose that they are to be hunted down wherever they are found; and that any offended author—any gentleman who is displeased because he wrote a paper that was not printed, or a book that was not reviewed—may take the occasion of (though no offence whatever was intended) a meeting of a charitable society to avenge his supposed wrongs; and that religious newspapers are to glean, aggravate, and circulate the ex-parte charge to serve their own purposes.

The conductors of the Record claim indulgence, if their reports of the conversations at the Board of the Christian-Knowledge Society are not accurate, in consideration of the difficulties which they experience in making them. We do not think any indulgence called for on this score, since they are not obliged to report; and ought not to attempt to do so, if they cannot do it correctly. Besides, what real difficulty is there? The only difficulty arises from their doing clandestinely what, if they do at all, they should do openly. If they would lay their tablets fairly and above-board on the table, as other reporters do, there is ample convenience for sketching the proceedings with accuracy; and no man who is conscious that he is doing what it is his duty to do, should be afraid or ashamed to own his deed. We hear much of the boldness of the conductors of the Record newspaper; but it is easy to be bold under a mask of secresy. Would the writers venture to put their names to some of their articles? That is the test of moral courage. We always admired the boldness of their and our excellent and lamented friend, the late Dr. Andrew Thomson. If he said strong things in the Edinburgh Christian Instructor—if he accused the friends of the Bible Society of the most disgraceful and immoral proceedings—he at least never shrank from his responsibility. "Here I am," he would say: "I am known to be the Editor of the Edinburgh Christian Instructor, and I have no intention of fighting under a mask, or writing what I am ashamed to avow." Would that some who retailed his harsh sayings had imitated his mental dignity!

With regard to the general question, of the utility or otherwise of re-

porting the conversations at the Board of the Christian-Knowledge Society, we have said nothing. The opinion of every person connected with our own publication is, that the practice is not useful; that Societies are to be judged of by their official acts and documents; but that to treasure up and give wide currency to every casual hasty word that occurs in a free discussion, is more likely to impede discussion, to minister to unnecessary irritation, and to mislead the public mind, than to do good. Under these circumstances, we have always refrained from retailing this species of intelligence, though we well know how popularly acceptable it is, especially when a discussion has been somewhat warm and unguarded. But we have neither the right nor the wish to interfere with the conductors of any other publication who may have conscientiously arrived at a different conclusion; *and never, in a single instance, have the pages of the Christian Observer, directly or indirectly, alluded to the subject, in reference to the reports of the Christian-Knowledge Society's proceedings in the Record**.

* The remark italicised in the text, may surprise those of the readers of the Record who remember how often and pertinaciously the conductors of that newspaper accused us of interfering with their conduct in this particular; and as we did not contradict their statements, we doubt not they were generally believed to have been true; and yet, up to this hour, not a single line, hint, or syllable, can be produced in all our pages which in any way bears upon the subject. It is thus that innocent persons may be condemned in public opinion as guilty, if a newspaper choose, without a shadow of foundation, to make and persist in the assertion that they are so. We had numerous letters at the time, entreating us "not to go on abusing the Record for reporting the proceedings of the Society for promoting Christian Knowledge:" the writers of those letters had read in the Record that we *had* so abused them; and they could not believe that the conductors of a religious newspaper would say so without cause: yet not a single passage can be culled out of all our pages which so much as glances at the matter.

There is indeed, we remember, one passage which the Editor of the Record, for want of any really solid materials, saw fit to construe into a proof of his charges. Some time ago a negotiation, as is now known, was pending between the Archbishop of Canterbury, the Bishop of London, and the Bishop of Barbadoes, on the one part, and the Church Missionary Society on the other, respecting missions in the West Indies; in the course of which the Archbishop wrote a private letter, not intended for publication, to the conductors of that Society. Our readers in the country, from the interest felt respecting the West Indies, were laudably anxious to become acquainted with the particulars of what was passing in the Committee, but we considered it a violation of propriety and delicacy, and likely to embarrass the negotiation, to report in print upon a matter of amicable, confidential discussion; for the Society's own statement, though put in type for convenience, was headed "confidential," and we expressed ourselves accordingly in our answer to one of our correspondents. This answer, we should add, was printed *before* the Record newspaper published the Archbishop's confidential letter, to the extreme grief and vexation of the Church Missionary Committee; who were obliged to make known to his Grace, and to all the parties concerned, their sorrow for this violation of propriety; and to assure them, that, whatever might be the source from which the Record had derived its copy of the letter, it had not been from the Church Missionary Committee, or with their knowledge or connivance. If our Answers to Correspondents had been written after, and not before, the clandestine publication of this letter, the Record might have supposed that we referred to that transaction, but the dates prove otherwise. The Record was pleased, however, to give to our private answer to one of our own correspondents who wished for information respecting the proceedings of the Church Missionary Committee, a totally different turn. "If," said the Record, "the Editor of the Christian Observer shall say that this notice" (to his correspondents) "has no reference to *our publication* of the proceedings of the Society for promoting Christian Knowledge, the following observations, in as far as they apply to him, must fall to the ground, and we shall not fail to inform our readers if he denies they have this application, which, however, in our opinion, they very *pointedly* have. Our readers are aware that the monthly Meetings of the institution we have named are Meetings of the Society, and not of the Standing Committee; that is, every *member* of the Society has a right to be present, and to take a part in the business of the day." The Editor of the Record, it seems, was determined to make us offenders; and therefore, though we had expressly spoken only of "Committee" rooms, and had never alluded to general meetings of Societies (and he himself points out the distinction),

Our complaint against the conductors of the Record is, not that they report, but that they report unfairly, as many members have publicly complained; and the Editor of the Christian Observer must add, that in almost every instance in which they have alluded to his name they have done so. Let us suppose that a member of that Society is publicly asked, in the Christian-Knowledge Board-room, whether he purposes bringing forward a motion upon certain tracts which had been much talked of out of doors; and he replies, that he would do as the Board thought best; but that he considered it the most desirable course that the character of the tracts should be discussed in that room, where every member could speak his mind freely, and in a spirit of mutual Christian forbearance and confidence, rather than be made a theme of violent controversy out of doors. Let us also suppose—(we are writing facts)—that the members concurred in that opinion, and cheered it. Now, would it be Christian, for a religious newspaper, in professing to give an impartial report of the proceedings, to say: "Mr. ——— *renewed his old jest*, to the effect of the proceedings of public meetings being private and confidential; *which received no other notice than a passing smile?*" There had certainly been no jest, or any thing like it; and there was no smiling, unless perhaps at the surmise that there might be some newspaper reporter present, who, obtaining access in the disguise of a member, would not be swayed by any such fantastical notions of propriety. But was it honest reporting, to say, instead of giving a member's words, that "he renewed his old jest," where no jest had been?

So, again, if the same member, happening to be the conductor of a monthly religious periodical publication, had felt it his duty to comment on some of the tracts of the Society in print (and the conductors of the Record had done the same also, only in severer terms); and if he had heard, on high

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and our words could not possibly apply to him, he told his readers that we had attacked him it a manner "neither manly, generous, nor Christian." He, indeed, offered to retract his remarks if we denied the correctness of their application; but to have either denied or affirmed would have been to permit his warrant to catechise us, and to interfere in a private matter between ourselves and one of our correspondents: it might also have seemed to imply that some of his other charges against us were true, whereas they were one long-continued tissue of misrepresentations. But when the conductors of the Record looked at our Answers to Correspondents in the next number, as they were bound to do, in order to see if we answered their inquiry, they must have seen the purport of our former answer clearly explained; so that they might, if they had chosen, have corrected their false charge against us, without any controversy on our part; but so far from doing this, or at all events silently dropping the matter, they again repeated the charge, by an allusion to our words, in inverted commas, in their misapplied meaning. As we had no wish to prolong useless discussion, we never troubled our readers with any explanation; nor should we do so now, were it not that our assertion, that the Christian Observer has never interfered with the Record in the matter in question, might have been doubted.

We may add, as another reason why we entered upon no explanation respecting this and other charges (which silence the Record complained of as an offence), that the conductors of that publication had mixed up their accusations with so much of personal remark that we determined not to reply to them. Our business was with important questions, and not with the names of individuals; and it had been the custom for conductors of periodical works, in their mutual explanations, to avoid personal allusions; but the Record had broken through this salutary rule, and attacked an individual connected with the Christian Observer, again and again, by name. It was certainly easier for a newspaper to injure a private character than to write down a well-established publication. We might, indeed, have entered with the Record on this new line of controversy, with much advantage; and might have astonished our readers with some curious displays of consistency;—but we will not be induced to allude to such matters. In all our discussions with contemporary publications we have only asked what was said, not who said it; but we do not believe that a newspaper could be kept up upon the principle of abstinence from personal allusion; for it is not half so entertaining to read a dry argument against unclerical amusements, as to con a list of all the clergymen who attended the last county ball.

authority in the Society, that it would be the better and more manly course to rise in his place and bring the question fairly under discussion; and if further—though the ice was at that time unbroken, every circumstance unfavourable, and the individual unused, though a member of considerable standing, to protrude himself upon the Board—he felt it a solemn duty to bring the long-delayed question to an issue, by undertaking the painful task—a task doubly painful if the tract which he must complain of before unwilling auditors was written by a Prelate, and he himself was an humble, unbeneficed, dependent, and unprotected clergyman: —and if, under these circumstances, though no person present offered to defend the tract, a Right Reverend Prelate said that the Society and its tracts had been harshly dealt with out of doors in some of the publications of the day—not naming any publication, or making any remark which an humble individual could in modesty claim to himself, so as to reply to his Lordship; since, *for any thing that appeared to the contrary*, his Lordship had in his mind the Record newspaper, which accuses the Society's tracts of being "malignant," and advises every godly man to quit so ungodly an institution:—if all these things occurred, would it be Christian for the conductors of a religious newspaper in professing to detail them, to take the opportunity, in order to gratify some pique, unjustly to wound the character of a clergyman who was thus painfully standing at a post of public duty, by saying, "In the very last report we gave of the proceedings of the Society on the 5th ult., we clouded, in the use of the very general term '*pointed remarks*,' a very sharp rebuke administered by his Diocesan to an individual very intimately connected with the Christian Observer?" That individual the Record elsewhere pointed out by name; thus dove-tailing the two accounts, and concocting a libel for which a jury would have given exemplary damages; as it rested on no foundation of truth (for the Bishop had named no particular publication or individual, and certainly had not breathed a syllable to the personal disparagement of the mover of the question); and had for its object to injure the moral character of an unoffending clergyman, who, every reader must have supposed, had done something to merit ecclesiastical censure—"the sharp rebuke of his Diocesan"—which something it would be concluded was a canonical offence; whereas the whole matter stated by the Bishop was merely that somebody had written something somewhere of some tract, or tracts, on the list of the Society for promoting Christian Knowledge. It is most unwillingly that we allude to these matters: we made not the slightest reply to the Record's false charge at the time, and we had forgiven and forgotten it; but as the recent report, which unjustly accuses the same individual by name of calling a most respectable brother clergyman "a firebrand," shews that the Record is still determined to injure private character, we have felt it a duty to advert to the circumstance, as a specimen of the manner in which the conductors of that newspaper report the proceedings of the Board of the Society for promoting Christian Knowledge *.

* If it be asked why we did not write to the conductors of the Record to correct what they had mistated respecting us, we reply, First, that we have received many letters, from highly respectable clergymen and others, stating to us that they had taken this course in cases in which they had been misrepresented in that newspaper, but only to the aggravation instead of the redress of their grievances; so that we had little hope that justice would be done to our remonstrances. Secondly, that on two former occasions, when they falsely charged us, we appealed to their justice to correct the error, but they took not the slightest public notice of our complaint. The first time was when they asserted that the editor of this publication had caused offensive papers to be printed and circulated at a Trinitarian Society meeting, which papers we never so much as saw or heard of, and they turned out afterwards to have

What the Right Reverend Prelate might be pleased to express, when he was referred to the above report in the Record, it is not for us to say: it is enough that his remarks would be such as became his office, station, and characteristic love of fair dealing: but we may, without any breach of propriety, say that he could not but feel indignant at seeing any passing observations made by him in his capacity of a member of a voluntary charitable society, misrepresented in print as a Diocesan rebuke. His Lordship, and other Right Reverend Prelates, have been themselves so unjustly and disgracefully treated by the anonymous editor of the Record, that humbler objects of attack may bear their share of obloquy with temper, and without any disposition to ask how it is that some writers have become so familiar with the word "firebrand" as to fancy they hear it where it was not pronounced. The editor of the Record took great credit for his forbearance in not noticing, in his first report, the alleged severe Diocesan rebuke (never administered), and in not detailing it afterwards till, having taken offence at our equally-falsely-alleged reprobation of his plan of reporting the meetings of the Society, he was enabled to gratify his displeasure against a periodical work, by inventing that the Bishop of London had rebuked its editor. And is it so, that a religious newspaper makes such a regular trade of casting abroad "firebrands, and maligning privatec haracter," that, when by any accident it neglects to do so, it takes great credit for its forbearance, but is in the utmost haste to make up the deficiency? Suppose that it had even been true, that, in the warmth of free discussion at the Board of a religious institution, a Right Reverend Prelate, who did not approve of a motion, had unadvisedly said a sharp thing to a clergyman who brought that motion forward, was it decent, or becoming the character of a gentleman—to say nothing of a Christian—privately to write down, and then to print, publish, and perpetuate, with a view to the serious injury of private character, a hasty remark, forgotten by all parties as soon as uttered, and never intended to be made a malignant use of?

The obliquity of the conductors of the Record, in that and similar instances, is the more to be lamented, because, if they did really think that a Prelate had administered a rebuke to a private clergyman for daring to object to a most improper tract, they ought to have interposed their shield to protect the injured and weaker party, whom they must have considered persecuted for righteousness sake. But we may add that, if, when a notice of a motion for the omission of the tract was given, and given in terms of studied delicacy—the name and number only of the tract being mentioned, without the name of the writer, and without a single syllable of comment—a Prelate did take occasion from that motion to "rebuke" a clergyman, not for what he had said or done at that Board—for he had not then even uttered a single syllable beyond this mere dry notice—but for something that he was supposed to have written in a magazine weeks or months before, that Prelate must have been as much out of order as Mr. Cator was in making observations irrelevant, and which could not be replied to. We see not why a member of a religious institution, who is attending peaceably at the Board, is to be talked at or rebuked for what has nothing to do with the business of the place or meeting. It would be just as relevant to criticise a Bishop's Charge delivered in Yorkshire or Nova Scotia.—We have dwelt the longer on these matters, because they involve the orderly pro-

been printed and circulated by a very excellent and zealous layman who was wholly unknown to us. The second time was when they falsified a passage in our work, making us strongly recommend an improper proceeding which we had decidedly objected to; and all that we requested was the insertion of the passage as our justification; but this they refused, on the ground that their columns were crouded. It was in vain to remonstrate with a newspaper conducted upon principles like these.

ceedings of all our institutions. There has been of late too much of this by-play, caused mainly by the novel newspaper plan of reporting free conversations, and commenting on inchoate matters.

We have thus once, *and once for all*, opened up this question; and having so done, we shall not feel it necessary to recur to it. In future, any individual who happens to disapprove of any remarks in this publication, is welcome to state his displeasure at the Board of the Society for promoting Christian Knowledge, without the least apprehension that the party or parties accused will reply, either in that room or elsewhere. And if the Record newspaper should see fit to treasure up, print, and circulate such ex-parte charges, either correctly or in an exaggerated form, we intend to offer no rejoinder. We do not, however, believe that the conductors of that journal will continue to do so; for, whatever may have passed, we cannot doubt but that they must, upon the whole, mean rightly; though they have suffered their better feelings to be overcome, in consequence of the strong censure which we * thought due to some of the sentiments which they had avowed in reference to various questions of humanity—as, for instance, the wickedness, as it appeared to us, of our criminal law, in its reckless awards of capital punishments for secondary crimes; on which question the Record took the side of severity;—the impressment of seamen, respecting which the conductors of that newspaper, though they could not deny that the practice "is cruel and revolting to every feeling of humanity," yet hold the doctrine that a practice thus cruel and revolting is "*not unjust, not unconstitutional, and not illegal*," and that it is among those "established usages" which should be "*sparingly* attacked and *slowly* abandoned;"—and lastly, not to mention other points, the question of slavery, which is still of the utmost importance to be considered in a right light, as on its determination hangs the liberty of millions of beings like ourselves in the United States; but on which question the doctrine of the Record is, that this accursed institution is "*perfectly consistent* with the general plan of God's government of the world, and *all of a piece with His general institutions of authority and subordination* for the well-being of man in a state of society." On these and kindred questions the conductors of the Christian Observer and of the Record newspaper are not likely to approach nearer together; but the world is wide enough for both parties; their provinces are different, and on other questions each may serve God and do good to mankind in its generation in peace. This was the resolve we came to at the time when the Record so perseveringly attacked us a year ago; so that we did not so much as notice its many assaults, though neither the Record nor our own readers were aware of the forbearance we exercised; for, though we sat down in peaceful silence, a triumphant refutation was in our power; and we had, *and have*, from some of those very clergymen and others whose censures on us were paraded in long columns, letters couched in terms like the following—(we quote from one, but we give no clue to the name of the much-esteemed writer):—"My dear Friend, As it is probable that your eye has been offended with .... in the Record .... I feel it right to state that the publication of it was equally unexpected and unauthorized by me .... As to yourself, I cannot but feel a poignant and additional regret that any thing should have appeared in print with any tendency to

* We say *we*; for though an individual came in for all the rebukes, as being known as the responsible Editor, yet, if he had been inclined to shrink from his responsibility, he might have stated with truth that the articles complained of by the Record were from four different pens—three clerical and one lay; and that in the articles which gave offence at the Christian Knowledge Board, several writers were concerned, and far the most effective of those papers was not by the Editor.

wound your personal feelings, or to operate with any prejudice to your work. The affectionate regard which I have towards yourself, and the recollection of the uniform kindness which in your official capacity you have manifested towards me, would have restrained me from any wilful act that might have any unfriendly stamp," &c. &c. It was thus that we were addressed, at that very time, by individuals whom the Record held up as speaking of us as firebrands. We should not, however, have reverted to the subject at this late day, had not this month's Record gone on to deal unfairly by us by making us confess to calling Mr. Cator so.

Whether the Record shall prefer letting the matter quietly rest, or giving two or three pungent replies to what we have written, we are equally contented; heartily forgiving past mistatements, heartily apologizing for all our own harsh expressions or erring inferences, and heartily resolving never to give or take offence in future.

We should gladly conclude these pages with some remarks of a very different character; for deeply do we feel, and doubly so when trifling controversies arise, that these are not the days in which Christians, and the friends of our Church in particular, can afford to "fall out by the way." Gladly, therefore, should we turn to the mutual duties of Christians in these trying hours of vicissitude and darkness; but the transition from painful explanations to these more blessed topics might seem to some minds too rapid: we therefore but hint at them here; hoping and praying that our pages may in future practically develop their application. If we have taken in a hard sense any thing that was not so meant, we entreat forgiveness for our error; and one candid word will melt our hearts to penitence.

REVIEW OF NEW PUBLICATIONS.

LIFE AND LETTERS OF THE LATE REV. H. VENN.

The Life and Selections from the Letters of the late Rev. Henry Venn, M.A., successively Vicar of Huddersfield and Yelling; Author of the "Complete Duty of Man." The Memoir being drawn up by the late Rev. John Venn, M.A., Rector of Clapham; and the whole edited by the Rev. Henry Venn, B.D., Incumbent of Drypool, Yorkshire (now of Holloway, Islington). One vol. 8vo. 1834.

If any of our readers have not yet perused this interesting and edifying—this invaluable—volume of Christian biography, they have a repast for the mind and the heart yet in store, which we will not forestall by too lengthened an anticipation. Few names deserve to be more honoured by the friends of Christianity and of our beloved Church, than that of Venn. The names of three generations appear on this title-page: Henry, the grandfather, the subject of the present memoir; John, his son, the writer of the basis of that memoir; and Henry, the grandson, the editor and finisher of the volume. Of the last, as our business is with his grandfather, not his father or himself, we will not say more—and we ought not to say less—than that this volume proves him worthy of the much-respected name he bears. The manner in which he has wrought out his materials, and the combination of piety, simplicity, Christian modesty, and sound good sense, which he has exemplified throughout the volume, almost reconcile us to the Oriental principle of making trades hereditary; for both the father and the grandfather (as indeed their ancestors also) were authors and clergymen, and few persons have been enabled, by the grace of

God, to acquit themselves better in each capacity. Piety, it is proverbially said, is not an heir-loom; but its perpetuation in the house of the Venns from generation to generation, shews that God is not unmindful of his promises to those who love and serve him themselves; and endeavour, by His blessing, to train their children to love and serve Him too. May this blessed entail not be cut off!—So much for our good friend the editor; and a prayer is worth more than a compliment.

The name of the Rev. John Venn, the compiler of the memoir, is so well known, that we need not add a paragraph to introduce it; and, indeed, if we touched upon the theme, our pen would not soon weary. Mr. Venn's affectionate, judicious, and highly useful labours as a parish priest, are to this hour fresh in the memory of many, even amidst the fluctuations of a suburban parish; and his published sermons justly rank among the classics of the English pulpit. Of his admirable papers in the Christian Observer, comprising numerous essays, reviews, and family sermons, we need not speak, as they are doubtless well known to those who possess our earlier volumes *. Mr. Venn was, in every respect, a zealously attached and irreproachable member of the Church of England; neither deviating into those irregularities of indiscreet zeal into which his father had at one time been betrayed, nor into the equally indiscreet but less charitable zeal of unchurching all other churches.

Henry Venn was born at Barnes, in Surrey, in the year 1724. His ancestors were clergymen of the Church of England, in one uninterrupted

* A list of nearly forty of these papers, including fifteen Family Sermons, will be found in the Obituary of Mr. Venn in our volume for 1813, p. 480. The reviewer of his posthumous sermons, in our volume for 1815, apologizes for the impossibility of selecting, from among the writers in the Christian Observer, any individual who could affect to be a cool critic in speaking of this admirable man in pages which he had so often "illumined by his brilliancy, deepened by his reasoning, and sanctified by his piety." As the important part which Mr. John Venn took in the formation of the Church Missionary Society may not be known to some of the present members, we copy a note on the subject in a review of the Rev. J. W. Cunningham's "Church-of-England Missions," in our volume for 1814, p. 308. Mr. Cunningham's pamphlet was an able and well-timed address to the then Archbishop of Canterbury, urging upon our civil and ecclesiastical rulers a plan for increasing the Missionary energies of the Church of England. At that period—opprobrious fact!—with the exception of a solitary individual in Antigua, there was not known to be a single clergyman, or even a member of the Church of England, employed as a missionary to the heathen in any part of the world. The names of those zealous advocates of Christianity who, by the Divine blessing, were chiefly instrumental in awakening the members of our Church from their torpor, will be had in long remembrance; and when forgotten on earth, they will still shine as stars in the kingdom of God. Among them, the name of Mr. Cunningham himself will not perish; for it would not be easy to find a clergyman, who without at all neglecting the arduous duties of a well-filled pastoral charge, has devoted more time and energy, and with greater success, by pen, in speech, and in counsel, to promote the cause of the Redeemer and the salvation of the souls of men in a perishing world.—We were about to speak of Mr. Venn, but we are not the most orderly of writers, and the mention of another name has forced us in passing to pluck a leaf—we say not of laurel—but of palm. We now proceed with our quotation:—"It is with no slight emotion," said the reviewer, "that we are reminded, by Mr. Cunningham's allusion to the Church Missionary Society, that the person who projected and formed that Society was our dear friend and fellow-labourer, the Rev. John Venn. We doubt not that it is one of those works which will have followed him into the realms of light; and the recollection of which, as he marks its growing importance, will heighten the fulness of his joy." If spirits do thus look down upon earth, how greatly must that joy have been since increased! We wish there were a well-written history of the early annals of the Church Missionary Society, in the manner of Mr. Owen's History of the Bible Society. Its founders are rapidly passing away into eternity, and soon it will be too late to collect adequate materials for its history, beyond the facts recorded in its documents, the scope and explanation of which often require development from the recollections of the living historian. A committee-book is a meagre document: it wants the golden thread of lively narrative to bind it together.

line from the period of the Reformation. Two of them are mentioned by Walker among the sufferers for their attachment to the cause of monarchy and episcopacy in the troublous times of the Commonwealth. His father, Richard, was Rector of St. Antholin's, London, and the esteemed friend of Bishops Gibson and Hare. This Richard had been educated entirely by his mother, his father having died during his infancy. She was an excellent parent, and an admirable instructress, as is shewn in a traditional remark made by her:—"When shall you send your son to college?" "When I have taught him to say *No* boldly."

Her grandchild, Henry, the subject of this volume, had no need to be taught this lesson; for he was remarkable from his infancy for decision of character. A few anecdotes of his boyish years will illustrate this:—

"Whilst he was yet a child, Sir Robert Walpole attempted to introduce more extensively the system of the Excise. A violent opposition was excited, and the popular cry ran strongly against this measure. Our young politician caught the alarm, and could not sleep in his bed lest the Excise Bill should pass; and on the day on which it was to be submitted to Parliament his zeal led him early to leave his father's house, and to wander through the streets, crying, 'No Excise!' till the evening, when he returned home, exhausted with fatigue, and with his voice totally lost by his patriotic exertions.

"A gentleman, who was reported to be an Arian, called one day upon his father. The child (for such he then was) came into the room, and, with a grave countenance, earnestly surveyed him. The gentleman, observing the notice which the child took of him, began to shew him some civil attentions, but found all his friendly overtures sternly rejected. At length, upon his more earnestly soliciting him to come to him, the boy indignantly replied, 'I will not come near you! for you are an Arian.'

"As he adopted with all his heart the opinions which he imbibed, he early entertained a most vehement dislike of all Dissenters. It happened that a Dissenting minister's son, two or three years older than himself, lived in the same street in London with his father; and young Henry, in his zeal for the Church, made no scruple to attack and fight this seceder from it wherever he met him. It was a very curious circumstance that, many years afterwards, he became acquainted with this very individual, who was then a Dissenting minister, and who confessed to him how much he had been the terror of his life, and acknowledged that he never durst leave his father's door till he had carefully looked on every side to see that this young champion of the Church was not in the street.

"It could scarcely be expected that such vehemence of mind would be restrained within due bounds: it accordingly increased into an inordinate ambition, attended, as is usually the case, with the fever of impatient jealousy. A singular instance of this was exhibited upon his hearing a gentleman very highly commend some of the Latin exercises of his elder brother. His passions were so agitated by this commendation, that, though he suppressed them so far as to conceal his jealousy, his exertion to do so actually threw him into a convulsion-fit, to the great alarm of the family.

"I mention these incidents merely to shew the strong feelings and decision of character which he inherited from nature. He possessed powers which could not but be active; but how these powers should be determined, whether to good or evil, whether to the benefit or the injury of society, remained yet a question. Great energy of character is a dangerous quality: it is a power which must do much good or much evil. Hence Dr. Gloucester Ridley, after attentively observing his character when young, said, 'This boy will go up Holborn, and either stop at Ely-place (the then palace of the Bishop of Ely), or go on to Tyburn.' Happily his energy was exerted in a right direction.

"Let it not, however, be supposed that energy was the only prominent feature of his boyhood. His generous kindness and affection were equally conspicuous, and he had a natural frankness and vivacity of manner which won upon all who knew him; so that he was soon the favourite, not of his parents only, but of his brothers, of the servants, and of the whole neighbourhood." pp. 4—6.

He was educated at several schools; and among them, at that of Dr. Calcott, of Bristol (the author of the Treatise on the Deluge), to which he was sent at his own request, as his previous instructor, he said, was so lax and indulgent that stricter discipline was requisite for the successful prosecution of his studies. Dr. Calcott was strict and stern enough; but he always spoke with high respect of young Venn, and had never once occasion to punish or reprimand him. From school he passed to St.

John's College, Cambridge; and thence, on a scholarship, to Jesus College. He had at the University every advantage of good connexions; and his society was much courted. He was always in high spirits; and by his lively intelligent conversation, combined with great sweetness, modesty, and good temper, he captivated all who knew him; but he was select in the choice of his companions, and associated only with those from whom he could gain improvement. In 1749 he was elected a Fellow of Queen's College, there being no vacancy in his own. He had previously been ordained Deacon by Bishop Gibson. He retained his fellowship till his marriage, in 1757.

We now come to the most interesting portion of his history, which the following quotation will introduce:—

"Hitherto religion had made no particular impression on his mind. He was moral and decent in his conduct, regular in his attendance on public worship, and had accustomed himself chiefly to read books of divinity after he had taken his degree of B. A.; but he was a stranger to that influence of religion which gives it a predominancy in the mind over every thing besides, and to those views of the benefits and excellence of the Christian dispensation which render the Saviour the object of the highest affection and regard. He possessed, however, high ideas of clerical decorum, and scrupulous conscientiousness in doing faithfully whatever he was convinced to be right: and so highly did he rate a strict regard to conscience, in acting up to the light received, that he often used to say, in his own forcible way of expressing himself, that he owed the salvation of his soul to the resolute self-denial which he exercised, in following the dictates of conscience in a point which of itself seemed only one of small importance.

"The case was this:—He was extremely fond of cricket, and reckoned one of the best players in the University. In the week before he was ordained, he played in a match between Surrey and all England: the match had excited considerable interest, and was attended by a very numerous body of spectators. When the game terminated, in favour of the side on which he played, he threw down his bat, saying, 'Whoever wants a bat, which has done me good service, may take that; as I have no further occasion for it.' His friends inquiring the reason, he replied, 'Because I am to be ordained on Sunday, and I will never have it said of me, Well struck, Parson!'—and to this resolution, notwithstanding the remonstrances of his friends, and even of the Tutor and Fellows of his college, he strictly adhered: nay, though his health suffered by a sudden transition from a course of most violent exercise to a life of comparative inactivity, he could never be persuaded to play any more. Thus, being faithful in a little, more grace was imparted to him.

"The first considerable religious impression made upon his mind, arose from an expression in the Form of Prayer which he had been daily accustomed to use, like the world in general, without paying much attention to it—'That I may live to the glory of Thy name!' The thought powerfully struck his mind:—'What is it to live to the glory of God? Do I live as I pray? What course of life ought I to pursue, to glorify God?' After much reflection on this subject, he came to this conclusion—That to live to the glory of God, required that he should live a life of piety and religion, in a degree in which he was conscious he had not yet lived; that he ought to be more strict in prayer, more diligent in reading the Scripture and pious books, and more generally holy in his conduct:—and seeing the reasonableness of such a course of life, his uprightness again discovered itself in immediately and steadily pursuing it. He set apart stated seasons for meditation and prayer, turned his reading chiefly into a religious channel, and kept a strict account of the manner in which he spent his time and regulated his conduct. I have heard him say, that it was his custom at this period to walk almost every evening in the cloisters of Trinity College, during the time that the great bell of St. Mary's was tolling at nine o'clock; and amidst the solemn tones and pauses of the bell and the stillness and darkness of the night, he would indulge in impressive and awful reflections on Death and Judgment, Heaven and Hell.

"In a letter written late in life to one of his children, he alluded, in the following beautiful manner, to this early stage of his religious progress:—

"'*Yelling, Sept.* 2, 1785.—How do I feel more than requited for all the pains I have taken, and the prayers I have offered, when I read your earnest desires that you may glorify God! Supernatural is that desire: it is the bud and the blossom, which bring forth all the fruit the church of God bears. Well I remember, when, in the midst of great darkness respecting the Person, the work, and office of my adored Redeemer—in the midst of utter ignorance of the Law and my own total corruption—I felt this desire, strong and urgent, from day to day: and it hath never departed from me,

and never will! This supreme desire to glorify God is like a friendly clue in a labyrinth, which guides us out of all perplexities, and excites an earnest cry, which, in time, brings us to the enjoyment of our God and Saviour, gives us increasing views of His excellency and glory, and ripens us for the vast assembly of perfect spirits, who are swallowed up in love and adoration of God, and are perfectly one with each other.'

"In this frame of mind, Law's 'Serious Call to a Devout and Holy Life,' a book which has been the means of exciting many to a life of holiness, was particularly useful to him: he read it repeatedly, with peculiar interest and advantage; and immediately began, with great sincerity, to frame his life according to the Christian model there delineated. He kept a diary of the state of his mind; a practice from which he derived great benefit, though not exactly in the way he expected; for it chiefly made him better acquainted with his own deficiency. He also allotted the hours of the day, as far as was consistent with the necessary duties and employments of his station, to particular acts of meditation and devotion. He kept frequent fasts, and was accustomed often to take solitary walks, in which his soul was engaged in prayer and communion with God. I have heard him mention, that in one of these retired walks, in the meadows behind Jesus College, he had such a view of the goodness, mercy, and glory of God, as elevated his soul above the world, and made him aspire towards God, as his supreme good, with unutterable ardour and enjoyment.

"So great a change in his taste could not but produce a great alteration in his general mode of life. The sprightly Harry Venn, who was always in company, and himself the gayest of the circle, was now seldom to be met with in mixed parties. He was, indeed, so entirely engrossed by the things which are spiritual and eternal, that when he found none of his companions inclined to converse with him on these subjects, he gradually withdrew from their company, and confined himself only to the ordinary intercourses of society." pp. 11—14.

Under the guidance of Mr. Law's system we find him devoting himself with conscientious zeal to his religious and clerical duties; chiefly at Horsley, near Guilford, of which parish he became curate; and acquired among his brethren, by his pastoral activity, the euphonious titles of Methodist and Enthusiast.

"Once, at a meeting of some clergymen, his character being thus rudely treated, he met with a singular defender in an old fox-hunting clergyman.—'Hush!' said he; 'I feel a great respect for such men as Mr. Venn, and wish there were more of the kind. They are the salt of our order, and keep it from putrefaction. If the whole body of the clergy were like ourselves, the world would see that we were of no use, and take away our tithes; but a few of these pious ones redeem our credit, and save for us our livings.'" pp. 15, 16.

In these our times of much harsh and unjust speaking against the Church of England, we should not acquit our conscience, while transcribing such an anecdote, if we did not express our gratitude to God that this "salt" has of late years been widely scattered over our parishes; and that never was our Church farther from "putrefaction" than at the present moment. Were our clergy and laity, as a body, what they were in Mr. Venn's early days, Infidelity, Radicalism, and "Dissent upon principle," and upon no principle, might have an easy task to subvert the Church of England. We do not mean to intimate that the majority of the clergy of the eighteenth century were not decorous and moral in their habits; but, alas! how few of them believed and lived and preached after the fashion of their illustrious predecessors of the Reformation! But the Church of England has revived, is reviving, and, in spite of opposition—perhaps in proportion to that opposition—will, by the blessing of God, continue to revive. We are now a persecuted church; and persecution, however painful for the time, is often the most effectual purifier. Thus it pleases the Great Head of his church to educe good out of evil. The warfare which has been opened upon our communion, finds it firmly entrenched; and, in proportion as its ministers are enabled to rise to the high measure of their sacred trust, we may hope that the blessing of the Lord our God will be upon us, and we need not fear what man would do unto us.

While Mr. Venn was Curate of Horsley, Sir John Evelyn, from the high character he sustained, was considering of offering him the living of

Wotton, in every way a most eligible benefice; but Mr. Venn turned the scale against himself, by writing him an anonymous letter strongly recommending Mr. Broughton, the Secretary of the Society for promoting Christian Knowledge, as a suitable person; and Sir John, after due inquiry, presented that clergyman to the benefice. Mr. Broughton was a man of great devoutness and primitive strictness of character. His very remarkable countenance must be well known to many of our readers, from the striking portrait of him in the Board-room of the venerable Society.

Mr. Venn, we have seen, had become a convert to Mr. Law's system; whose "Christian Perfection" was characterized by much the same features of unsound divinity as the system of the late Mr. Knox and Bishop Jebb; particularly in his defective—that is, unscriptural—views relative to the efficacy of the atonement of Christ; and his disparagement of the grace of the Gospel system, in the fundamental doctrine of the justification of a sinner before God through faith only, and not as connected with human works, past, present, or future. But Mr. Venn, though but partially instructed, was honest in his investigations of Divine truth; and he was eventually led to discover the unsoundness of a system, the defects of which had been hidden by the devotional spirit and practical piety of our Protestant à Kempis. His state of mind, during and after this struggle, is depicted as follows in the narrative. The statement is replete with spiritual instruction.

"From a too fond attachment to Mr. Law's tenets, he was recalled by the writings of Mr. Law himself. When Mr. Law's 'Spirit of Love,' or 'Spirit of Prayer' (I am not sure which), was about to be published, no miser, waiting for the account of a rich inheritance devolving on him, was ever more eager than he was to receive a book from which he expected to derive so much knowledge and improvement. The bookseller had been importuned to send him the first copy published. At length the long-desired work was received one evening, and he set himself to peruse it with the utmost avidity. He read till he came to a passage wherein Mr. Law seemed to represent the blood of Christ as of no more avail in procuring our salvation than the excellence of his moral character. 'What!' he exclaimed, 'does Mr. Law thus degrade the death of Christ, which the Apostles represent as a sacrifice for sins, and to which *they* ascribe the highest efficacy in procuring our salvation! Then, farewell such a guide! Henceforth I will call no man master!' From that moment he laid aside his overweening esteem for human productions, and applied himself chiefly to the study of the sacred writers.

"His preaching was, however, still of the strictest kind. He required (according to the ideas which he had imbibed from the mystical writers) a measure almost of perfection in man, and exalted the standard of holiness to a degree to which it was scarcely possible that the frail children of men could ever reach.

"It is true, he was himself striving with the utmost assiduity to reach that point. He kept a diary, in which he endeavoured to record the very slightest alienation of thought from the love or fear of God—every rising of irregular desires and passions—every thought which seemed to be contrary to the spirit of our holy religion. This he deeply lamented before God, and, with fervent prayer, requested that every thought of his heart might be brought into captivity to the law of Christ.

"Still, however, as must be the case where a man cannot attain the object he has proposed to himself, he was not happy: he did not overcome sin in the degree in which he had hoped; and as he was conscious of no deficiency of endeavour on his part, he began to feel religion to be a hard service, rather than one which was perfect freedom: he deeply felt for the rest of the world, who neither did, nor, generally speaking, could make such exertions as himself: and the question often forcibly occurred to him in the pulpit, 'Why do you impose upon others a standard to which you are conscious you have not yourself attained?'

"Such reflections induced him to study the Scriptures more attentively; and then he began to perceive that his attachment to mystical writers had hitherto led him to overlook the particular provision which is made for *fallen* and *sinful man* in the Gospel of our blessed Lord and Saviour Jesus Christ. He now saw that it was not upon the perfection of our obedience, but upon the all-sufficient merits and the infinite mercies of a Redeemer, that we are to rely for our justification. He saw that sinners are brought, through the Gospel, into a new state—a state of reconciliation to our Heavenly Father—a state of adoption into His family—a state of grace and mercy. Hence the religion of Christ now became to him a religion of hope, and peace, and

joy. He saw that our sins are taken away by the blood of Christ, and that, being justified by faith in Him, we have peace towards God through our Lord Jesus Christ, and rejoice in the hope of the glory of God, and joy also in God, by whom we have received the atonement. He beheld with wonder the infinite tenderness, compassion, and love of the Saviour; upon whose care and providence he now relied, to sanctify him by His Spirit, and to make him meet for the kingdom of glory above. The desire of his heart had been already towards holiness; but it was with a view to render himself acceptable to a holy God by his own excellence. He now felt the same desire, but it sprang from a different motive; it was an earnest wish to shew forth the praises of Him who had called him out of darkness into His marvellous light. He did not conceive himself, any more than formerly, at liberty to sin against God; but that which before had been a servile fear, was changed into a spirit of filial attachment to his Heavenly Father. Love to God, and to the greatest of all benefactors, his blessed Saviour and Redeemer, now became the ruling principle of all his devotion and all his conduct; and he entered fully into the meaning of the Apostle, when he exclaimed, 'God forbid that I should glory, save in the cross of our Lord Jesus Christ!' 'I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord;—that I may win Christ, and be found in Him, not having my own righteousness, which is of the law,—but the righteousness which is of God by faith.'

"This essential change in his views produced an important change in his feelings and in his preaching. He now enjoyed a peace and cheerfulness of mind, which he had not before; which he could not do, whilst he looked chiefly to himself, and his own qualifications for heaven. His preaching, also, set forth a new object, and took a new direction. He now more fully explained to his hearers 'the unsearchable riches of Christ:' he set before them the love of God, in making 'Him, who knew no sin, to be sin for us, that we might be made the righteousness of God in Him.' He entreated them, in the name of Christ, to be reconciled to God; assuring the penitent of a gracious reception, and urging him to flee to the hope set before him—to that Great Deliverer who would supply all things needful for him; who would impart to him the sanctifying influences of the Spirit; who would bless him with His grace here, and conduct him to glory hereafter. The effect of his preaching became now much more manifest. The view of so great a salvation, offered so freely to mankind, filled the hearts of many with fervent love to their Saviour, and with earnest desire to be numbered among His disciples. From that time his preaching became highly useful to many, who gladly devoted themselves to the service of a Saviour, by whom they expected the burden of their sins to be removed, and from whom they hoped to derive grace to help in time of need, comfort in the hour of affliction, peace in the midst of an evil and turbulent world, support in the season of death, and a holy preparation for the life to come." pp. 17—21.

Mr. Venn had now become what in popular language would be called "an Evangelical Clergyman," and one of "a party." But it should be remembered, that the marked and serious change in his sentiments had not arisen from intercourse with others; for he was not till many years afterwards personally acquainted with any individual to whom the name just quoted was attached; but he had studied the word of God with diligence, prayer, and docility, according to our Lord's own direction; and by the Divine teaching had arrived at an estimate of Christian doctrine truly "evangelical"—that is, conformable to the Gospel of Christ; —but as for "party," the easily pronounced word with which some would set aside momentous differences of religious opinion, he knew nothing of it. He had been educated in the ordinary notions of orthodoxy, as orthodoxy was then currently received by the majority of those who considered themselves the embodied representatives of the doctrines of the Church of England.

There is another circumstance, also, which ought not to be overlooked in this narrative. Our Dissenting friends are constantly averring that the revival of piety in this land is mainly owing, under God, to the labours of the Methodists and Seceders, who awoke the Church of England from sleep and provoked it to religious activity. We would not undervalue what is good in any man, and we are far from wishing to deprive the Methodist body, or the Evangelical Dissenters, of the just share of honour due to them for their invaluable exertions, at a period when religion was at a low ebb in this land; and when, even if all the clergy had been

Apostles, there were not churches sufficient to accommodate the people in the populous districts—as indeed to this hour, in cases innumerable, there are not; and should the choice, in any instance, lie between learning the way of salvation in a meeting-house and not learning it at all, we are not such Churchmen as not to wish to see all men Christians. But, without making invidious comparisons, it is but justice to the Church of England to say that it was within her precincts that this revival of piety originated; for even the founder of Methodism itself was a clergyman of the Church of England; the University of Oxford was the cradle of this second Reformation; and at a period when—south at least of the Tweed—Presbyterianism itself had become but another name for Arianism, God was raising up in the Church of England a band of holy men, by whose instrumentality were revived and widely promulgated the doctrines of our Reformers and Martyrs; which were the doctrines of the word of God, and of the Church formularies grounded upon it. Mr. Venn (the Editor) has alluded to this subject in the preface, in a passage which we transcribe for the information of those who are not well acquainted with the religious biography, we might say the religious history, of the last century.

"In the instance of Mr. Venn, we see the case of a minister of the church, engaged in the discharge of his office, whose mind is thus led to the full and cordial reception of these sentiments, by the blessing of God on prayer and the study of the Bible. He next discovered, that the Articles and Liturgy of the Church fully agreed with the more enlightened and elevated tone of his own newly-adopted views; and became more than ever attached to her constitution and services, and laboured with more abundant zeal and success in the various offices which were assigned to him as one of her ministers. In the West Riding of Yorkshire he was the means of exciting the zeal of many active friends of the church, and of bringing several ministers like-minded with himself into that neighbourhood. Upon his removal to the vicinity of Cambridge, his influence was exerted with signal effect upon many of the students, who came forward, from year to year, to consecrate their services to the same cause in which he was labouring. From this hasty sketch, it is easy to perceive how greatly the character and influence of Mr. Venn tended to the revival of vital religion in the Established Church.

"I shall still further trespass upon the patience of my readers, by selecting and placing together the names of a few of those fellow-labourers of Mr. Venn to whom I have already alluded.

"The earliest of this class was William Grimshaw, B.A., educated at Christ's College, Cambridge. The change of his sentiments was contemporaneous with, if it did not precede, that of the Wesleys. And we learn, that after he had been for some time engaged in preaching upon these views, 'he was an entire stranger to the people called Methodists; whom afterwards he thought it his duty to countenance, and to labour with, in his neighbourhood. He was an entire stranger, also, to all their writings, except a single sermon on Gal. iii. 24, and 'A Letter to the People of England,' published by the Rev. Mr. Seagrave; in which he was surprised to find the divinity, in all material points, of the very same kind with what he now saw with his eyes in the Word of God, and from which all his peace had flowed.' (See Sketch of the Life of Grimshaw, by the Rev. H. Venn, annexed to his Funeral Sermon.)

"The next in chronological order is the well-known name of William Romaine, M.A. I am not aware that any account has been preserved of the precise steps by which his mind was led in this respect: but he was a disciple of the Hutchinsonian school; and retained to the last, in common with the members of that school, very strict views respecting Ecclesiastical conformity, and the evil of schism.

"The Rev. William Talbot, grandson of a Bishop of Durham, and nephew to Lord Chancellor Talbot, was another preacher of whom Mr. Venn was accustomed to speak, as an early and eminent advocate of Evangelical views. The last scene of his labours was at St. Giles's, Reading; where he died in 1774, aged fifty-seven.

"The short career of usefulness, and the admirable writings of the Rev. Samuel Walker, of Truro, were of very extensive service to the cause of real Christianity in his own day; and are still held in honour, by multitudes, at the present time. A particular account is given of the progress of his mind, in the search of religious truth, by the Rev. James Stillingfleet, Prebendary of Worcester, in a short sketch prefixed to Mr. Walker's 'Sermons on the Church Catechism;' from which it appears, that the light which broke in upon his mind was independent of human instruction; and

it is well known, that, to the last, he maintained a strong sense of the great importance of maintaining the order of the church.

"The Rev. Thomas Adam, Rector of Wintringham, Lincolnshire, was led to the adoption of the same views, at a comparatively late period of his life, by the independent exercise of prayer and the study of the Bible; of which an interesting account is given in a Memoir prefixed to his 'Private Thoughts,' by the Rev. James Stillingfleet of Hotham. Mr. Adam also printed, in his life-time, 'Lectures on the Church Catechism,' and other works, which materially aided the spread of the Gospel in that day.

"The Rev. Richard Conyers was the College contemporary of Mr. Venn: and upon Mr. Venn's removal into Yorkshire, their friendship was renewed, upon the higher ground of a perfect similarity in their views of the Gospel, and the spirit in which they laboured for its advancement. Into these views Mr. Conyers had been led by the diligent study of the Sacred Text. He was first Vicar of Helmsley, and afterwards Rector of St. Paul's, Deptford.

The six clergymen whom I have now mentioned, together with my grandfather, were all led into similar views, within about ten years after the time from which Mr. Wesley dates the final adoption of his own religious sentiments. I have not included the name of James Hervey of Weston Flavel, which appears in this volume with highest admiration; because his mind was first directly influenced by intercourse with Mr. Charles Wesley. But I think I have stated enough to prove that there was a body of Evangelical labourers, who were independent of the Methodists, and nearly contemporaneous with them, and whose labours had an immediate and remarkable influence upon the clergy of the Church of England. After this period, the list of names might be considerably augmented, from the pages before us;—amongst the foremost of which would be Jones (of St. Saviour's, Southwark), Burnet (of Elland, one of the early friends of Walker of Truro), Powley, the two Stillingfleets, Fletcher, Berridge, Maddock, Newton, Joseph Milner, Riland, Robinson, and Simeon. Some idea of the rapid increase which took place in the numbers of the Evangelical clergy may be formed from the fact, which has been recorded, that when Mr. Romaine first began his course, he could only reckon up as many as six or seven who were like-minded with himself: in a few years the number was increased to tens; and before he died (1795), there were above five hundred whom he regarded as fellow-labourers with himself in word and doctrine. At what rate the increase has proceeded, since that time, I will not take upon myself to say: but assuredly, it has been such as to fill the heart of every intelligent observer with praise and gratitude to God." pp. x.—xv.

In 1754 Mr. Venn accepted the curacy of Clapham, together with some London lectureships; but after five years he migrated to the populous parish of Huddersfield; not because as Vicar of Huddersfield he was a richer man than as a curate and lecturer, but because, though he had less money, he had he thought a more promising sphere for his pastoral exertions.

"As soon as he began to preach at Huddersfield, the church became crowded, to such an extent, that many were not able to procure admission. Numbers became deeply impressed with concern about their immortal souls: persons flocked from the distant hamlets, inquiring what they must do to be saved. He found them, in general, utterly ignorant of their state by nature, and of the redemption that is in Christ Jesus." p. 24.

"His whole soul was engaged in preaching: and, as at this time he only used short notes in the pulpit, ample room was left to indulge the feelings of compassion, of tenderness, and of love, with which his heart overflowed towards his people. In the week, he statedly visited the different hamlets in his extensive parish; and collecting some of the inhabitants at a private house, he addressed them with a kindness and earnestness which moved every heart. Opposition, however, followed him: for, what integrity of mind, what excellence of conduct, what purity of zeal, can shield a man from it, when our Blessed Lord, immaculate as He was, and His Apostles endued with His Spirit, were not exempted from it? He was assailed with the old and slanderous insinuation, that he preached the doctrine of Faith alone, and neglected to enforce works; though his whole life was a practical confutation of such a falsehood; and the lives of those who received the doctrines he preached became so strict and exemplary, that they were immediately accused of carrying holiness to an unnecessary length." p. 25.

"The deep impression made by his preaching upon all ranks of people was indeed very striking. A gentleman highly respectable for his character, talents, and piety—the late William Hey, Esq., of Leeds, who frequently went to Huddersfield to hear him preach—assured me, that once returning home with an intimate friend,

they neither of them opened their lips to each other till they came within a mile of Leeds, a distance of about fifteen miles; so deeply were they impressed by the very important truths which they had heard from the pulpit, and the very impressive manner in which they had been delivered." pp. 26, 27.

Mr. Venn had married, in 1757, a Miss Bishop, daughter of the Rev. T. Bishop, D.D. of Ipswich; and as a young family began to collect around him he was much embarrassed by pecuniary straitness; but his excellent partner, by her cheerful piety, and wife-like good conduct, greatly consoled him under this heavy burden; urging him to cast himself upon the merciful providence of God, who never forsakes those who call upon him. He learned thus to live by faith; devoting himself to duty, and leaving events with God; and the issue was, that the barrel of meal, though never full, was never empty; and the cruse, though always ebbing, was never dry. The writer of the narrative mentions the following as an illustration of "the wonderful manner in which God will sometimes supply the wants of his servants;"—such doubtless it was, and we do not undervalue it as such; but as the practical moral of opportune anonymous bank-notes may be indiscreetly applied, our immediate object in quoting the incident is for the sake of the testimony which it affords to the benefit which had attended the perusal of his excellent treatise alluded to in the passage.

"At a period of very pressing difficulty, when a tradesman was importunate for the payment of his bill, he had no resource left, but, with earnest supplication, to make his wants known unto God; and whilst he was upon his knees, a letter was brought, enclosing a bank-note of 50*l.*, with an anonymous address, saying, 'Having received great benefit from your 'Complete Duty of Man' (which was just then published), I beg you to accept this small acknowledgment.'—He never could discover to whom he was indebted for this seasonable benefaction." p. 28.

The early history of this much-esteemed publication may be cited among the "curiosities of" religious "literature." The cause of the work was the unsound doctrine of the popular "Whole Duty of Man," which, though abounding in beautiful passages, is mournfully erroneous in its theology; so that even what is good in it rests upon no solid basis; and its chief practical effect has been to minister to formalism and pharisaism; teaching men to trust to their own righteousness, instead of "the righteousness which is through the faith of Christ, the righteousness which is of God by faith."

"In the year 1763, my father published 'The Complete Duty of Man.' Of this work above twenty editions have been sold: it has proved highly useful to many. Several remarkable instances of the good which it has produced, fell, in a very unexpected manner, under the author's own observation. A year or two after its publication, travelling in the West of England, he observed, while sitting at the window of an inn, the waiter endeavouring to assist a man who was driving some pigs on the road, while the rest of the servants amused themselves only with the difficulties which the man experienced from their frowardness. This benevolent trait in the waiter's character induced Mr. Venn to call him in, and to express to him the pleasure which he felt in seeing him perform this act of kindness. After shewing him how pleasing to the Almighty every instance of good-will to our fellow-creatures was, he expatiated upon the love of God, in sending His Son, from the purest benevolence, to save mankind. He exhorted him to seek for that salvation which God in His infinite mercy had given as the most inestimable gift to man. He promised to send him a book which he had himself published; and taking down the direction of the waiter, which he was very anxious to give, he sent him, upon his return to London, a copy of "The Complete Duty of Man." Many years after this, a friend, travelling to see him, brought him a letter from this very person, who then kept a large inn in the West of England, having married his former master's daughter. His friend told him, that coming to that inn on Saturday night, and proposing to stay there till Monday, he had inquired of the servants whether any of them went on Sunday to a place of worship. To his surprise, he found that they were all required to go, at least one part of the day; and that the master, with his wife and family, never failed to attend public worship, or to have family prayers; at which all the servants, who were not particularly engaged, were required to be present. Surprised by this uncommon appearance of religion, in a situation where he little expected to find it, he inquired of the landlord by what means he pos-

sessed such a sense of the importance of religion? He was told, that it was owing to a work which a gentleman had sent to him several years ago, after speaking to him, in a manner which deeply interested him, of the goodness of God in giving His Son to die for our sins. On desiring to see the book, he found it to be "The Complete Duty of Man." Rejoiced to find that his guest was going to pay a visit to Mr. Venn, he immediately wrote a letter to him, expressing, in the fulness of his heart, the obligations which he owed him, and the happiness which himself, his wife, and many of his children and domestics, enjoyed daily, in consequence of that conversation which Mr. Venn had had with him, and the book which he had sent him, which he had read again and again, with increasing comfort and advantage.

"Another instance occurred at Helvoetsluys, whilst he was waiting for a fair wind to convey the packet to England. Walking upon the sea-shore, he saw a person whom, from his dress and manner, he supposed to be an Englishman, and addressed him therefore, in English, as such. The gentleman informed him that he was a Swede, though he had lived many years in England, and was well acquainted with the language and manners of that country. This circumstance induced him to enter into conversation with him. The subject of religion was soon introduced; when, to my father's great pleasure, he found that his companion was a decidedly religious character (person). The stranger invited Mr. Venn to sup with him; and then, after much interesting conversation, took out of his portmanteau a book, to which he said he owed all his impressions of religion; and presenting it to him, asked if he had ever seen it. This was his own work;—and it cost Mr. Venn no little effort to suppress those emotions of vanity which would have induced him at once to discover that he was himself the author of it.

"When he was once in London, he received a note from the Countess of ——, who, though a stranger to him, requested to see him. When he waited on her ladyship, she informed him that her husband, who had lately died abroad, had put that work into her hands, and with his dying breath requested her carefully to read it; adding, that for the last six months it had been his constant companion, and that he owed to it that blessed hope, which then cheered him, of an admission, through the merits and atonement of Christ, into the kingdom of heaven. He requested her also, upon her return to England, to see the author, and express his obligations to him.

"These were incidental and extraordinary instances of the good which Mr. Venn's work had been the means of effecting. It would be needless to recite all the instances of the benefits obtained from its perusal, which fell continually under his own observation. From Scotland, Ireland, and America, as well as in England, he received numerous testimonies to its usefulness." pp. 32—36.

Mr. Venn "received the fundamental doctrines of that system which is called Calvinistic;" but he says—

"As to Calvinism, you know I am moderate. Those who exalt the Lord Jesus Christ as all their salvation, and abase man, I rejoice in; and would not have them advance farther, till they see more of the plan of Sovereign Grace, so connected with what is indisputable, that they cannot refuse their assent. Difficulties, distressing difficulties, are on every side, whether we receive that scheme or no. We must be as little children; we must be daily exercising ourselves in humble love and prayer; we must be looking up to our Saviour for the Holy Ghost." p. 31.

"Though the doctrines of grace are clear to me, I am still no friend to high Calvinism. A false libertine Calvinism stops up every avenue: sin, the Law, holiness, experience, are all nothing. Predestination cancels the necessity of any change, and dispenses at once with all duty." p. 32.

In the year 1771 Mr. Venn quitted Huddersfield for the rectory of Yelling, a retired village in Huntingdonshire. He was induced to take this step, which in a pecuniary view was barely eligible, on account of illness and declining health. He had previously lost his wife. After coming to Yelling he married a second time. He was much discouraged at first in seeing at church but twenty or thirty rustics, who appeared devoid of all just views of religion, instead of his late overflowing and animated audiences; but his pastoral labours were abundantly blessed to his little flock; and his vicinity to Cambridge rendered him a blessing to several young men, who sought his spiritual advice, and among others Mr. Simeon and Professor Farish. Mr. Simeon, in his own ever-warm and affectionate style, writes:

"I most gladly bear my testimony, that not the half, nor the hundredth part, of what might have been justly said of that blessed man of God, is here spoken.

If any person now living, his surviving children alone excepted, is qualified to bear this testimony, it is I; who, from my first entrance into Orders, to his dying hour, had most intimate access to him, and enjoyed most of his company and conversation. How great a blessing his conversation and example have been to me, will never be known till the Day of Judgment. I dislike the language of panegyric; and therefore forbear to expatiate upon a character which is, in my estimation, above all praise. Scarcely ever did I visit him, but he prayed with me, at noonday, as well as at the common seasons of family worship: scarcely ever did I dine with him, but his ardour in returning thanks, sometimes in an appropriate hymn, and sometimes in a thanksgiving prayer, has inflamed the souls of all present, so as to give us a foretaste of Heaven itself: and in all the twenty-four years that I knew him, I never remember him to have spoken unkindly of any one, but once; and I was particularly struck with the humiliation which he expressed for it, in his prayer the next day." pp. 54, 55.

Excessive exertion had brought on him premature old age; so that when he arrived at his sixty-eighth year he thought it right to give up officiating, even in his own retired church. But he was always actively and usefully employed—his lamp burned brightly to the last.

"His prayer was, that he might die to the glory of Christ. 'There are some moments,' he once said, 'when I am afraid of what is to come in the last agonies; but I trust in the Lord to hold me up. I have a great work before me—to suffer, and to die, to His glory.' But the spread of the Redeemer's kingdom lay nearer his heart than any earthly or personal concerns: even when the decay of strength produced an occasional torpor, this subject would rouse him to a degree of fervency and joy, from which his bodily frame would afterwards materially suffer. I have understood that nothing more powerfully excited his spirits than the presence of young ministers whose hearts he believed to be truly devoted to the service of Christ.

"About six months before his death, he finally left Yelling; and removed to Clapham, where his son was now settled as rector. His health from this period became very precarious: he was often upon the brink of the grave, and then unexpectedly restored. A medical friend, the late John Pearson, Esq., who frequently visited him at this time, observed, that the near prospect of dissolution so elated his mind with joy, that it proved a stimulus to life. Upon one occasion, Mr. Venn himself remarked some fatal appearances, exclaiming, 'Surely, these are good symptoms!' Mr. Pearson replied: 'Sir, in this state of joyous excitement you cannot die.'

"At length, on the 24th of June 1797, his happy spirit was released; and entered into the long-anticipated joy of his Lord." pp. 56, 57.

Such is the narrative: but the great body of the volume consists of Mr. Venn's own letters, which are among the most interesting, instructive, and in every way valuable, of any that have adorned the pages of religious biography. Their collection and publication have left the world a large debtor to the reverend descendant of the writer. Mr. Venn's correspondence was always lively, spiritual, affectionate, and instructive; and presents in every page a lovely exhibition both of Christian doctrine and of the Christian life. Some of the letters are of such peculiar value, that we hope in some future Number to extract some of the most important passages, which are quite as applicable to the present age as to that in which they were written. Among other benefits of these letters, not the least is that they shew what was the preaching and what was the life of the men who are first called (themselves not assuming the title) "Evangelical Clergymen." If Evangelical preaching has seemed to lose any of its power as it has increased in bulk, let every clergyman who would account for and endeavour to counteract the deficiency, read the letters of Mr. Venn, to see what zeal and labour, what love to Christ, and what anxiety for the souls of men, characterized the ministrations of such men as Henry Venn. It is true that success is of God alone, and His Spirit is not straitened; but He is ordinarily pleased to make use of human agency, faith coming by hearing, and hearing by the word of God; and it is therefore at once edifying and humiliating to look at the examples of those who have been the bright and shining lights of past generations.

THE CHRISTIAN ALMANACK FOR THE YEAR 1835.

The Christian Almanack for the Year 1835. Published for the Religious Tract Society.

The repeal of the duty on Almanacks has made pence go as far as shillings; so that the poorest man may, for four farthings, go to church or to market with a circular almanack pasted in the crown of his hat, to find out Shrovetide, or to turn to the ecclesiastical services for the day. We suppose that some trash may have gone abroad in consequence of the temptation of cheapness; but the general staple of the trade in almanacks has greatly improved in character, and the "Useful Knowledge" Society, much to its honour, has nearly submerged the astrologer Moore himself. But the Useful-Knowledge Society has not yet discovered that Christian knowledge may be among the things that are useful; and we are therefore glad to see, in the cheap but highly "useful" and well-compiled almanack at the head of this notice, an attempt made, not only to purify this popular source of reference from evil, and to promote by means of it what is secularly good, but what is good in the largest sense and the highest degree. The friends of religion, and especially Tract Societies, ought to be ever on the watch for incidental opportunities of doing good or repressing evil, as they arise in consequence of the mutations of legislation or public feeling. Without meaning to disparage this excellent compendium—which abounds in valuable, popular, and philosophical information upon time, and tide, and weather, and the usual subjects of an almanack and ephemeris, mixed up with remarks and themes of religious tendency—we still respectfully submit to the Literature Committee of the Society for promoting Christian Knowledge, whether it would not be desirable, against next year, and annually afterwards, to compile an almanack more especially adapted to the use of members of the Church of England. Much useful information might be thus conveyed to millions of the people who at present know little of the origin and intention of our ecclesiastical fasts and festivals, and other matters which it is desirable should be popularly understood and referred to.

MINOR MORALS FOR YOUNG PEOPLE.

Minor Morals for Young People: illustrated by Tales and Examples. By John Bowring. With Engravings by Cruickshank and Heath. 1834.

This book is intended to illustrate the Benthamite principle of Utilitarianism; that is, that we are not to ask what God commands, or conscience approves or disapproves; but, what tends to promote the greatest degree of human happiness. The principle is either impious or superfluous: it is impious, if, in judging of what promotes the greatest happiness, it sets aside what Divine Revelation teaches, or the Spirit of God, striving in the hearts of men, suggests; it is superfluous, if these are to be, as they ought, the guides of conscience, instead of roaming far and wide in search of all possible contingencies of Utilitarian expediency. Mr. Bowring's book contains some pretty tales and amiable remarks; but its whole basis is unsound, and its maxims are the froth of that sceptical liberalism which would banish Moses and the Prophets, and set up Jeremy Bentham in their place.

AUTO-BIOGRAPHY OF A DISSENTING MINISTER.

The Auto-biography of a Dissenting Minister. London: 1834.

A SNEERING, snarling, anonymous romance against Dissent, Dissenters, and Dissenting institutions. It appears to be the effusion of some splenetic, disappointed individual, who must vent his gall, but has not the honesty to affix his name to his statements. We will contend with all our might against dissent and schism with the weapons supplied from the armoury of Scripture—and we may add, of reason, experience, and ecclesiastical history; but we will never condescend to pick up poisoned arrows, placed ready for our use by some traitor in the enemy's camp. The writer, by his own shewing, if the work be not entirely fiction, was a silly, ignorant, idle, conceited, gossiping young man, destitute of any semblance of religious feeling, who became a Dissenting minister from vanity, and whose vanity a retributive Providence has permitted to be abundantly mortified. As for what is called "the voluntary system," as contrasted with the established parochial system, every renewed discussion, and every day's experience, increasingly shews at once its utter inadequacy and its frightful evils; and we have seen enough, even in the approach to it in Episcopal proprietary chapels, to make us dread and deprecate it, and to bind us more firmly to our venerated national arrangements for the religious instruction of the people. If corroborative facts from Dissenting writers themselves be wanted, they may be found in abundance; we need not even go further than the confessions of Mr. James and Mr. Binney; but we will not accept the sketches of an unknown caricaturist as genuine portraits. The Church of England needs no such miserable aid. Though some parts of the publication before us may be true, others may be false; so that, in quoting any, we may be bearing false witness against our neighbour. Such books must exasperate Dissenters, but will not convert them; and as they are not authentic documents, they afford no argument to Churchmen. We have glanced over the work with unmingled disgust, and heartily glad are we to learn from its conclusion that the satirist still continues "a Dissenting minister," and has not made the Church of England responsible for such specimens of truth and taste as the following, which we quote as an illustration of the spirit of the book—a spirit which every Christian, of whatever name, must mourn over:—

"I never went so far as to quote Greek or Hebrew in the pulpit, or even Latin: I should have called that pedantry. Now that I am on this topic, an anecdote occurs to my recollection, which, as it is somewhat amusing and appropriate, I think I may as well relate in this place. A fellow-student of mine, who had more ambition after the reputation, than talent or diligence for the acquisition of literature, preaching once at a country chapel or meeting-house, where the audience were for the most part rustics of the simplest class, suddenly became very eloquent, and burst forth in a declamation in praise of the Fathers of the Church, talking very learnedly about St. Augustin, St. Jerome, St. Chrysostom, and others; at length he exclaimed, 'Listen, I pray you, to the pathetic and soul-stirring words of St. Chrysostom, to which no translation can possibly do justice: *Propria quæ maribus tribuuntur mascula dicas.*' Just at the moment of his uttering this splendid quotation, his eye caught sight of our classical tutor, who happened by some strange accident to be one of his hearers. The orator was for a moment thunderstruck, and was just going to blush and look foolish; but he had presence of mind to think that no good was to be got by blushing, so he put a bold face on the matter, and proceeded. The tutor never took any notice of the quotation, and the orator, when he tells the story, always adds, that this classical gentleman took it for Greek." pp. 86, 87.

If the author should say that he does not mean such stories to be believed, but that he has invented them as illustrations of his argument, we reply, that such serious questions as the right government of the church of Christ, for which He shed his blood, and over which his Spirit rules, are not to be settled by idle jests set forth as truths, so as actually to have

been quoted and re-quoted in print as remarkable facts related by this veracious auto-biographer. An "ape of Epictetus" is bad enough; but what shall be said of an ape of Joe Miller? Surely this is not "in meekness instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth."

JOWETT'S MANUAL OF INSTRUCTION.

A Manual of Instruction on the Use and Governance of Time and Temper; containing Selections from Holy Scripture, with Remarks and Extracts from various English Authors. By the Rev. W. Jowett, M.A.

We need not take up the "time," or try the "temper" of our readers, by saying more of this publication than that it is worthy of the sound sense, elegant taste, affectionate spirit, and wakeful piety of the much-respected and beloved writer; and that it consists of a series of valuable well-selected extracts from Hooker, Bacon, Wotton, Bishop Hall, Herbert, Milton, Hale, Bishop Taylor, Archbishop Leighton, Baxter, Bishop Ken, Watts, Law, Doddridge, Wesley, Scott (the commentator), and Dr. Farre, preceded by an appropriate selection of passages of Holy Scripture, and interspersed with valuable remarks, cautions, and exhortations, by the Editor. Mr. Jowett's statement respecting Mr. Law corresponds with our own in a former page of this Number. He says, while speaking with eulogy of some passages which he quotes from Law's "Serious Call"—

"That book cannot, however, without much caution, be recommended to you. It is throughout deficient in clear evangelical statements of the free grace of Christ, and the work of his Spirit in the hearts of believers. Fallen man needs something more than perfect rules: he needs a guide to One who alone can give him the heart to love holiness, while renouncing all hope of being justified by his own doings."

OBITUARY.

REV. NATH. BRIDGES, D.D.

To the Editor of the Christian Observer.

Though Christian memoirs are multiplied in the present day, in each there will generally be found something of a distinctive character and specific interest; and, similar as the portraiture may prove in leading and essential points, the attitude, the colouring, the effect, will probably exhibit a sufficient portion of originality to interest, and even profit, the observer. Yet, should such originality be wanting, still, if the subject be one who lived and died in faith, the biographical piece cannot be regarded with indifference by any true believer.

In the case now to be submitted to the Christian reader there was little of ordinary aspect or every-day occurrence. Nathaniel Bridges was born in March 1749. His father was the Rev. Brook Bridges, Rector of Orlingbury, Northamptonshire. His childhood was marked by no extraordinary event. Yet even then there were buds of piety, which promised a lovely blossom and an abundant produce: for when in the nursery, Nathaniel was so grieved to see any one of his brothers retire prayerless to bed, that he would take a penny, and say to him, 'I will give you *that* if you will kneel down and pray to God!'—a favourable symptom of his own incipient attention to the work of communion with the Lord. Indeed, by residing with an uncle, the Rev. Robert Cooke, Vicar of Boxted, in Essex, and by occasionally visiting the cottages of the pious poor, he seems to have first received impressions of a religious kind. I have no record of his early days that enables me to speak positively respecting his discovery of talent; yet no doubt can exist upon the point, with those who had the opportunity of marking the compass, the vigour, the attainments, the operations of his intellect in maturer years.

At the age of about eighteen he entered as an under-graduate at University College, Oxford, where he and Lord Eldon had for their tutor the present Lord Stowell. He was afterwards elected a Demy of Magdalen College, where he was on terms of great friendship with the amiable President, Dr. Horne, afterwards

Bishop of Norwich. His general deportment at the University may perhaps throw some light upon the religious history of his childhood; for (as a credible eye-witness once testified in my hearing) Mr. Bridges, while confessedly studious, and progressing in academical attainments, was also marked as a religionist, or (to use a more popular designation) as "a *Methodist*," by those who were acquainted with his habits and pursuits. Yet such was his love of society, his thirst for general information, his admiration of talent, his expansive benevolence, and his desire to lead others into the paths of Christian peace, that he did not confine himself to associates of a decidedly religious order. He was very much "a citizen of the world;" and, notwithstanding he preferred, and even sought, the society of Christian brethren, still throughout life he held no small measure of intercourse with mankind at large. In "knowing" (as he has been said to know) "everybody," he at times incurred those dangers which are inseparable from worldly communications. Yet he was so far discriminate in all his acquaintance and associations, that, with him, no talent, no information, no powers of amusement, could atone for an irreligious sentiment or an immoral witticism. Such violations of good taste as well as of religious propriety he kindly but candidly reproved; especially the practice of taking God's holy name in vain, and that also of profane swearing. He was at times enabled to check such habits of transgression even where he altogether failed to touch the principle. From his own lips I also learned the fact, that a senior member of the University spoke of him as a religious enthusiast, and on that account treated him with considerable reserve. The rarity of such enthusiasts in his youthful days, may partly account for those social habits of Dr. Bridges which I have already noticed; habits which, it is just to add, never precluded the attempt to administer Christian instruction to those who were "without Christ." On the contrary, by persisting in such attempts he frequently incurred reproach.

When of an age to be admitted into Holy Orders, he shrank from the solemn responsibility of the ministerial office, and that from a deep sense of his own unworthiness: he even thought of entering the army; though that project, it seems, was ultimately abandoned for a higher and holier commission.

Before his ordination he undertook a Continental tour; a record of which is to be found in one of the earlier volumes of the Christian Observer. He travelled on foot through France, Switzerland, Germany, and Italy. A remarkable circumstance occurred during his stay at Rome. Happening to overhear some very unguarded observations from the lips of an English traveller, on the character of the Pope and Cardinals, he ventured to point out to the censor the personal danger that by so doing he incurred. Still he persisted in his vociferations that the Pope is the man of sin, &c. when, according to Dr. Bridges' prediction, his countryman was summoned to the court of the Inquisition, to answer for his freedom of speech. Dr. Bridges himself was also compelled to be present at that formidable bar. Again the Englishman pronounced his condemnation of the Pope and Cardinals; and though after a time both himself and Dr. Bridges were permitted to retire in safety, the latter, by the advice of his friends, thought fit to leave Rome, and so to get beyond the reach of the Inquisition, on the day following. Returning by the Jura mountains, in company with two English friends, the vehicle in which he was travelling was overturned at night in passing over a narrow bridge. The whole party were plunged into the water, which providentially was very shallow. The voiturier coolly exclaimed, as his passengers were scrambling out of the brook, "Oh, ma pauvre voiture, qui étoit si bien arrangée!" Dr. Bridges went in quest of some hospitable shelter, and soon discovered one, where he had never set his foot before, but on entering it he was, to his great surprise, recognised by the master of the house, and received all needful help to enable him to pursue his journey.

But the reader will wish to pass on to those periods in the history of Dr. Bridges, which more immediately respect his ministerial and religious course. It appears that he was presented by his College, to the Vicarage of Willoughby, Warwickshire, in the year 1792. In 1796 he was happily united to a woman of superior mind and manners, and, above all, of consistent piety. She proved to him an invaluable yoke-fellow. About eleven years since she fell asleep in Jesus, and, leaving no child, her loss was doubly painful to her bereaved husband. To his pastoral charge at Willoughby he added, in the year 1799, that of Divinity Lecturer to the city of Bristol, and by virtue of the latter office he regularly preached in the afternoon at the church of St. Nicholas. In the year 1806 he was chosen Lecturer of St. Mary Redcliffe, where, by the kindness of the pious vicar, he was allowed the privilege of occupying the pulpit on the morning of every Sabbath. In the month of June he usually removed to Willoughby, his country parish. There, in general, he passed about two months, zealously labouring for the benefit of his village flock, as he had before done for that of his Bristol congregation, in the cottage as well as in the sanctuary, and endeavouring to relieve their temporal as well as their spiritual necessities. Bristol being his larger official charge (though smaller in

point of emolument), there he retired in the month of October, and continued till the June following.

Dr. Bridges (at what period he took the degree of Doctor cannot be at the moment ascertained) was singularly qualified both for a town and country minister; for his mind was so simple, and yet so enlarged and energetic, that he could at once accommodate himself to the taste of the scholar and to the apprehension of the peasant. Being remarkably shortsighted, and writing what he himself emphatically called a *scrawl*, he was almost compelled to preach without the assistance of a written sermon; yet he previously studied his subject, and occasionally made use of notes. But the matter of his discourses is far more worthy of remembrance: "*Christ crucified*" was the centre of his pastoral addresses; and whatever was the duty he pressed, the sin he reproved, the danger he pointed out, or the consolation he administered, each was inseparably connected with the doctrine of the Cross of the Redeemer. So pointed and well-timed were all his applications to the conscience, that few persons could have left his church without some serious thought or salutary feeling. On *good works* he insisted, not as a title to salvation, but as the result of a true faith; the evidence of an interest in Christ and of a vital union with him; as a means of glorifying God; and as that without which we are wholly incapable of entering on the exercises and pleasures of eternity. Nor did he fail to insist on "love" to the Lord Jesus Christ as the very "fulfilling of the law;" yea, as that *motive* without which every religious act is lifeless and worthless in the estimation of Him who claims the heart.

While such was the character of his public ministrations, it had an exact counterpart in that of his private labours. These were constant, active, zealous, and unremitted, even when he had attained to more than fourscore years. Never did he manifest a more animated or delightful state of feeling than when visiting the poor, the sick, the afflicted, or the dying. After such exertions in the sanctuary as would have exhausted other men, he would go from house to house to speak of Christ and salvation, and to pray with those whom he addressed. Having property in Ireland, he felt it incumbent on him to invite some of the poor Irish Roman Catholics to his house at Clifton (near Bristol), on a certain day in the week, in order that he might speak to them of Jesus Christ, and pray with them for that grace which alone could bring them to the knowledge of that only Saviour. One of them—a woman, who had ever manifested a fiendish rage at the very mention of Dr. Bridges' name—when at length persuaded to go and hear "the heretic" (as she used to call him), who was then preaching on "the everlasting love of Christ," sat sobbing, wondering at a doctrine that was new to her; and was soon brought by the Holy Spirit under its habitual controul, so that she afterwards manifested the meekness of a little child. I myself once saw that individual, and remarked in her this blessed change. This was one of those instances of ministerial success with which his history abounds, but which must remain but partially developed till the day of final disclosure.

To what has been already said of the social character of Dr. Bridges, I would add a few observations. His "*delight*" evidently was, like that of *David*, "in the saints;" and that notwithstanding such occasional intercourse with others, as was before noticed. Even the men of this world admitted his superior talents, his conversational sprightliness, his fund of anecdote, his kindness and cheerfulness of spirit. Yet his Christian friends prized his society as a privilege of a religious order. They found in him the instructive, amusing, edifying, warm-hearted associate, who was ever ready to preside at their domestic worship; and whose exposition and prayer usually left upon the mind deep impressions of heavenly things. His *letters* also were distinguished by characteristic playfulness, by point, by a desire to communicate interesting intelligence, and, above all, by a design to make inferior topics subservient to the glory of his Redeemer and the spiritual welfare of his correspondents. For instance, when writing to an old College friend, on the sudden death of one who was intimately known to both, Dr. Bridges remarked, "This brings eternity nearer to me, and compels me to ask, Am I prepared, by a life of prayer and holiness, for the heavenly world?"

Few Christians, perhaps, were more conversant than himself with the Christian exercise of prayer. Often have I seen him, during our walks, stealing a moment for the purpose of fervent ejaculation; and in his family devotions his spirit was so full, his language was so awakening, his references to the Saviour were so prominent, and his importunity was so truly filial, that few could then have been present without some degree of spiritual profit to themselves.

I have no space to subjoin extracts from his correspondence. Possibly I may one day select some of the best in my possession, as specimens of his epistolary power, and present them to the Christian public.

His latter end was somewhat sudden in its approach. Having towards the end of last June struck his leg against a chair when dining with a friend at Cheltenham, and being anxious to renew his ministrations to his village flock, he pursued his journey to Willoughby, contrary to the advice of his medical attendant, and thus defeated all efforts to arrest the

progress of mortification in the part affected. He survived but about three weeks. Yet all hope of his recovery was not abandoned by his friends till the day before his death; nor was he even then fully aware of his situation as a dying man: yet, thanks be to God, he was by faith prepared to meet Him. About three days before his decease he wrote a letter to a friend, in which he beautifully set forth the blessings of sanctified affliction. Christ was still the great subject of his thoughts, as well as the foundation of his hopes. Almost to the last he invited some of his parishioners into his sick room, for the purpose of prayer and spiritual exhortation. "Some," said he, "may here listen who would not listen to me in the church." Thus he laboured for his Lord and Saviour to the last. At length a fainting fit came on, which deprived him of the opportunity of testifying his dying confidence in Jesus: yet his long life had sufficiently proved his faith; and his last looks might be said to manifest the brightest hopes of approaching and enduring glory. Hist.

VIEW OF PUBLIC AFFAIRS.

The Elections are considered upon the whole to have turned out favourably to the cause of good order and safe amendment, as opposed to wild schemes and precipitate ruin. We have no fear that in the present day serious abuses will be allowed to escape undetected, or without efforts to remove them; but it is better that correction should come from within than from without, from friends than from foes; and we have far more sanguine hope of the success of salutary amendments in the hands of those who have the confidence of the great body of the most influential classes of society, than of those whose ulterior objects being suspected would be opposed in what might even abstractedly be desirable. But, then, the friends of order must be honest in reforming as well as upholding.

At the same time, the new House of Commons is a motley body, and its probable working is uncertain. The metropolitan districts have one and all rejected every candidate who *phrased* himself a "Conservative," and returned members of what is called the Reform or popular class, from the lighter shades of aristocratical Whiggism to the plebeian democracy of Mr. Wakley. Mr. Hume, who, however useful as a man of business in minute matters of finance, has, on all questions connected with religion, and many of politics, expressed the most exceptionable sentiments, continues to misrepresent the metropolitan county of Middiesex; a result, we feel persuaded, in this (as in various similar cases) owing in a great measure to the defective management of those who undertook to lead the Conservative forces. Mr. Hume's opponent was put forth and canvassed for as "Mr. Wood, the son of Colonel Wood of Littleton;" and many votes were solicited and promised under the idea that he was an independent country gentleman; whereas it was soon promulgated by his opponents, that he was not "Mr." but "Lieutenant" Wood, an officer in the Guards, closely connected with some of the members of the government, and the most uncompromising anti-reform families. We have heard Mr. Wood highly spoken of; but no excellence of character can overcome the popular re-action of a discovered trick, or what appears to the public eye to have been such. We say this irrespective of the question whether a young officer in the Guards was the most fitting person to put forward on such an occasion.

We might mention equally defective Conservative tactics in other places; but, after all, the steady side has gained greatly, and the side of the movement has correspondingly lost. The chief loss has been on the part of the Whig or middle class of politicians; and in some instances a Tory and a Radical have divided the votes between them, to the exclusion of their common opponent. The Dissenters have been active beyond example in the contest, and among the men of their marked and especial choice have been Mr. Duncombe, Mr. Wakley, and Mr. Harvey. If a Dissenter do not blush as he reads these names, he has sacrificed his religion to his party-politics. When we read last month Mr. Pownall's address to the electors of Finsbury, from which it appeared that the "Evangelical Dissenters" had leagued with Socinians, Infidels, and Radicals against him, and were prepared to give their votes to any profligate that should solicit them, if only he would promise to overturn the Church of England, of which Mr. Pownall was a temperate defender and a personal ornament, we could not but exclaim, remembering what Evangelical Dissenters *once* professed to be, "How is the gold become dim, and the fine gold changed!" Dissent may have gained a few parliamentary votes in consequence of such proceedings, but it has lost many golden opinions, even among its former friends. But what can we say even of its boasted liberality and toleration, when its public official Board has resolved to reject from membership every minister who shall commit the crime of "using a liturgy," "especially that of the epis-

copal communion?" A few more such freaks, and the aggregate piety and intelligence of the land will begin to pray for the renewal of Test and Corporation Acts, as a necessary safeguard to public liberty. The pretence of "free prayer" is disgusting, when you do not allow your neighbour to pray with or without a book as his conscience dictates.

We rejoice to observe, that among the names returned are those of most, if not all, the members who decidedly stood up for religious legislation in the last session. We name them not, lest we should pass by some who ought to be included; but their return, with additions also to their number, will, we doubt not, secure due attention to the Lord's-day question; and due opposition to the surmised plan of paying the Roman Catholic priesthood from the public purse. Their aid will also be invaluable in matters of Church Reform, public education, and various other important questions. But let them unite, as a band of Christian brothers, wherever the cause of religion is concerned, and not split among themselves on account of various shades of political sentiment. Much injury was done to the great *common* cause by those differences of opinion on such questions as the Abolition of Slavery, and Parliamentary Reform, which made one portion of the religious body appear to side with the movement party, and the other with the do-nothing-at-all party; so that strifes were engendered when all should have been peace and unity;—at least, if this was not the case *in* the House of Commons, it was in the religious circles out of it. We feel thankful that the chief causes of difference, especially the anti-slavery question, have ceased to exist; and on the question of Church Reform we trust there will be unanimity; and that the Evangelical body, as it is called, will not be alarmed or goaded, by the pressure of Dissent or Radicalism, to promote the cause of both, by uniting with mere political High-churchism, instead of considering what will best conduce to spiritual efficiency.

In Ireland, the conduct of the Roman Catholic faction has been disgraceful in the extreme; but, upon the whole, the returns are a shade better than could have been hoped for, amidst the furious excitement which Mr. O'Connell, Mr. Shiel, and the priests, have stirred up.

Respecting the proposed plans of Church Reform; as nothing can be publicly known we forbear to speculate. We trust that they will be such as will approve themselves to every sincere friend of the Church. We will, however, mention one particular, which is, that if the cathedral revenues are to be in any degree appropriated to parochial purposes, the plan which we have so often urged, of reserving a portion of them for theological clerical education, should not be lost sight of. There is no one feature of Church Reform which is more necessary, and would be more salutary, and we may add popular, than this. All other reforms without it will be defective. The Church of England is to this hour destitute of seminaries for specific clerical education. It is poorer in this regard than any church, or almost any sect. The very Methodist preachers will, before long, enjoy greater advantages in this respect, than the functionaries of the national communion. This is no disparagement to the Universities, which are not, and ought not to be, schools for specific theological training. Our fear is, that in attempting to supply what is wanted, but which is not directly within their province, they will become *too* theological. If they require what a candidate for holy orders needs, they demand too much from the secular student. There ought to be two courses of study; the theological being appended to, and not superseding, the academical.

ANSWERS TO CORRESPONDENTS.

G. M.; S. B.; S. K.; A Learner; An Advocate; G. W. R.; Independens; Spes; R. G.; J. P. S.; H. F. G.; Zenas; X. Y. Z.; A Reader and Admirer; L. G.; Philalethes; P.; Neos; A Constant Reader; J. F. L.; G.; Arca; E. P. E. T.; and P. E. B.; are under consideration.

We will consider the suggestions of several respected correspondents respecting publishing, either in whole or in abridgment, the papers which have appeared in our work relative to the death-bed of Dr. Johnson.

We assure our good friend T., that our silence respecting China has not arisen from indifference. Indifference! It was the very magnitude of the subject that made us fearful of doing injustice to it. We wished to collect all the information we could before we ventured to touch on so vast and momentous a theme. But we were wrong, for enough is known to shew that China is pervious to Christian light; and shall its three hundred millions of immortal spirits—nearly one third of the human race—appeal to the sympathies of Christians in vain? Have we among us no devoted men, to follow in the steps of the Morrisons and Gutzlaffs, who have pioneered the way? What is the Church of England, in particular, doing? Where are her funds and her Missionaries? It shames us, that in our communion the work

is yet to begin; but begin, we trust, it shortly will. In every part of the land the question is finding its way to the hearts of all who desire to see the kingdoms of this world become the kingdoms of our Lord and of his Christ.

We have had occasion, in a former part of this Number, to complain of the misrepresentations of the Record newspaper, in its reports of the Monthly Meetings of the Christian-Knowledge Society, as regards the Christian Observer; and, among other instances, its having reported Mr. Cator as saying at the last meeting that the Christian Observer had called him "a fire-brand," and the Editor as apparently admitting, nay exulting in, the truth of the charge. It is therefore due both to Mr. Cator and to ourselves, to insert the following disclaimer from that clergyman. Mr. Cator will see that we had already done him the justice to state that the Record had falsely reported the conversation.

"The Rev. Charles Cator presents his compliments to the Editor of the Christian Observer, and begs to assure him that he alleged against him no such charge as that of having called him 'a fire-brand,' which the Record newspaper so unwarrantably ascribes to him. The Rev. C. C. entirely acquits the Editor of any such expression, and he confidently, for himself, appeals to the Board of the Society for promoting Christian Knowledge for his own acquittal from the charge of having imputed it to the Editor of the Christian Observer.

"The Rev. C. C. has sent, for the perusal of the Editor of the Christian Observer, his letter to the Editor of the St. James's Chronicle (a copy of which was sent also to the Record, but not inserted at length). It was written to correct the very gross misrepresentation of what he said; wherein, as far as it relates to the point at issue between the Editor of the Christian Observer and himself, the substance, and he believes the very words used, by the Rev. C. C., are correctly reported, and he hopes that document will render further explanation unnecessary.—Carshalton, Surrey, Jan. 24, 1835."

We have nothing to do with Mr. Cator's communications with the St. James's Chronicle or the Record newspaper—though in justice to the latter, which we would not wish to be wrongfully accused, we should remind Mr. Cator that his letter was paid for in the St. James's Chronicle *as an advertisement*; and that the Editor of the Record newspaper gratuitously extracted all that he considered necessary to the question, but was not bound to insert all that Mr. Cator might see fit to write. And we must say that the Record shewed discretion in "suppressing Mr. Cator's voice," where he asserts his right, as he does in his published advertisement, to drag the Editor of the Christian Observer before the bar of the Society for promoting Christian Knowledge (though *no allusion whatever had been made to his motion in that publication*), on the ground that it was a good opportunity for him to reply publicly to some remarks, on quite another subject, in that work nearly a year before, in order that, as he was "*appealing from* the decision of the Standing Committee of the Society to the Monthly Board," he might stand well with his auditory! For the same reason he might plead his right to enter upon an explanation of his Archidiaconal and other misunderstandings. But what had the Christian-Knowledge Board to do with his private quarrels; or even with his character, which no person ever thought of impeaching? But he asserts his right thus to summon the Editor of the Christian Observer to trial before the Christian-Knowledge Society, whenever any writer in that publication displeases him, whatever may be the subject of the argument, because, forsooth, that individual is "*a member of that Board.*" He might just as properly summon his tailor, if that personage happened to be a member of the Society, to account for his coat not being well made. We must add, that this proceeding, on the part not only of Mr. Cator, but of others who have acted upon the principle which he avows, is, to say the least, very cowardly; as no counter-statement would be allowed to be heard. It might seem indiscreet in an individual to rise to order when mentioned only by his literary name; but it will now be seen that he could not with candour or propriety have done otherwise, as Mr. Cator expressly appealed to him—as indeed every one was well aware—as "a member of that Board," then present, who had "cast a stigma on his character;"—an assertion not only irrelevant to the business of the place, but utterly without foundation; for we have uniformly spoken with marked respect of Mr. Cator's character.

Mr. Cator has no warrant to claim the Bishop of London as setting him a precedent; for, as we have shewn in a former page, the Record's statement was not true that his Lordship "rebuked" a member of the Board then present—and who had committed no offence against the rules of the Society, having merely given notice, without comment, of a motion for the removal of Bishop Gray's Tract;—that his Lordship, we say, rebuked that individual for something that somebody had written in the Christian Observer. Whatever his Lordship might mentally refer to, he did not mention any publication, or any supposed Editor; so that it would have been egotism in any individual to have supposed himself of sufficient consequence to be the party alluded to. But even if his Lordship, not approving

that member's intended motion, and yet not being able to object to it—the tract being notoriously exceptionable—did, in the ardour of the moment, go out of his way to rebuke an unoffending member for something not within his Lordship's official cognisance, or the cognisance of the Society, and with a knowledge that no reply would be allowed, it was an irregularity to be avoided, and not a precedent to be followed. Archbishop Whateley might as well take the opportunity to rebuke the Editor of the Christian Observer for his objections to his Grace's arguments against the Divine obligation of the Lord's-day; or the Bishop of Limerick, for his admitting a paper denying his Lordship's right to prohibit *extempore* preaching. Having thus vindicated at once our own rights and the orderly proceedings of the Society, which Mr. Cator publicly claims a prerogative to interrupt, we drop the subject; only adding, that as he has avowedly made the Board-room of the Society his arena, if he wishes further discussion he must take it there, and not to our pages.

If Mr. Cator wishes to have his speeches well reported in the Record newspaper, we recommend him to make friends with Mr. Rochfort Clarke; for it is a very remarkable illustration of the peculiarities of human memory, that while the impartial anonymous reporter condenses some important speeches into a few words, and caricatures others instead of reporting them, he is able to remember and write down with extraordinary accuracy the frequent and often lengthy addresses of Mr. Rochfort Clarke, which every other person perhaps but himself and the learned speaker have forgotten. We deliberately say "caricatures;" for no member of the Board, no indifferent reader of the Record, and no conscientious writer in it, will venture to say that the specimens which we have given of turning a serious address into a "jest," and a Bishop's general remarks into a personal libel, are honest reporting.

We sympathize with "A Rustic Clergyman," who "often finds it as difficult to know which is the best new book on a subject, as which is the best coach to Oxford or steam-boat to Edinburgh, since each publisher, like each coach or packet office-keeper, recommends his own;" "and who, not having much to spend on books," is at this moment "oscillating between Vaughan and Le Bas's Life of Wickliffe, neither of which he has seen." We have seen both; and our impartial report is, that, for a library book, Mr. Vaughan's original and elaborate work, which contains a large mass of document, collected with great labour and digested with skill, is not superceded by Mr. Le Bas's more recent compendium; but that as Mr. Vaughan's work is bulky, and therefore necessarily expensive, and, what is a still greater evil, is too much mixed up with the ecclesiastical and political opinions of the author, we cannot hesitate to recommend for popular use Mr. Le Bas's smaller and cheaper publication, which contains all that most readers would wish for, and in a form which, as members of the Church of England, we can conscientiously approve.

We are greatly obliged to the Archdeacon of Winchester for his kind letter. It might almost reconcile the veriest lovers of peace to a few differences of opinion on questions not involving practical duty or eternal salvation, to see how often the discussion of them—notwithstanding human infirmity—illustrates the ancient observation "Behold" (after all) "how Christians love one another;" and we may add, How ready they are (or ought to be) to drop minor matters, that they may the more earnestly contend together for the faith of the Gospel. Would that it were so always! But all men are not like Archdeacon Hoare.

A Lover of his Bible wishes to caution our readers against "an anti-scriptural and infidel notion advocated by Sir J. Herschel, in his profound yet fascinating work on the Study of Natural Philosophy, in Dr. Lardner's Cyclopædia," that "the situation of a pebble may afford the philosopher evidence of the state of the globe he inhabits, *myriads of ages ago, before his species became its denizens.*" The majority of our readers would not wish us to re-open the discussion on Scriptural Geology, but our correspondent ought to be aware that Sir J. Herschel is not a man inclined to "infidel notions."

*** As we have written a long explanatory paper, with which we have no wish to trouble those of our readers who have the good taste to pass over such ephemeral topics, we have given an additional quantity of matter, that they may not be mulcted of their usual monthly repast.

SUPPLEMENT TO RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

THE

CHRISTIAN OBSERVER.

No. 399.] *MARCH.* [1835.

RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

THE FALL OF MAN.

(*Concluded from* p. 72.)

IN the excuses made by our first parents [" the man said, ' The woman whom *thou* gavest to be with me, *she* gave me of the tree, and I did eat;' and the woman said, ' The serpent beguiled me'—by that subtle and superior wisdom, which was *thy* gift, ' the serpent beguiled me, and I did eat' "] we have the first draught of impenitence, and drawn by the pen of Inspiration; possessing in every feature the boldness of outline and vividness of colouring which the freshness of unsophisticated nature imparted to its original. We see the guilty conscience sore with remorse and apprehension; seared, and slightly healed over, then hardened by hollow self-deception and false excuses. We see impenitence making a case, even against God himself; and shifting the blame any where from off itself —to its tempter—to its covenanted accomplice—to Providence! until at length it has lashed itself into rage against its fellows, or deceived itself into a belief that providential circumstances rendered its fall inevitable, and that, in the midst of its iniquities, it was rather sinned against than sinning —rather a sacrifice than an offender.

In the contrast to this picture we may see what true penitence is. It is the abandonment of every plea of excuse; the retreating of the soul from every former ground of defence on which it made a stand against the accusing Spirit of God; and, if any tenable position with respect to man still remains, abandoning that also, under a solemn and deep sense of the Divine presence, and sinking in profound humility and self-abasement before the majesty, the justice, the omniscience, the holiness, the long-suffering, the goodness of God. True penitence stands in the attitude of accusal, and not of defence; without any attempt to make a case, any wish for concealment or extenuation. But disclosing to God all the most hidden thoughts and deeds of darkness, it charges upon the soul its most secret sins; and above all, faithfully probes the bosom for the besetting sin, and with holy zeal hews in pieces this Agag before the Lord. Nor content with the partial and prejudicial judgment of self-love, penitence, in a spirit of self-distrust, earnestly beseeches of God to " search and prove it; to try out the reins and the heart; to look well if there be any way of wickedness in it, and to lead it in the way everlasting." Penitence is a new light shed upon the nature—not only upon the understanding, but upon the heart—which presents every object under a new aspect, and imparts to the most trivial things an important moral and spiritual character. It is an increased sensitiveness to the contact of sin, which brands

much that once was deemed innocent as base and ungrateful. True penitence makes no terms with God, even for pardon and acceptance. It stands before God as "wretched, and miserable, and poor, and blind, and naked," and seeks no flimsy fig-leaf pretences to conceal its shame. It hears the voice of God speaking in the inner man, and accusing the conscience, without any attempt at escape, any wish for concealment, any thought of extenuation; but, pleading guilty to all, it acknowledges, in full sincerity of feeling, the justice of the severest sentence which God can pronounce against it. It was the voice of genuine penitence which, at the prophetic recital of the bitterest impending judgments, exclaimed, "It is the Lord: let him do as seemeth him good."

Such is true repentance. And without first imparting such a spirit of subdued humiliation, and softened sorrow, and submissive resignation, it were impossible, even to the omnipotent God, to save the soul. He could not, without this, free the soul from the stings and scorpions of an evil conscience, or from the icy fetters of an undiscerning and obdurate mind. He could not deliver it from "the worm that never dieth and the fire that is never quenched."

Such was *not* the penitence of our first parents. Such *never is* the penitence of unconverted nature.

We now wait to hear the sentence pronounced; and, in its execution, to see the fruit and consequences of sin.

Satan's plans had succeeded even beyond what could have been his most sanguine expectations, and he now looked out from his secret lurking-place to witness the approaching interview, and to enjoy his malignant triumph. He saw God's fair and happy creation marred and blotted; he saw God's purposes of love defeated; he saw God's favoured children seduced from the arms of his jealous affection; he saw his own hated rivals, created to succeed to that throne in heaven which his apostasy had vacated, now prostrate before him; he saw man miserable and polluted, and God incensed and grieved. He said, 'This is my work!' And if malignant spirits *could* taste of happiness, malignity and jealousy and revenge were here feasted to the full, and even Satan had now been happy! As the guilty pair advanced to judgment, at his summons hell disgorged her legions, and poured them into their guilty and affrighted bosoms. The spirits of fear, and falsehood, and enmity, and treachery, and despair, ascended now, for the first time, upon earth, from the bottomless abyss. He saw hell thus transferred to Paradise; God's new creation become the centre of his own dominions; his metropolis the soul of man! In the ecstasies of imagination he looked into the dark womb of futurity, and saw sin and misery every where triumphant, and, from the single seed which his hand this day had planted, covering the face of the whole earth. He saw this garden of the Lord, which now bloomed around him in spontaneous and uncultivated luxuriance—in all the freshness of perpetual spring, yet in all the ripe abundance and variegated beauty of perpetual autumn—bound in icy fetters, deformed and impoverished by unsightly weeds, and uptorn by human labour. The fragrant breeze, which now fanned his burning brow, and whose freshness the glow of triumph unfettered his anxious soul to taste and to enjoy, he heard, by anticipation, roaring with the hurricane's voice, desolating the blooming scene, and threatening to mingle again all the elements of nature in primeval chaos. He saw sin rioting, and misery pining, through earth's many mansions; and the shouts of revelry and the groans of agonized suffering came unnaturally blended in all the melody of discord to his malignant soul. He saw the stream of human existence issuing from this fountain which his hellish malice had poisoned, and, accumulating in its downward course, roll

along, dark, and turbid, and fearful, amid the wreck of a terrestrial Paradise which *his* breath had blasted, amid the weeds and thorns of a barren soil which *his* sin had cursed: here bursting its defined limits, and deepening the horrors of that desolation which the hostile elements had wrought; there chafed into foam and fury by the ten thousand obstacles which nature, disorganized and convulsed, opposed to its peaceful flow; and at length sinking to rise no more, engulfed in that deep and mysterious abyss, on whose awful brink the eye closes, and the foot recoils, and sinking nature shudders, and cries, and struggles for deliverance: but in vain! He had himself proved the curse of immortality. He knew that onward that stream must flow, whose every wave is man, from the shores of time, into shoreless, bottomless eternity. And as imagination saw the parting struggle, and heard the parting shriek, with which in quick succession each victim plunged and disappeared, Satan, elated, half-sprung from out his lurking-place, with ruthless fury, and withering eye, and voice of terror, to seize upon his prey.

In the visions of imagination he traced the march of idolatry, by the cloud of moral and intellectual debasement which darkened its path, amid slavery and tyranny, revelry and groans, sensuality and blood: or he saw it aptly emblemed in the triumphal procession of its prime idol, Juggernaut, as he moved forward in savage cruelty and foul obsceneness over the the mangled corpses of his shouting votaries—moving onwards too at the impulse of his victims—at once the *creature* and the *god* of their depraved affections and undiscerning minds. He saw the cheerless bed of the dying Pagan unblessed by the voice of revelation—his eye reluctantly closing upon all his hopes and enjoyments—no dawn of eternity breaking in upon his benighted soul; no ray of that Gospel, which brings to light life and immortality, illuminating it; while he anxiously looks forward into the dark abyss on whose brink he stands, and struggles, and recoils, and shudders at annihilation. He saw superstition burst the bonds of nature, and the parent and the child, and the wife and the husband, all together seizing their conventionally-appointed instruments of mutual destruction, and mingling in the carnage and debauchery of superstition; as if, in the fury of fanaticism, they would hurl moral nature also amid the convulsions and threatening chaos of the natural elements. He saw helpless infancy and decrepid age exposed together to the fangs of the tiger, or to the waves of some consecrated stream. He saw what God himself recognises as the prime instinct of nature prostrate before his own viceregent idols; while the "mother forgets her sucking child, that she should not have compassion on the fruit of her womb," and "passes it through the fire to Moloch!" Or, if some lingering spark of nature's fire has escaped this deluge of superstition, and, kindling in her bosom, has pleaded there successfully for her first-born, he saw *him* well repay this debt of gratitude, by lighting with his own hand the funeral pile which consigns this widowed parent to fearful horrors, intolerable agonies, and supposed annihilation. Such the practical comment on "the first commandment with promise," by which superstition poisons the fountain of natural affection, and, in corrupting the *seminal* and *purest* love, sensualizes and hardens the heart.

Exulting in this vision, he turned a hesitating and anxious glance from Pagan to Christian lands, and the scene which met his view riveted his eye and mind in delight and admiration. He there saw Immanuel, "God with us," "the Brightness of his Father's glory, and the express Image of His person," "coming to his own, and his own receiving him not;" "a pilgrim and stranger upon earth; despised and rejected of men." He saw infatuated madness "kill the Prince of Life," and "wicked hands crucify and slay the Lord of glory." There, as he turned his eye

from the ignorant and brutalized Pagan, he saw the more civilized infidel, in the ingenuity of folly, labouring to place himself, by the force of demonstration, on a level with "the beasts that perish;" or, if he coldly and reluctantly assents to *an hereafter*, rejecting that immutable covenant and that infallible guide which Revelation proposes, and which alone can assure it to him. There he saw the dark apostate stabbing his own struggling and resistent conscience, and bargaining with Satan for his own soul. There he saw the nominal believer, in the plenitude of ignorance, presumption, and folly, ridiculing the creed he professed, ashamed of the God he worshipped, offended by the doctrines which he professed to believe, contradicting with *life* and *lips* the precepts of that religion which he acknowledged to be Divine; at the best, compromising between "God and mammon"—"a lover of pleasure more than a lover of God."

He saw, indeed, a few solitary individuals, thinly scattered amid this dense and crowded mass, whom he knew, by their sober walk, their pious conversation, their uplifted souls, their holy mournings over the misery of the scene around them and the remainders of sin within them, to be the loyal subjects of his hated enemy; to be sons and daughters of the Lord Almighty. But these were few and solitary; hated, persecuted, and despised by all around. And, in the insolence of triumph, he thought, Let these remain, as captives to grace my triumph, as monuments of my victory! These, so few, so faint, so persecuted, cannot stem the tide of victory which has set in upon my cause. They too ultimately must be mine. He knew not then the covenant of "everlasting love" which secured them: he knew not then the Blood that redeemed, the Spirit that animated them! Imagination knows no limits. Ambition was inflated by the view of his successes, and soared again on wings of pride to heaven. He saw the race of man multiply upon the earth, "as the stars of heaven for multitude, as the sand upon the sea-shore innumerable." With these he meditated to recruit the armies of hell; and from this outpost, in which he had this day secured a lodgment, he planned to scale again the heavens —to assault the citadel of God—"to exalt his throne above the stars of God; to sit also upon the mount of the congregation in the sides of the north; to ascend above the heights of the clouds; to be like the Most High!"—nay, to brook not the Omnipotent as his fellow, but to struggle for, to win, to sway the universe!

Such, while the ruined and guilty pair advanced to judgment, were the bright visions of Satan's imagination; such the dreams of ambition which swelled his proud and malignant soul; when the piercing eye of Omniscience suddenly poured a flood of hated light upon the gloom of his lurking-place, and the command of Omnipotence dragged forth this prime culprit to the judgment. He stands, "an archangel ruined," beside the beings whom he has destroyed; and the towering fabric of ambition which he had based upon their fall now totters above his own devoted head. He now sees that he has been but gathering fuel for his own "everlasting burnings;" that he has been "labouring in the fire;" that he has "sown the wind, and must reap the whirlwind;" that deeper disgrace and confusion are the sole fruit of all his toil; that eternal glory, brightened by the conflict and transitory eclipse, and rendered more illustrious by the victory, should crown his hated enemy. *His* sentence is the first pronounced; and all his hopes from a combination of interests and forces with ruined man, are prostrated for ever. God decrees a perpetual enmity between him and man, and that their intercourse should be but a commerce of injuries; and before He turns to pronounce upon guilty man that sentence of suffering and death which his sin had compelled, "in judgment remembering mercy," he prefaces the sentence of condemnation

with the obscure intimation of a Deliverer: "I will put enmity between thee and the woman, and between thy seed and her Seed. *It* shall bruise thy head, and thou shalt bruise His heel."

We now turn, with trembling apprehension, to hear the sentence pronounced upon man: but our space forbids to record and comment upon it; and, indeed, the ungrateful task were superfluous. We all but too well know it in its daily fulfilment. Each knows the sentence of future "wrath, which is revealed from heaven against all unrighteousness and ungodliness of man." Each knows the common sufferings through which "the whole creation groaneth and travaileth in pain together." Each knows "the plague of his own heart," and the miseries of his own lot, and in these reads the sentence of sin.

Cast your eyes over the map of our world. See this once-fertile earth partitioned into sundry kinds of barren waste. See burning plains, and icy hills, and fetid swamps, and trackless forests, brooding with the dreary wings of barrenness and desolation over primeval paradise; withering and deforming that garden of the Lord, where once bloomed, in the happy and harmonious rivalship of beauty and abundance, "every tree that was pleasant to the sight and good for food." Even earth's most fertile and favoured regions are scourged, annually, by the successive visits of meridian suns and polar snows. See the arid and thirsty land gasping to heaven for refreshing showers, which heaven, inexorable, refuses; as *if* reserving all its waters to sweep away, in one autumnal deluge, the scant produce of the parched and famished year: and when this calamitous hour arrives, the windows of heaven from above freely open to pour down the desolating torrent. See earth trembling and shivering at her centre, as if sick at heart with the scene around; and flinging off from her agitated bosom, defiled by the pollutions and blood of her offspring, those "cities of men" which trusted themselves, in full confidence, to the deep-rooted security of her "everlasting hills;" or vomiting upon them, from her convulsed bowels, desolating floods of liquid fire.

Nor grope darkly amid the bowels of earth, to trace and analyze the latent causes of disorder in the constitution of nature, and in them to see pregnant sources of that pain and misery in which the whole creation groaneth and travaileth; but look along earth's surface, and see there, at a glance, the havoc which sin has wrought. See *pestilence*, with feverish hand and burning brow, with blasting breath and throes of agony, stalk across the earth, from the tepid Ganges to the ice-bound St. Lawrence; bursting the tender bonds of natural affection, and strewing her path with neglected corpses. See the *deadly vapour*, as if recalling her invincible armies—her siroccos and simooms—from their finished and triumphant warfare in the depopulated wastes of Africa, establishing her throne in the metropolis of the world, amid the once fertile and ever lovely plains of classic Italy: with more than serpent fascination, seducing her willing victims by azure skies, and soothing stilness, and evening freshness, and luxurious repose; gently approaching with her soft and pleasing languors, and stealing away life. Or see the rushing *hurricane* sweep with death's scythe along her surface, levelling in one common ruin nature animate and inanimate; as if delegated to recover again his empire to old chaos. Or see ocean rising in rival mountains, as though it would scale, and storm, and force earth's strongest barriers, and plant its standard upon the loftiest towers of her "everlasting hills:" "the sea and the waves roaring" as they rush to this unnatural conflict; "men's hearts failing them for fear, and for looking after those things which are coming upon the earth," when the powers of heaven seem thus shaken. See that gay vessel and her thoughtless crew ride on in exulting security; and in "the pride of life" be-

striding, as a monarch his fleet and faithful steed, subjected ocean, trained and bitted to the helmsman's hand; while *he* arches his proud neck, and tosses aloft his flowing mane of chased and sparkling silver: the prostrate wave retires before her majestic presence: the balmy zephyr kisses her robes: propitious heaven crowns her with a glittering diadem: the sun by day, and the moon by night, gild her track as with a stream of glory. But see her *now*, grappling with the tempest risen in strength like Samson with recovered vigour, "like a giant refreshed with wine," vainly fleeing for life across the mountain ridges and awful valleys of treacherous ocean, who has now "turned to be her enemy, and fights against her;" darkness brooding upon the deep; her sails torn and frittered; her masts groaning; every joint cracking, and every fibre rent, by the convulsive struggles of this unequal conflict; her crew intoxicated with the madness of despair; until at length, compelled to strike to this invincible foe, with awful and dignified composure she heaves, and settles, and goes down, an unresisting captive, to be immured for ever in dungeon caverns "under the roots of ocean."—See *the last enemy* erect his sable standard upon the earth, and rally to it his daily levy of unwilling conscripts. Hear the groans of the dying, and the wail of surviving friends. The cry is not more awful than incessant. There is not a single second in which some struggling soul is not forced to plunge from the cliffs of time into dark and fathomless eternity. Or behold *sin*, with envenomed dart, anticipating the scythe of death, cutting the nuptial tie, orphaning the helpless babe, and widowing the broken heart!

If we would contradict by facts the deceiver's assertion, "ye shall not surely die," we need but to look around, each upon the sphere of his own observations, and the circle of his own acquaintances and friends. There we shall see the rapid strides with which the waves of death have encroached upon the land of the living; and the many, and various, but all painful ways, by which death steadily advances on his desolating march. Here we see the *infant*, with a cry of sorrow, just look in upon the world, sicken at the view, and die. There the *aged man* totters, unsupported and alone, to the cold and narrow house, in which he has long since entombed his offspring, and all the friends of his early days. He falls like some grey and solitary pillar, the monument of a buried generation; bleached by the scorching suns and pelting storms of a century gone by; moral life long since extinct in his withered trunk; enjoyment, memory, intellect, long since wrapped in the shroud of oblivion; all his once-active faculties, all the interests, the affections, the decencies of nature, long since entombed in the charnel-house of his diseased and debilitated frame. We see treacherous *consumption* steal the roses from the cheek and pale the lip of one, enfeeble the once firm and elastic tread, and quickly heave the panting bosom. Of another, it is "*hope deferred* which maketh the heart sick." *War* has butchered its thousands. *Pestilence* has tortured and devoured its ten thousands. In these days of liberty—to do evil—we have but too often seen the hand of the *assassin* mock youth and health and vigour, and hurry its struggling victim into the presence of their common Judge. While of another, the finger of God, himself unseen, touches with *paralysis* or *apoplexy* the hidden springs of life; arrests and freezes life's genial current; and he sinks, sudden and unprepared—the cup of happiness which hope had filled just lifted to his lips—in the midst of the occupations and enjoyments of social and domestic life.

But to sum up the sad detail of facts which record man's sentence, and for which sin alone can so account as to "justify the ways of God to man." See animated nature in arms against man, its rightful because Divinely delegated sovereign; man at war with his fellows; all in rebellion

against God! Trace the deadly march of pestilence, and famine, and the sword, in all their details of horrors. Behold the convulsions of earth, and the wild war of the elements. Hear the groans with which "a woman when she is in travail sorrows." Each, too, knows somewhat, by personal experience, of the keen anguish of cherished and repelled affection; of deceived and disappointed hope; of the intolerable burden of a wounded spirit; of the agonies of unavailing remorse, and the bitterness of protracted repentance. Each, too, knows somewhat of the languor, and disease, and pain, which embitter the cup of life; and the horrors of that last shock which exhausts it; the agonies which wrench the spirit from its earthly tabernacle, and launch it, naked and solitary, upon the dark valley of the shadow of death. And in all these blots, which mar the once beauteous and happy workmanship of a loving Father and a gracious God, each may read the history of the awful fact, that man has sinned and God is wroth! each may find a full contradiction to Satan's lie; and, in its execution and fulfiment, read the dread sentence which inviolable Justice, immutable Truth, and uncompromising Holiness, have recorded against sin!

Such was the Fall of man. His Redemption must be the subject of another paper.

J. M H.

DR. WATTS'S BORROWING FROM SIR JOHN DENHAM.

To the Editor of the Christian Observer.

Your correspondent W., at p. 18 of your Number for January, has, in a mild and kind manner, brought to light the fact that Dr. Isaac Watts, in his poetical *imitations* of the Psalms, has borrowed several lines from Sir John Denham's "Version of the Psalms of David," particularly in the Hundred and Fourth Psalm.

No doubt your candid correspondent is not aware of the occurrence of the following passages in Watts's *preface and notes*, which it is on many accounts to be regretted are left out of the numerous modern editions. The omission was indeed sanctioned by the author in *small-sized* copies; but for many years it has seemed to be the universal rule, and even in those sumptuous editions which have lately been printed in a very large character.—

"I resign to Sir John Denham the honour of the best poet, if he had given his genius but a just liberty; yet his work will ever shine brightest among those that have confined themselves to a mere translation. But that close confinement has often forbid the freedom and glory of verse; and, by cramping his sense, has rendered it sometimes too obscure for a plain teacher and the public worship, even though we lived in the days of David and Judaism. These inconveniences he himself suspects and fears in the Preface."—Dr. Watts then makes respectful mention of Milbourne, and of Tate and Brady, and proceeds:—"I have not refused, in some few Psalms, to borrow a single line or two from these three authors: yet I have taken the most freedom of that sort with Dr. Patrick, for his style best agrees with my design, though his verse be generally of a lower strain. But where I have used three or four lines together of any author, I have acknowledged it in the notes."—*Pref.*

"Several lines in this Psalm I have borrowed of Sir John Denham. If I have made the connexion more evident, and the sense more easy and useful to an ordinary reader, I have attained my end; and I leave others to judge whether I have dishonoured his verse or improved it."—*Note on Psalm* civ.

In another respect I fear that many of the current editions do a serious

injustice to Watts; that is, by suppressing some material words in his title-page. In his Preface he anxiously disclaims any profession of giving "an exact translation of the Psalms of David." But, in the copies which discard the preface, the reader would be guarded against entertaining a wrong expectation, if the title were faithfully retained:—"The Psalms of David, *imitated* in the Language of the New Testament, and *applied to* the Christian State and Worship."

J. P. S.

ON THE STATE OF RELIGION IN FRANCE.

WE have received several communications, in consequence of a paper in our Number for last December, upon the present state of religion in France. To insert the whole would be far beyond our limits; but we shall copy some of the principal passages, and shall rejoice if the insertion of them in our pages shall be the means of stimulating any of our readers to aid the efforts now in progress for promoting the Gospel in our neighbour land. We offer no remark upon the several opinions of our correspondents.

The Rev. Richard Burgess, the Chaplain to the English Congregation at Geneva, and alternately at Rome, writes:—

Amidst the changes and innovations which are daily occurring in human institutions, and whilst the just judgments of God are exhibited in the face of civilized Europe, it is the peculiar privilege of the true Christian to look with humble confidence to these things, as to "the signs of the times" which announce a new era in the history of Christ's kingdom upon earth. In France especially, the hand of God in preparing his own way is visibly displayed; and since the Revolution of July 1830 has opened the way for a free circulation to the Scriptures. The Reformation may be said to have begun. The incredible number of Bibles and Testaments which have been *sold* from the depôts in Paris, Frankfort, and other places; the number of chapels opened by private subscription in the metropolis itself; the increase of periodical publications of a truly religious description; and the success of many faithful preachers of the Gospel in the different provinces, are some of the visible testimonies that the Great Head of the Church has appeared "to revive his work" in the very land of infidelity; and the chastisements which have been brought upon that land in so signal a manner, may well be considered as "the refiner's fire," or the messenger sent to "prepare the way before him." Does it not, then, become the business of every zealous promoter of "pure and undefiled religion" to co-operate with these unequivocal intimations of "the Lord of the harvest?" to take a part, according to circumstances and as prudence may dictate, in aiding the laudable efforts of those servants of God who, in different parts of France, "through evil report and good report" are preaching salvation to a people perishing through lack of knowledge? The way is open, the harvest truly is plenteous, and the obstacles which human policy opposed to the spread of God's truth are now removed; so that "the things pertaining to the kingdom of God" may be taught with all confidence, and no man can legally forbid the exercise of the Christian's zeal. While, therefore, the prevalence of infidelity is a fearful subject of lamentation, the dawn of religious liberty is an alleviating circumstance, which should be hailed by the people of God with joy and thanksgiving.

As an illustration of the hopeful efforts in progress, Mr. Burgess mentions the recent erection of a Protestant church at Bourges, the principal town of the department (Cher), a central district of France; among the subscribers to which he mentions an English prelate, a beneficed clergyman of the Church of England, an English Dissenting minister, a Presbyterian Consistory at Paris, and even Roman Catholics themselves. Additional aid, however, is still wanting; and Mr. Burgess strongly urges the claims of the Protestant church of Bourges upon the Christian zeal and benevolence of the English residing in Switzerland, and in the south and central parts of France.

From another recent communication, addressed to us by a much respected French Clergyman, we extract the following:—

The Evangelical Society of Geneva continues its labours for the purpose of

disseminating the truth and light of the Gospel in that city, and throughout France and Switzerland. A great number of pious ministers of the Church of England have given the Society, as you are aware, a signal proof of the interest they take in its labours, by the following letter, subscribed by 653 clergymen, and transmitted by the Hon. and Rev. Baptist W. Noel.

"*To the Evangelical Society of Geneva.*

"Beloved Brethren,—We, the undersigned Ministers of the Church of England, having heard, that, stedfast in your adherence to the Gospel, you faithfully maintain its fundamental doctrines—the Divinity of our blessed Saviour, the Atonement he made for sin, Justification by Faith alone, and Regeneration by the Holy Spirit—we cannot refrain from tendering you the expression of our affection and esteem. We heartily pray for you, that in all your endeavours to spread the knowledge of Christ you may be enabled, through all difficulties, to evince His gentleness and meekness, with His unconquerable zeal and boldness in the cause of God. We entreat Him to sustain you under your trials by the consolations of His Spirit; and we beg to assure you, that, looking upon these doctrines for which you contend as the very substance of the Gospel, we, and many others in our country, are labouring together with you to make them known. We earnestly desire to see your Christian efforts so blessed of the Lord that they may be productive of extended and lasting good to all those churches of the Continent in which the French language is spoken.

"Commending you to the grace and blessing of God, we remain your faithful and affectionate brethren." (*Here follow the Signatures.*)

It is long, indeed, Mr. Editor, since any church has given to distant Christians so marked a testimony of brotherly love. These Ministers of the Church of England have felt that the servant of Christ ought to interest himself in his Master's reign throughout the world; and they have given a new and beautiful specimen of those communications which were held between different churches in the early days of Christianity. At the anniversary meeting of the Theological School, held last May, under the presidency of the Rev. J. H. Merle d'Aubigné, M. Steiger, Professor of Criticism on the New Testament, expressed most warmly his own and his colleagues' gratitude; and addressing the Rev. T. Hartley, English Chaplain at Geneva, who was present, he begged of him to inform his colleagues of the Episcopal Church of England how closely the Evangelical Society feels itself united to them in the bonds of a common faith, in the love of the Lord, and in the love of the souls which the Saviour descended upon earth to redeem by his sufferings and his ignominous death. The bearing witness, the giving glory to this Saviour and King, is the aim of all their efforts, and "of ours," added M. Steiger, "however feeble these may be."

The Theological School, the important objects of which you have in former volumes explained to your readers, has already sent forth several Evangelical ministers; two of them are now preaching the Gospel in France, on the banks of the Saone, amidst a population entirely Roman Catholic. A third is in the department of Isère; a fourth has just gone to Bordeaux; a fifth is in Holland; a sixth in Switzerland. Most of the branches of theological science have been taught during the last academical year; particularly the history and criticism of the Old Testament; the interpretation of several of its books; a grammatical, historical, dogmatical, and critical examination of the text of the Gospel according to St. John, and of the General Epistles; the history of the Church after the establishment of Popery; the history of systematic theology; the exposition of leading doctrinal passages; catechetics and pulpit oratory.

The number of students at present attending, both this institution and the preparatory school, is about twenty. Owing to the peculiar circumstances of Geneva, these important institutions cannot be sustained without the support of Christians of other countries. Aid has been sent from France, from Holland, and from Great Britain; but the charity of our American brethren has been eminently distinguished: two members of the congregation of the Rev. Dr. Sprague, at Albany, New York, have given the sum of a thousand dollars for this year alone.

It is chiefly towards France, and the evangelizing of that country, that the eyes of Genevese Christians are turned. On this subject the Rev. L. Gaussen, the intimate friend of many Christian brethren in England and Scotland, in addressing the meeting held under the presidency of Colonel Tronchin de Lavigny, remarked:

"It is impossible to shut one's eyes to the fact that an immense harvest is ripening in France. Within a few days avenues have been opened which for more than three centuries had been blocked up. The distribution of Bibles, so long prohibited under

pain of death, and always more or less opposed since the reign of the Valois line, takes place now under the protection, in some cases even with the concurrence, of the civil authorities: the hostility, too, of three centuries, on the part of the Crown has ceased.

"A serious work is at the same time going on in many minds. While, on the one hand, infidelity is aghast at its own dreadful effects; while the people and their rulers, the ignorant and the learned, demand the restoration of a national religion to France; the yoke of the Romish priesthood is worm-eaten through; their constant venality in the performance of all the arts of their office; their worldly-mindedness and spirit of earthly politics, with many other grievances, have disposed the laity to seek in other instructions than theirs, the lessons of truth and the way to eternal life. Every where new roads are opening before the feet of the preachers, and fields without labourers are demanding missionaries; and never, since the dawn of the Reformation, has such a prospect been offered as at present in France, to the eye of Christian hope."

Again, M. Gaussen adds:—

"Look once more at the religious and moral state of that country from which Geneva received her first Evangelists. See if there be not enough there calling loudly for a return of charity from the Farels of our times. Abandoned as France is, throughout her towns and countries, to the combined horrors of Popery and Infidelity; is not the *name* of the Gospel almost every where unknown, and the very word misunderstood? Do not the reports of your Bible carriers tell you, that whilst some, in the Pope's name, dare to hurl the New Testament into the flames; others, in the name of modern Liberalism, hating it, but, classing under the same contempt Jesus Christ, the Jesuits, and St. Simon, despise it too much to burn it? The priests preach to the poor, instead of the Gospel of Christ, their own infallibility: either believe every thing, say they, or believe nothing: and the people, taking them at their word, have chosen the latter alternative. Too often theoretical materialism is professed in the highest schools of the land; while practical materialism fills the workshops, petrifies the consciences of youth, and devours the population, high and low, of the towns and villages. Did not Isaiah say, that from the crown of the head to the sole of the foot there was nothing to be seen but wounds and bruises and putrifying sores, neither washed, nor bound up, nor mollified with ointment? And so in France, *from the head to the foot*—from the profound naturalist, who stalks out of his amphitheatre an atheist; from the astronomer, who comes down from the double stars, from the nebulæ, and the sublime depths of the heavens, without a hope or a God in the universe—to the poor mechanic, who has discovered atheism in his cottage; to the poor peasant even, who blasphemes God in the midst of His works, and who, as his head bends over his plough-shafts, can see no where, but in the earth which he is tilling, his futurity and his final end.

"If, alas! there be no more a heaven, how long will duties remain in the land? or will even civil rights remain? If there be no true God, false gods will be made; and soon shall we hear again in chorus, after a pause of forty years, the hymn composed by Chenier for the France of Robespierre; that hymn which, by order of government, was taught to the youth of both sexes:—

"'*Français, votre religion*
C'est d'adorer la République;
La vérité qui brille à tous les yeux,
La liberté, l'égalité,
Voilà qu'ils sont vos dieux.'

"And in such a state of disorganization, what is the cause that all the elements of the social world do not separate, confound themselves, and explode? that all the cities do not become so many burning volcanoes, which should be shunned until extinguished by self-combustion? If there be no more a heaven above a nation, why is it that the men of this nation do not become, as in 1793, wild beasts, and drink blood as in the reign of terror? What hinders all this, if it be not that there is a God who still keeps a bridle in their mouth and a hook in their nostrils? There are, doubtless, great evils; they call loudly for our pity; and the *only* remedy for them is the Gospel."

Besides its ordained missionaries, the Evangelical Society of Geneva has in general had in its employ eight Bible carriers or readers, who have sold the Scriptures in the towns and villages of the eastern departments of France, as far as beyond the Saone. The journals of these assistant missionaries give an interesting account of their labours. The following is part of a letter from a man at Besançon, converted by means of his communications with the "colporteurs."

"You doubtless remember the soldier who desired to be a missionary; you know he wished to try to sell Testaments to his comrades. The Lord has blessed his

undertaking; in a few days he sold thirty-five in his company, which consists of a hundred men. Of these thirty-five, twenty-four have been paid for; the price of eleven is still due: but these poor soldiers have but five centimes a day to spare, and can pay only by halfpence. Urged by a desire to speak of the Lord, he has obtained leave to hold an evening school in the barracks, where he teaches his fellow-soldiers to read and write; they use no book but the New Testament. This school meets every evening from half past seven to ten. Here, then, are soldiers reading the word of God, and a soldier expounding it! Can less than a miracle do such things in a barrack! Blessed be the Lord!"

The following are instances of good related by the Rev. Mr. Hoffman, one of the Geneva Society's missionaries:—

"At that time, too, several persons who, as I believe, are now in the Lord, felt serious impressions of his grace. One poor woman, under great family affliction, attracted my notice by shedding tears at our meetings: I asked her one day why she wept: It is, said she, because I hear so much ill said of you, who teach us such beautiful things. Some time after she wept again, on finding so much relief and consolation in the Gospel for poor wretches like herself (speaking of her temporal misfortunes). On asking her again, after some time, how she felt, she sobbed out that it was impossible God could pardon such a sinner as she was. She then confessed her ingratitude, the coldness with which she had received the consolations sent her by God in her distresses, and her forgetfulness of His holy commandments. In a following assembly she was again in tears, but it was this time because Jesus had paid such a price to redeem poor sinners. Since then, I may say she has walked in charity and in fidelity."

"I was called upon by a lady, one of my hearers, to visit her son, C. I., a young man of twenty, seriously indisposed. Alas! distressing as was the state of his body, that of his soul was much more so. His consolation was in a system of complete materialism. 'He could not believe,' he said, 'in a God so unjust and barbarous as to have overwhelmed *him* with sickness, who had never done any ill.' He added, 'that he had tried to read the Bible, but had been disgusted.' One day I was told that C. I. was preaching the Gospel! I was amazed; but was credibly informed of several circumstances in which he had borne witness to the truth. His conduct was changed; he no longer murmured at his sufferings, no longer sang worldly songs; the Bible was constantly found under his pillow. He was calm and tranquil, so as to astonish all who lived in the house. Some time elapsed before he spoke to me of the state of his soul: at length he said; 'Oh! how much God has changed my ideas! I now love the word of God!' His conversion has been the outward means, I believe, of converting his mother and grandmother."

Our correspondent adds:—

"You can form no idea of the development of mind, in every respect, produced by the Gospel among these converts; who were almost all in a state of most profound ignorance. Many, very old at the time of their conversion, have since learned to read, in order to read the Bible. I have before my eyes remarkable examples of propriety, of mildness, of prudence in their conduct towards the enemies of the Gospel who injure and ridicule them. One of the poorest of our sisters waited on me once, to tell me that a member of the church had for two or three days been without bread, work, or money; and when I replied by offering her something, she stopped me, saying, 'we have made a small collection for our poor fellow-Christian.' They had indeed, in this poor and little church, and in one day, realized eight francs; a sum very considerable in the eyes of one who knew the few resources, the privations, of those who gave it."

Another correspondent, also a foreign Protestant Minister, addresses us as follows:—

To the Editor of the Christian Observer.

Dear Sir,—Your Number for December contains a paper signed ANGLICANUS, upon which you will perhaps allow a foreign minister, pretty well acquainted with the state of religion in France, to make a few remarks. France, in a religious point of view, is very imperfectly known in England; and I do not think that Anglicanus's letter is at all calculated to impart knowledge in this respect, although it may, by the truly Christian spirit, and the pure tone of devotedness, which it exhibits, awake the attention and sympathy of your readers on the state of things in France.

And first, as regards what your correspondent calls "the absence of all religion whatever that exceeds belief:" this is an exaggerated expression, which conveys a false idea. It may be said, alas! of numbers of places, and of a mass of individuals, but not *of France*. The notion which pretty generally prevails, that the Roman Catholic religion is altogether fallen in France, is quite incorrect. True it is, that in Paris and other large cities you see only women in the churches; and that men, who almost all believe themselves to be great men because they have perused some pages of Voltaire, and because they admire Victor Hugo and his romantic school, re-

ject the faith which their priests preach by the authority of the Church, without taking up any other religion in its stead. But look in the villages throughout most of the departments, and you will see churches often crowded with persons of all ages and both sexes. This is particularly remarkable in the south and west. I know that all this is in most places darkened by ignorance of the word of God, and superstition; but it is not in every case the absence all religion, for I have seen many a single-minded soul looking from the crucifix which is hanging in the parish church, and by the bed-side in the house, to the Cross on Golgotha, and hoping for acceptance before God through the merits of that Saviour whom the Roman Catholic Church has not altogether rejected, and whose eternal Godhead it stedfastly maintains.

But besides this kind of religion, is it known that there is now in France a host of men, of the younger generation, who, with the most brilliant talents and the highest attainments in literature and learning, endeavour to bring back their countrymen to the faith of their fathers. And although most of them remain in the Roman Catholic Church, they despise the flippant sarcasms of Voltaire, the melancholy Deism of Rousseau, the materializing philosophy of Condillac, and ground all philosophy on the revealed word of God. Whoever will have an idea of that party, may read their publications in the *Revue Européenne*, a monthly periodical, superior as to talent to any thing else published in France. The leader of that party, Mr. Bautain, a Professor at Strasbourg, is one of the most distinguished men of the kingdom. The most rigid Protestant may go along with him throughout the field of his philosophy, which he grounds on the Bible alone; but when he comes to practical religion he passes through the Vatican, where we cannot follow him; although we could meet again, we hope, at the end of the journey, for he also arrives at the foot of the Cross, where he humbly casts down all the pride of human learning. Mr. Bautain holds meetings for edification at Strasbourg. Even among other men of learning, who reject the Roman Catholic faith, and who till now have received no religion, there is a powerful re-action towards serious ideas, and a spirit of inquiry, to which the *Philosophie Spiritualiste* of Cousin has greatly contributed. Although there is a mass of corrupt and impure literature, particularly in the dramatic field, there is also a class of literary men who shew a decided leaning towards piety. One of the most brilliant poets of the day has just published a book in which he relates the history of his wanderings in the world, and of his conversion—*conversion* in the truest and deepest Biblical sense of the word—which any Christian would, I think, be happy to have written. I allude to the work, perhaps whimsically entitled *Volupté*, by M. de St. Beune, so well known by his delightful poetical work *Les Consolations*. I might name also the religious novels of Drouineau, who, however far he may be still from Biblical truth, tends evidently towards it.

I cannot leave these allusions to the state of things within the Roman Catholic Church without farther asking, is it known that the *Bible*, that book once unknown to Roman Catholics, is being printed by them, and widely circulated? Is it known that an edition of the Bible with engravings is now being published, the editors of which wanted to have 100,000 subscribers before they began printing, and *that they have found them all?* Is it known that this immense undertaking is under the immediate patronage of the Archbishop of Paris and of the *clergé de France*, as the editors express themselves, although the actual Pope is decidedly averse to Bible Societies, and to the reading of the Bible in popular language? Is it known that the celebrated and learned M. de Genvude, the *ci-devant* editor of the *Gazette de France*, therefore a decided champion of Popish authority, is publishing a new translation of the Bible, which is widely circulated among all classes by selling it in small *livraisons* at one penny each? Is it known that even the Jewish Professor of the *Ecole Israelite* at Paris, is publishing a new edition of the Old Testament? Is it not cheering, and does it not promise better times, to see the advertising pages of the political papers, and even the walls of Paris, often covered with that blessed title, written in large letters, LA BIBLE? Who would have thought of this, under the influence of the unbelieving philosophy of the eighteenth century, or under the all-absorbing reign of Napoleon, or under the the Jesuistical period of the Restoration? For those who have eyes to see, these are "signs of the times."

But if the strong-hold of Satan is so attacked from within, is there no battle fought from without? Do the Protestants remain idle and silent? From the statement of some persons, one would almost believe it. But it is not so. Out of the 620 Protestant clergymen of the National Church, a good number are proclaiming faithfully and ably the glad tidings of the Gospel of Christ. In almost all the large cities of France there are one or more faithful ministers of Christ bearing testimony to the truth as it is in Jesus. To name only some of them—Paris, Lille, Rouen, Hâvre, Balbec, Strasbourg, Besançon, Dijon, Troyes, Versailles, Orléans, Rennes, Brest, Nismes, Montpellier, Toulouse, Montauban, Bordeaux, Grenoble, Lyons, Marseilles, Toulon, La Rochelle, &c. &c. &c.: in all these places, and many others, Christ is preached as the only Saviour of sinners. Not only is the Gospel preached in such places, and in hundreds of the villages; but wherever there is an evangelical ministry

you will find religious societies, and smaller associations connected with the parent societies at Paris. Thus supported, there are in that last town two Bible Societies—one limited to the Protestants, another extending to the Roman Catholics—a Missionary Society; a Tract Society; a Home Missionary Society, under the name of *Societé Evangélique*. Besides the preaching in the national church, there are in many places chapels where the Gospel is preached, either by ministers of the national church or by others; so in Paris, Havre, St. Quentin, Lyons, Versailles, Tourmes, Châlons, Maçon, &c. &c. Some of these ministers are supported by the Home Missionary Society, others by the *Societé Evangélique* of Geneva; others, twenty-one in number, by the London Continental Society, under the superintendance of M. Pyt, a most able minister and spiritually-minded Christian; others by the Wesleyan connection; and others by the Baptist Society of London. All these societies employ, besides preachers, private young men, who go about through most of the departments selling Bibles and Testaments and distributing tracts. This newly-invented means of circulating the word of God has proved most useful. Many souls have of late not only seen the errors of Popery, but have actually been brought to a saving knowledge of Christ crucified.

Without entering into any further details, this rapid view will suffice, I hope, to shew that your correspondent's statement of an "absence of all religion whatever" is greatly exaggerated, particularly as this phrase stands connected with the fact related by Anglicanus of individuals openly advocating suicide and the murder of infants, in order to diminish the population! What does this prove against an age of civilization? Could I not find in London, savages who would not only say the same, but do it? In sound logic, one ought not to conclude from the particular to the general, but the contrary.

But, notwithstanding all this, and with this necessary restriction, I fully agree with your correspondent that there is in France an immense mass of dark ignorance, of infidelity, of corruption. There is consequently a wide field for the exertions of those who wish to fulfil the Lord's command, to "go and preach the Gospel to every nation." And I cannot but praise the zeal, devotedness, and charity with which Anglicanus attempts to put the spiritual interests of France on the heart of his countrymen. Blessed is he who knows of no limits to his love of souls! Christ died for them: ought we not to love them, and go and tell them, You have a Saviour whom you do not know; you may have a Father in heaven whom you dishonour! But as to the best means of doing this, I must again, though with regret, disagree with your pious correspondent. From his not mentioning any of that small but zealous and faithful host of Christian preachers to whom I have alluded; from his sighing for a new Farel; and particularly from his calling upon the younger clergy of England to pass the Straits of Dover and go and preach the Gospel in France—from all this, I say, one might naturally infer that there are no able preachers of the Gospel in France. This inference, however, would be very false. Names, numerous names, of men of the most elevated Christian character, and remarkable talent, and unrelenting activity, would not be wanting, if I wished to praise men, and not God alone. I have my doubts whether Farel himself (with all honour due to his revered name), considering the difference of times and circumstances, was superior, either in piety or talent, to some servants of Christ whom I could name. I have my doubts too whether Farel himself would have now in France the success which he had, by the blessing of God, at the time of the Reformation. Different times will require different means, although the same Truth and the same eternal Gospel*.

However, I readily, and with grief, acknowledge that the number of those "who stand on Zion's hill" to proclaim the Saviour's name, are few, if compared with the thirty millions of souls who fill the French kingdom; that their efforts, although greatly blessed, must have been confined to some places; that their success, however rejoicing, must have been very limited—even "trifling," to use your correspondent's expression. What then is to be done? Anglicanus suggests that young English ministers ought to go and preach in France. Certainly this is zealous, charitable, well-meant advice; and there is no doubt but all our Evangelical brethren in France would hail and welcome these messengers of peace coming to help them to fight the good fight. But I ask, is this the best means that English Christians have in their power to be useful in France? I very much doubt it. For, in the first place, would not most of these English ministers find themselves under the necessity of losing one or two or more years in learning the French language, so as to speak it conveniently

* Never has Farel done more in one respect than the excellent M. Pyt is now doing. He preaches Christ crucified in the very palace of the Roman Catholic Bishop at Versailles, where he has been challenged to public discussions by a Roman Catholic preacher of much eloquence. He, who has formerly so ably and powerfully fought with the Bishop of Bayonne about the Pope's infallibility, is the man for such a work, which requires all his bold meekness and his powerful and spiritual mind.

in public? I do not question Anglicanus's ability in French speaking; but I have seen many of your countrymen, who, after having resided for years in France, could not attempt speaking in public without having so much to fight with the pronunciation, that their thoughts, if conveyed at all, were rendered unimpressive, or so as to make blunders which excited any thing in French minds but that holy seriousness which ought to pervade a religious discourse *. The Wesleyan preachers alluded to by Anglicanus are no proof against this; for, as far as I know, all their missionaries, with one exception, are either Frenchmen, or persons born in places where the French is spoken, as Jersey. And then, there is a certain knowledge of the manners, habits, way of thinking, and even prejudices of a nation, which is necessary, in order to be spiritually and extensively useful among them. An Englishman, well known in England, and who resides at Paris, has been, I acknowledge, very useful in that city, and in France in general, but certainly not by speaking.

Besides, there is a truth, which I cannot help expressing here—begging that your readers may put aside all national feeling (which I by no means wish to wound); a truth by which the conductor of the Christian Observer cannot be offended, after having sent to the press, and into the world, such an excellent paper as "Counting the Cost;" a truth quite in harmony with Anglicanus's exalted sense of self-denial and devotedness—namely, that if France is to be converted to the Gospel of Christ, as I have no doubt it will be, and that speedily, that Gospel must be preached there in a spirit widely different to the spirit which, generally speaking, characterizes Christianity in your country. I acknowledge that England is foremost of all countries in the world perhaps in a religious point of view; that England is, in the hand of God, a powerful and blessed means for the conversion of the world; but nevertheless it must be said, there is a fearful degree of worldliness among Christians in your country—a love of stiff social distinctions, which even the Gospel does not break down between Christian and Christian of different stations in life, and which often kills that sweet privilege of the children of God, brotherly love; an indulgence in carnal comforts and luxury, which wealth has brought in, and which Christianity, with all its sanctifying power, does not always eradicate; a looking to what is great and influential according to the world—(I acknowledge, however, the exceptions, and I admire them exceedingly). There is very little of all this among true Christians in France; I can speak with impartiality in this matter; for although a foreigner (of which my bad English will be too faithful a witness) I am no Frenchman; and I think that these features, brought over and mixed with that rising and simple and primitive revival in France, would be hurtful beyond all expression. What France may become, and I firmly hope will *soon* become, through the grace of God, time will prove; but the earnest prayer of all who love the Lord Jesus ought to be, that Christianity there may remain, and become more and more disentangled from all conformity with the world; and bearing the heavenly image of Him who, although God over all, was a carpenter's son, and whose eternal kingdom was founded among the poor by twelve peasants!

Nevertheless, England is forward, and she may help; England is rich in many blessings which France has not, and she may impart many of them. Let therefore Anglicanus's charitable hints be received by all those who love those starving and perishing souls! As to the means, they are at hand; the Home Missionary Society in Paris (Société Evangélique) will send as many able preachers as its scanty funds will allow; the Continental Society of London, the Wesleyan and Baptist Societies, will send to France their messengers of peace. Let no party spirit shut the hands of those who are rich; for Jesus Christ, the only Master, belongs to no sect or party. Let every one of your readers who holds Anglicanus's generous and Christian sentiments, remember that every 70*l.* or 80*l.* a year, trusted to either of the above Societies, will give France another faithful preacher of Christ crucified; and that every 30*l.* a year will give France another colporteur, who will go through towns and villages selling Bibles and Testaments, and distributing Tracts.

I beg your and your readers' pardon for having talked so long; the fact is, that I found myself in too good society to retire sooner.

PHILALETES, *a Foreigner.*

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* An excellent English clergyman, speaking at a meeting of the Bible Society of Paris, had quoted a passage of the great naturalist Buffon. He then asked, "Do you know who has said this? It is your great *Bouffon*"—(instead of Buffon); and as you know that *bouffon* means a fool, and particularly that kind of fools whom the ancient French kings kept to amuse their court by their *bouffonneries*, you may imagine what a hearty burst of laughter ensued among his French hearers, however tolerant they may be towards foreigners speaking their language. The result was, that our friend then spake English, and M. Guizot, the present Minister of Public Instruction, translated his excellent speech.

ON THE CONSTRUCTION OF TRACTS.

To the Editor of the Christian Observer.

YOUR correspondents have suggested many improvements in the language and construction of tracts for the poor. Permit me to add another hint of amendment. I allude to the want of knowledge of the human heart which is evidenced in the mode of address in many books of this description. I was going, a few days ago, to present a little book to a young person, a teacher in a Sunday school, when I was deterred by the title: "Plain Words about Prayer, intended for plain People: by the Rev. C. Heurtley, M.A., Fellow of Corpus Christi College, Oxford, and Curate of Wardington, Oxfordshire." There is in this well-meant title more, I think, of the College Fellow's want of practical knowledge of the human heart, than of the Curate's pastoral skill. The young person to whom I was about to present the book was certainly "a plain person;" a respectable young woman, of no assumption, but an ornament to the neighbourhood by her quiet, Christian, good conduct; and I had always been accustomed to speak to her with that air of unaffected respect which no Christian or gentleman ought ever to forget, even in addressing a pauper in the work-house: but I felt that I had no right to say to her, "I am a clergyman: you are *a plain person.*" I was, indeed, placed by Divine Providence in a situation of higher elevation, in many respects, than herself; and she never evinced any disposition to forget this; but it was not my business to remind her of it in a way that could do no possible good, as if only to tell her that she ought to keep her place; which, if she had not been inclined to do, the apparent assumption in the above title-page would not have been likely to win her to her duty.

The preface indicates the same want of practical wisdom. The author says: "I have written this little book as clearly and as plainly as I could, that, if possible, every one who can read at all may be able to understand it. I have also taken care to have it printed *in a type so large,*" &c. It was very affectionate and judicious of the Reverend writer thus to study the accommodation of his rustic parishioners: but, then, he ought not to have told them of it. "*Commemoratio est quasi exprobratio.*" The poor, and even little children, are displeased at an air of stooping; and there is nothing that offends them more than their superiors appearing to mimic their language, instead of addressing them in their own. Besides, there is almost always some inconsistency in the attempt. Thus the writer says, "Plain words *about* prayer;" as if a poor man could not equally understand, "Plain words *upon* prayer, or *concerning* prayer;" yet while the colloquialism *about* is used in a way which the poor will instantly know was not the usual habit of the writer, the technical word "type," the meaning of which they would not understand, except by the connection, is employed instead of "letters." It is a great mistake in clergymen to suppose that they win upon the poor by this pie-bald style. Real simplicity and affection will always be felt and understood; but nothing is gained by an affected colloquiality. The practice may originate in the best of motives—as I am sure it did in the instance which has drawn forth these remarks—but it is ill-judged. A Methodist preacher would never have written a tract with such a title as the above; and why should a clergyman?

A VERY PLAIN PERSON.

THE REV. CHARLES SIMEON ON THE MANAGEMENT OF THE VOICE IN PUBLIC SPEAKING.

To the Editor of the Christian Observer.

YOUR remarks upon oral delivery—though some of your readers, you seem to intimate, might not feel much interested in the topic—have been considered by many others as very important, and in various clerical and academical circles have been the subject of much conversation and inquiry. Should a plan of appropriate ministerial education ever be carried into execution, as you have long and earnestly urged, it cannot be doubted that very considerable attention will be paid to reading and speaking: but even without this, each of our Universities ought to adopt the suggestion of founding a Professorship of Elocution; for the utility of good reading and speaking is not confined to the clergy, but extends to all professions and public men, and indeed to every person of liberal education.

But the immediate object of this letter was to recal to your own recollection, and to that of your readers, a paper in your volume for 1821, under the signature of "Pastor" (which was reprinted and circulated among some of the young men in Cambridge by our venerable friend, Mr. Simeon, without any secret being made of the authorship of the paper), containing some valuable suggestions, in his own striking manner, which will bear repetition in your columns, especially as some of your present readers may not have your volume for 1821 before them. Your venerable correspondent appears to have concurred by anticipation with yourself, in considering the usual habits of clerical enunciation as an "unnatural and artificial" mode of speaking; and also in what you have said of the impropriety of the oft-repeated recommendation to regulate the voice by looking at a distant auditor, which is almost sure to cause an undue exaltation of "pitch"—instead of determining to keep the pitch at its natural conversational height, but giving to the voice, by effort and practice, due loudness, vibration, and intensity, and also by clearly articulating every element. I have heard Mr. Simeon himself "thrill an audience," as you express it, in a voice scarcely audible; while many injudicious speakers bellow inarticulate volumes of sound, to the serious distress of their own chest and windpipe, and the tympana of the ears of their auditors, but with little access either to the understanding or the heart.

Mr. Simeon's directions are as follow:—

"*Diaconus.* Is there any thing against which you would particularly guard me in delivering my sermons?

"*Pastor.* Yes: Guard against speaking *in* an unnatural and artificial voice.

"*D.* I am glad you have mentioned this; for I perceive that almost every minister in the pulpit speaks in a voice which he never uses on any other occasion: and I am well assured, that it is that which makes sermons in general so uninteresting. Can you tell me *how I may manage to find, as it were, my natural voice?*

"*P.* Yes: Before you read your sermon at home, speak some sentence in a whisper to your chair, or writing-desk, if you please, as to a living object; and then suppose this imaginary auditor to recede from you to the distance of five yards, ten yards, twenty yards, and strengthen your voice progressively, in proportion to the distance; and then again suppose him to approach you gradually, in the manner in which he had receded, and let the force of your voice proportionably abate, till, on account of his proximity, you find a whisper will suffice. Do this; and if your whisper, at the beginning and end, be a natural whisper, you may be sure that you have kept your natural voice. If you speak to two thousand people, you should not rise to a different key, but still preserve your customary pitch. The only difference you are to make, is, from the *piano* to the *forte* of the same note. You know that, on a violoncello, you may sound scarcely to be heard: or that you may strike it with such force, that it shall *twang* again. So it is with your voice: it is by the strength, and not by the elevation of it, that you are to be heard. You will remember, that a

whole discourse is to be delivered: and, if you get into an unnatural key, you will both injure yourself, and weary your audience.

"*D.* And is this *the plan you would recommend for reading the prayers?*

"*P.* No: I have an easier and better plan for that. Never *read* the prayers, but *pray* them. Utter them precisely as you would if you were addressing the Almighty in the same language in your secret chamber: only, of course, you must *strengthen* your voice as in the former case."

I have quoted the above directions the rather, because, coming from the pen of such a man as Mr. Simeon, they may be listened to by some young clerical readers and academical students who, either by mistake or through indolence, despise study and pains-taking, in this and other matters, under the notion of following the example of St. Paul. That eminent Apostle of Christ discarded vain, sophistical pleadings; but he did not, we may presume, forego any proprieties of enunciation which he had acquired in his academical studies. I once heard a young Cantabrigian say, "Well, I am determined to know nothing of this said *art of public speaking*. I consider the recommendations of the Christian Observer very groveling. If God gives me a message, He will teach me how to deliver it. Look at our revered father, Mr. Simeon: mark how every word comes from his very soul. Do you suppose that he ever considered how he should pitch his voice, and all that sort of nonsense? No: let the heart be right and the tongue will not be wrong."—I should add, that the same young man, very consistently I am sure, but very ignorantly, said the same of his mathematical and classical studies. The cause of God, though ultimately dependent on nothing human, yet consecrates and adorns every faculty and gift. Our Heavenly Father disdains not the service of any of our members, and certainly not that of "the best member that we have."

AN ACADEMIC.

ON "FORENSIC JUSTIFICATION."

To the Editor of the Christian Observer.

I WAS a good deal surprised to read an article in your Number for January on "Forensic Justification," and till I came to your note at the end could not imagine for what purpose you had allowed it a place in your useful and valuable publication. I however hope, with yourself, that it will be the means of inducing some of your more able correspondents to explain a doctrine so important, and so little understood. I certainly dislike the term "forensic justification:" it is not scriptural, and would not be understood by many: but that your correspondent should trace to that doctrine the puerile character of the so-called Christianity of the present day, is most extraordinary. Luther thought differently: he pressed the doctrine of justification, and considered it the test of orthodoxy or heresy, according as it was held soundly or corruptly. Your correspondent seems to doubt that God the Father inflicted upon His Son the punishment due to His injured justice. If it were not so, how are we to understand the 53d chapter of Isaiah, and particularly the following affecting passages: "He hath borne our griefs, and carried our sorrows: He was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed: He was oppressed, and he was afflicted; and the Lord laid on him the iniquity of us all: For the transgression of my people was he stricken: He was numbered with the transgressors, and he bare the sins of many." Also from St. Peter; "Who his own self bare our sins in his own body on the tree." "Christ also hath once suffered for sins, the Just for the unjust." "Without con-

troversy, great is the mystery of godliness: Christ manifest in the flesh." That the Author of life should be made subject to death; that the Son of God's love should become "a curse" for sinful man; and that his sacrifice should be *necessary* to satisfy the justice and to appease the wrath of an offended God; are mysteries which, if we are not able to fathom in our present state of imperfect existence, let us rest assured that what we know not now we shall know hereafter: and in the mean time let us not cavil, but bow with gratitude, and learn humility from the conviction of our own ignorance and unworthiness.

The writer of the article alluded to asks if he is not correct in concluding that "the notion of forensic justification is the ground-work of all the cursing temper and bitter feeling in the world." I am at a loss to discover what possible grounds he can have for such a conclusion. The doctrine of justification, when clearly understood, must lead to holiness of life and conversation: it shews us how we are redeemed from sin, death, and the devil; and how we become partakers of eternal life—not by our own works, it is true, but through faith in the merits of Jesus Christ: but this faith, so far from being the ground-work of a cursing temper, is the only means by which we can hope for Divine assistance to enable us to bring forth good fruit, and to lead holy and virtuous lives. Ignorance of the nature and design of the Law is at the bottom of most religious mistakes. The moral law, which may be comprised in love to God and man, was in force from Adam to Moses; in whose time the Lord recorded it with the most awful majesty on Mount Sinai, and engraved it with His own hands upon two tables of stone; and it stands unrepealed to this day, promising life to the obedient, and threatening death to transgression. All have broken this law: no human being (save One, who was truly man as well as truly God) ever has, or ever can, fulfil its requirements: and though it exists, and ever will, as a rule to direct our conduct, it is, blessed be God, abrogated as a covenant by which we are to stand or fall. Upon the breach of the moral law the ceremonial was instituted, to prefigure the promised Messiah; but though the Mosaic dispensation is now at an end, yet, concerning these moral precepts of it, our Saviour declares that "one jot or one tittle shall in no wise pass from the law till all be fulfilled." As man, however, has been found incapable of it, how was it to be fulfilled? Jesus Christ, who came into the world and took our nature in order to fulfil all righteousness, satisfied all the demands of the law and justice, and paid that immense debt which none of us could pay; and made "a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world." Jesus Christ then fulfilled the Law, by his spotless life; and by his death made atonement for our sins; put himself in the place of sinners, and became their surety: so that the Law has no longer power to condemn those who trust to their Saviour. His righteousness, as their surety, is put down to their account, and is as much theirs as if they had performed it themselves; "for Christ is the end of the law for righteousness to every one that believeth." We must be declared free from guilt, and invested with a righteousness which shall stand before the law of sinless perfection, and entitle us to the kingdom of heaven; and as we have it not in ourselves, we can only look for it in Christ. St. Paul esteemed every thing as loss that he might be found in Christ, not having his own righteousness, but that which is through the faith of Christ. "Being justified by faith," says St. Paul, "we have peace with God, through Jesus Christ our Lord." I therefore conclude that it is absolutely impossible to be justified in the sight of God, save by the imputed righteousness of our Lord and Saviour. "He hath made Him to be sin for us who knew no sin, that we might be made the righteousness of God in

him." Christ was made sin*, not practically, but by imputation: our sins were not inherent in him, when the Lord laid on him the iniquity of us all. He was made sin in the same way that we are made righteous. Now the righteousness by which we are justified is not inherent in ourselves, but it is in Christ, and is made ours by God's imputing it to us. "Blessed are they that have washed their robes"—not in their own merits, but—"in the blood of the Lamb:" and it is in the robes only of the righteousness of the Son of God that we shall dare appear before the Majesty of Heaven.

Let us, then, each inquire of our own hearts whether we have been led by the Spirit of God to receive this important truth, that we are accounted righteous before God only for the merit of our Lord and Saviour. Let us remember, that "whom he justifies, them he also glorifies." The moment we have put on Jesus Christ—the moment we have by faith received him as our righteousness—he is willing to become our sanctification, to prepare us for the new destinies to which he has invited us, and to make us meet for the kingdom of heaven; that, as we were before called to righteousness, we might also be chosen, through sanctification of the Spirit. Sanctification is inseparably connected with justification, not only as its companion, but as its end: how then can the doctrine of justification be the groundwork of a cursing temper? It is, on the contrary, the only solid rock on which we can lean for righteousness, wisdom, sanctification, and redemption; the only sure road to that state where a cursing temper is unknown. The state believers are appointed to, and for which they are delivered from wrath, is a state of perfect holiness: "Redeemed to be holy."

S. K.

ON THE WORD "WORTHY," IN SCRIPTURE AND THE PRAYER-BOOK.

To the Editor of the Christian Observer.

MANY persons feel perplexed at the occasional use of the word "*worthy*," in the Prayer-book and in the Authorized Version of the Holy Scriptures, because they attach to the word an idea of merit. But the word in former days had either not acquired this idea, or at least was not inseparable from it. Even to this day a ship is said to be "sea-worthy;" which expresses no merit in the ship, but only its character; and by analogy the phrase, a *heaven-worthy* man, if we might coin it, would not be a Pharisaical, but only a Scripturally-descriptive phrase: "meet for the inheritance of the saints in light." I shall be happy if this short paper shall comfort any scrupulous mind.

ONE OF THE OFTEN-PERPLEXED.

ON A SPECIAL AFTERNOON SERVICE.

To the Editor of the Christian Observer.

HAVING been much interested by a letter in your Number of December last on the subject of a special Afternoon Service, I beg to offer a few re-

* We ought to remind our correspondent of the real meaning of *sin* in the passage alluded to, 2 Cor. v. 21. Mr. Scott the commentator says: "Sin, or a sin-offering." Doddridge, and all other commentators, say the same. Cruden says: "The name of sin is often given to the sacrifice of expiation, or the sacrifice for sin." Brown, in his Dictionary of the Bible, says: "Sin is taken for the offering which makes atonement for sin."—We only add this note lest any unskilful person might suppose that the immaculate Son of God was made "sin," in the sense which the English word seems to convey.

marks in reference to it. In order to accomplish the object, which I concur with your correspondent E. in considering very desirable, nothing more would be necessary than an exclusive appropriation of the Communion Service to the afternoon, as a distinct service, for which it appears to me that no act of authority would be requisite. The following are my reasons for this opinion :—

1. In the office for Morning Prayer (including the Litany) there is not any rubric directing the officiating minister onward to the office for the Communion. The two offices in the Prayer-book stand perfectly separate.

2. There is internal evidence that they were originally contemplated as distinct; namely, the substantial identity of some petitions in both.

3. There is a rubric *against* our present practice of joining them; or, rather, of adding to the Morning a portion of the *Communion* Service, when, most frequently, no *communion* is celebrated. The rubric I refer to is at the end of the office for Morning Prayer:—"Here endeth the order of Morning Prayer throughout the year." But "here," at present, it does not end, for at this point we proceed immediately to the Communion Service.

The fact is, that tyrant custom has imposed on us a weekly violation of at least the letter of our ordination oaths. We have incurred the fault of an unauthorized alteration of the Liturgy. In worse times than we are privileged to witness, it came to be generally considered a piece of good management to make "one job" of two services; and thus the custom prevailed, by which minister and people are wearied, vain repetitions are created, and a handle is afforded to enemies. I am one of those who doubt whether the time be yet come when a restored Convocation would be desirable: at all events, in the case in question we could manage without it. Let but a few influential men, with (if possible) the concurrence of the Diocesan, quietly return to the original practice directed by the rubric, and the thing is done. The example would, sooner or later, be followed every where.

P. E. B.*

ON THE DISCIPLINE OF SUNDAY SCHOOLS.

To the Editor of the Christian Observer.

IN answer to a Clergyman's inquiries respecting Sunday Schools, I cannot help mentioning a method of rewards which has been found useful. It is, to allow each child, whose conduct has been good through the day, the loan of a tract for the week. The children value the privilege much; the deprivation of it is felt as a punishment; and the parents are thus made aware of the conduct of their children. By this means a constant system of reward and punishment is kept up, at an extremely small expense, and without exciting the feeling of *desert*, which I fear the plan of tickets is calculated to produce.

Φιλαληθης.

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* The Rev. Dr. Pye Smith, in a note to his recent pamphlet, entitled "A Sermon on the Temper to be cultivated by Christians of different Denominations towards each other; to which is annexed, A Letter to the Rev. S. Lee, D.D. &c., Regius Professor of Hebrew in the University of Cambridge," says:—

"May I be allowed to recommend to wise and good Churchmen two most important appeals to reason and justice in the Christian Observer for the present month, December 1834? 'Remarks on the Conventicle Act of 1812,' and 'On the Expediency of a Special Afternoon Service.' If the Bishop of London would *resolutely* undertake the relief of the oppressed Church, in these crying instances, I could scarcely doubt of his success."

We never read any thing from the pen of Dr. P. Smith without learning much

G. W. R. IN REPLY TO SCRUTATOR, ON THE IMPROVEMENT OF THE AUTHORIZED VERSION.

To the Editor of the Christian Observer.

ALLOW me to assure your correspondent SCRUTATOR, that whenever any of my suggestions towards the improvement of our Authorized Version shall be proved erroneous, I shall be most willing to retract them, and feel obliged to any one who will point out the mistake. I do not think that Scrutator has succeeded in doing this; but it will be a profitable and an agreeable employment to your readers to take their Greek Testament in their hands and decide between us. By this means truth may be elicited, which is the common object of us both. Before I enter into an examination of the strictures of your correspondent, I wish to premise three axioms, which must necessarily be kept in mind by every translator of the Scriptures.—

1. The great object of every translation is to convey to the mind of the reader what was intended by the writer; so that, in many cases, it is necessary to regard the *spirit*, rather than the *words*, of the original. The numerous marginal readings in our Bible shew that our translators have wisely acted upon this rule, and more especially in the Old Testament, where the idiom, being more removed from our own, renders a *literal* translation sometimes impracticable.

2. Wherever any words in translation may have been, through lapse of time, diverted from their original meaning, it is expedient to replace them by words which *now* bear that meaning.

3. It is expedient that a uniformity of translation should be preserved wherever practicable; that is, that the same word in the original should be rendered by the same word in English.

I have premised these axioms, not only because they are useful in themselves, but because they will be found to bear upon many of Scrutator's strictures, and thereby supersede the necessity of a more lengthened examination of them. I may possibly have occasion to refer to some modern versions: they are those of Ostervald, Luther, Diodati, and Padre Scio. May I now request your readers to turn to p. 95 of your February Number, and accompany me, Greek Testament in hand, to the consideration of the strictures which have called forth this letter.

Matt. i. 23. Scrutator does not see how εστι can mean "signifies." Let me refer him to Matt. ix. 13; xii. 7; Mark ix. 10; Acts x. 17; in all which cases it is rendered "to mean." Above all, if Scrutator is right in his remark, what must we understand by Matt. xxvi. 26? He will not surely advocate the corporal presence. I merely add, that all the modern versions to which I have access, with the exception of our own, render the passage as I would have it:—"Das ist verdollmetschel;" "il che, interpretato, vuol dire;" "que quiere decir;" "ce qui signifie." The Vulg. has "est interpretatum."

iii. 12. We must bear in mind that the language of the New Testament

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that we did not know before (we do not include among the novelties, learning to love and esteem the writer); and this pamphlet is not an exception to the general rule, though it contains some things which we regret to find there, and it certainly has not shaken our opinions upon the question of church government, nor are we likely to shake Dr. Smith's. We hope, however, to profit by his excellent remarks "on the temper to be cultivated by Christians towards each other," even amidst many discrepancies of opinion upon points which no party can honestly consider unimportant, though the rent may not go down to THE FOUNDATION.

is Greek, with the idiom of the Hebrew; according to which idiom the ὁ is redundant, and the passage may be properly rendered as I have translated it.

iii. 12. See axiom 2. The force of διὰ is *not* omitted, but properly expressed in the preceding word.

vii. 2. The "identity" which Scrutator finds fault with is no less *implied* in the authorized version than in my revision of it. I have only ventured to express it more plainly. In this I am anticipated by the French version, which reads, "car on vous jugera du même jugement," &c.

vii. 9. The meaning is the same whether we read "who" or "whom;" but the former, I think, is better English. Luther thus translates the passage: "welcher ist unter euch menschen, so ihn sein sohn bittet um brod, *der* ihm einen stein biete;" and Diodati, "il quale....se'l suo figliuolo gli chiede del pane, gli dia una pietra."

viii. 6. The word "tormented," as now used, hardly conveys the meaning of the original, which is variously rendered in our translation: *ex gra.* Matt. xiv. 24, *tossed, i. e.* by waves; Mark vi. 48, *toiling, i. e.* in rowing; 2 Pet. ii. 8, *vexed, i. e.* his soul; Rev. xii. 2, *pained, i. e.* to be delivered.

viii. 9. Your readers must judge for themselves as to which is the preferable translation. The French thus renders the passage: "Car, *quoique* je ne sois qu'un homme," &c....."j'ai sous moi,"...."et je dis," &c.

viii. 14. See axiom 2. "Laid" is not now used indefinitely, in the sense here intended. The words "at home" qualify the meaning in ver. 6 of this chapter; as do also "at his gate," Luke xvi. 20, and "on a bed," Matt. ix. 2. The words επι κλινης are evidently understood in the verse before us. The Italian reads, "che giaceva *in letto;*" and the French, "couchée *au lit.*"

ix. 32. If I am in error here, I am well supported by the Vulgate, "*Egressis* autem illis," not "egredientibus;" by Luther, "Da nun *diese* waren hinaus gekommen, siehe, da brachten sie;" and by the Italian, "or, come que' ciechi uscivano, ecco gli fu presentato un uomo," &c. In this last you will observe the proper force of the tense is preserved; and I agree with Scrutator, that the rendering the words, "and as they were going out"—or rather, "and as *these men* were going out"—will more accurately convey the meaning of the original. But I object to the use of "they," twice over, as thereby the *same* persons seem to be implied in both cases, which is not the fact.

Proceed we now to the hypercriticism in which your correspondent supposes me to have indulged.

ii. 22. Why may not μερος be as properly translated "a region," as it is rendered "coasts," Matt. xv. 21, and xvi. 13?

v. 15. See axiom 3, and compare the preceding verse. The sense is, that, as a candle shineth to all, &c. so let *your* light shine; and the use of the same word in both verses appears to me to strengthen the comparison.

v. 29, 30. See axiom 2. "Offend" is no longer used in the sense here intended. In Mal. ii. 8, הכשל is rendered by "aquila," σκανδαλιζω: and in our version, "to cause to stumble." In the verse before us, Diodati reads, "ti fa intoppare;" and the French, "te fait tomber dans le pèché."

v. 40. "Will" does *not*, of course, mean "wishes," or "is inclined to;" for it may often be mistaken for the future auxiliary, as in the verse before us. It is best, therefore, to avoid this ambiguity.

vii. 13, 14. Every one will *not* understand "strait" to mean "narrow;" for in its pronunciation, and in the minds of the unlearned, it is identified with "straight," and opposed to "crooked," thus giving a signification widely different from the original.

viii. 15. See axiom 2. "To minister" is hardly used in the sense here intended.

In conclusion of these remarks, I am perfectly willing to admit that many of the alterations I have suggested are of comparatively minor importance; and I most thankfully acknowledge that our translation, in all matters of consequence, conveys a most faithful transcript of the mind of the Holy Spirit. But I wish the excellence of this translation to be yet farther increased, by bringing to bear upon it the additional treasures of collateral learning which have been opened to us since the time of our translators. May the Spirit of God guide us into all truth, and grant, that, in all our researches into his holy Word, we may make every other consideration subservient to a desire to promote His glory and the best interests of our fellow-men!

G. W. R.

CONSTRUCTION OF THE CONVENTICLE ACT OF 1812.

To the Editor of the Christian Observer.

I THINK that if C. B. had given you a full copy of Dr. Lushington's Opinion, in which he says that the "Statute 52 Geo. III. c. 155 does not apply to the clergy of the Established Church, and that so Sir John Nicholl decided in the case of Carr *v.* Marsh, 2 Phil. p. 204," it would probably have appeared that Dr. Lushington meant, not that a clergyman violating the provisions would not incur the penalties of that Act, but that a clergyman infringing the laws and discipline of the Established Church could not, by observing the regulations of that Act as to registering places of worship, protect himself from ecclesiastical censures. This, as far as regards that Act, was the only question raised by the parties, and the only point decided by Sir John Nicholl in that case. Mr. Marsh (acting, it should seem, under some misapprehension as to his having the Bishop's consent) had officiated in a chapel at Brighton against the will of the Vicar, and without a regular and formal licence from the Bishop; and the question in the cause was, whether he had not thereby offended against ecclesiastical law; and Sir John Nicholl decided in the affirmative. There were some other questions discussed, arising out of the circumstances of the case; but, so far as regards the Conventicle Act of 1812, Sir John Nicholl's judgment is reported in the following words:—"It is contended that it [the ecclesiastical law] is altered by the Act of 1812. This Statute, however, in my judgment, does not in the slightest degree apply to this case, notwithstanding the word *Protestant* stands without *Dissenter* in one clause. Still, taking the preamble and the context together, and especially considering the proviso in §. 3 [it should be §. 13], I am clearly of opinion that it was not intended to alter the laws and discipline of the Church of England, but confined to Dissenters. The place here is not a place to be certified under the Toleration Acts, but a chapel for worship according to the Church of England. If the Act would bear the construction contended for, it would be a complete alteration of the fundamental laws of the Church of England."

It was not, nor could be, a question before Sir John Nicholl, whether Mr. Marsh, as being a clergyman, was, or could, be liable to the penalties of the Conventicle Act. He merely decided, that, notwithstanding that Act, the laws and discipline of the Church remained in force, and a clergyman was not by that Act exempted from obeying those laws and observing that discipline.

The 13th section, to which he refers, is as follows:—"Provided always,

and be it further enacted, that nothing in this Act contained shall affect, or be construed to affect, the celebration of *Divine service according to the rites and ceremonies* of the United Church of England and Ireland, by ministers of the said Church, in any place hitherto used for that purpose, or being now or hereafter duly *consecrated or licensed* by any Archbishop or Bishop, or other person lawfully authorized to consecrate or license the same; or to affect the *jurisdiction* of the Archbishops or Bishops, or other persons exercising lawful authority in the Church of the United Kingdom, over the said Church, according to the *rules and discipline* of the same, and to the laws and statutes of the realm; but *such jurisdiction shall remain and continue as if this Act had not passed.*"—From this clause two things are, I think, clear: 1. That a clergyman is equally liable with any other person to the restrictions and penalties of the Act, unless he be celebrating *Divine service according to the rites* of the Established Church, and in a place *theretofore used* for that purpose, or a place duly *consecrated or licensed by ecclesiastical authority*; and, 2. That, even though he adopt those precautions which would exempt him from the penalties of the Act—such as registering the place at Quarter Sessions—yet he is as liable for any breach of *ecclesiastical discipline* as he would have been if the Act had not been passed. The latter was the *precise point decided* by Sir John Nicholl in Carr *v.* Marsh; and nothing in his judgment imports that, if the question had been before him, he would have held a clergyman in *every case* exempt from the penalties of the Act.

Φιλος.

DR. PYE SMITH IN REPLY TO THE CHRISTIAN OBSERVER ON THE CONGREGATIONAL BOARD.

To the Editor of the Christian Observer.

YOUR justice and your kindness will dispose you to rectify a misapprehension, which has led to injurious inferences, in the last Number of your valuable work, p. 133, col. 2, the last sentence. There, in a few lines, errors are committed which it will require more than a few to correct.

After the Revolution in 1688 had given security and protection to Protestant Dissenters, they, as a matter of almost necessary consequence, formed themselves into Associations of Congregations and of Ministers conjointly, or of Ministers separately, for a variety of obvious purposes referring to their mutual edification and usefulness. In the country, County and other local Associations were formed. In London, besides Congregational Associations, meeting every month or at longer intervals, there arose three societies of Ministers, who (as membership is obtained by election after scrutiny of character) were thenceforward considered as "approved and accepted." This division naturally formed itself according to the three characteristic distinctions of the parties,—Presbyterians, Congregationalists, and Antipædobaptists. The variations thus indicated referred solely to church-order and one of the Sacraments: for at that time no difference existed among them all upon the great points of doctrine, except that a very small number, in the first and the third denominations, manifested an inclination to the Remonstrant Theology, and they were afterwards too readily plastic to the sentiments of Mr. Whiston and Dr. Samuel Clarke. To each of these societies the term *Board* was applied. This word has in later times often been made the object of would-be witticism, by those who perhaps do not know that formerly it was very generally used (and indeed is so now) to designate a number of persons assembled for deliberation. It may have been derived from the idea of

sitting round a table; or it may be a corruption of *bureau*, as used in the old Law-French. These three Boards admit or decline admitting members, and transact their other business, each apart. They are as completely independent of each other as any three of the London commercial companies; though, like those companies, they sometimes meet all together for business of common concern; which business is always of a civil or secular kind, and is connected more or less with the relations which, on important grounds, have always (at least beginning with the reign of William and Mary) subsisted with the government of the King or regnant Queen. This aggregate is called "The General Body of Approved and Accepted Protestant Dissenting Ministers, of the Three Denominations, residing in London, Westminster, and the Suburbs." Those common meetings are held at the Library founded by Dr. Daniel Williams, in Red Cross Street.

The ministers thus associated, of the second class, are called "The Board of Protestant Dissenting Ministers of the Congregational Denomination, of London," &c. It consists of about eighty members, and holds its meetings monthly (and occasionally, by special summons, at other times), at the Congregational Library in Blomfield Street. Those meetings always begin with prayer; and the writer of this letter, though he has been a very constant attendant for thirty-four years, does not remember an instance of angry debate or unbrotherly proceeding. Discussion is sometimes animated, but never (so far as he can recollect) has exhibited animosity, or any unchristian expression of feeling.

I must now, sir, ask your attention to another order of events in the ecclesiastical statistics of the metropolis. From about the year 1770, a considerable number of chapels have been built in and around London (partly from the great and blessed success of Mr. Whitfield's ministry, and partly under the generous patronage of the Countess of Huntingdon); the congregations of which, though destitute of Episcopal or parochial licence, were anxious to be considered as *not Dissenters* from the Established Church. In those chapels the Liturgy was used; and, in some instances, and that for a course of years, the officiating ministers were clergymen in orders. After a time, Episcopal clergyman were no longer to be found who would act in this irregular manner; and the great increase of vital piety in the National Church happily diminished the motive for seeking such a mode of exercising their ministry.

The chapels referred to had been, for the most part at least, settled in trust, for the use of such congregations as might from time to time assemble in them, and providing that *the trustees* for the time being should *elect the minister*. In them, generally at least, the Liturgy is read in the daily order, and the sacraments administered according thereto. But, as ordained clergymen could not be had, other persons, of whose good intentions, piety, orthodoxy, zeal, and usefulness, I cherish a high opinion, were gradually introduced. These ministers have usually been ordained by each other, in the Dissenting manner; that is, by prayer, with the laying on of the hands of the assembled pastors. Frequently, some Dissenting ministers of the neighbourhood, preferring brotherly love and the encouragement of a useful ministry to their denominational ideas of *scriptural order*, have assisted in those ordinations.

I am now brought to the point which connects itself with your remarks in the last Number.

Some months ago, the question was brought before the Congregational Board, whether it would be consonant with the judgment of the persons assembled to admit two or three well known and universally beloved ministers of the description last mentioned. Every member, without an ex-

ception, entertains affectionate regard for those gentlemen. On that very account, therefore, it was unanimously judged best to dismiss all reference to persons, and to argue the case as *an abstract question*, upon *its own merits*. This was done, amply, patiently, and with every appearance of respect and kindness on both sides. The result was, a *minute declaratory* of the opinion which the majority present entertained, in the *negative* of the question. The affirmative was regarded as inconsistent with the old, original, and never violated constitution of the Board.

I have no means, except what I should regard as surreptitious, of getting a copy of that minute: and I do not think that, were I to wait another month, the Board would order me a copy, with leave to publish it; and this, *not from any apprehension of just censure*, but SOLELY because the Board would not transgress its ordinary rule of regarding its minutes as private. I can therefore only, upon my own responsibility, say what were *the reasons which influenced me* to vote with the majority; leaving to the conjecture of every candid mind, Churchman or Dissenter, to imagine how far others participated in those reasons.

1. The constitution, by trust-deed or otherwise, which vests the choice of a pastor in *trustees*, is opposite to what Congregationalists deem a vital principle in scriptural church-order; namely, that *the choice of a pastor is the unalienable right and duty of the communicants.*

2. One great reason of our being Congregationalists, or Dissenters at all, arises from *objections* to the use of any Liturgy, and, in particular, to certain parts of the Church of England Liturgy. This is, or ought to be, universally known; for it has been often set forth, especially since 1662, by Owen, Baxter, Alsop, De Laune, and other approved writers among us.

3. In the chapels referred to, the Liturgy is, usually at least, read by a layman; who, by putting on a surplice, *assumes* and *personates* the being in Episcopal Orders. I question the *lawfulness*, on the great Christian ground of "simplicity and godly sincerity," of so doing. I wish to indulge the utmost charity towards some whom I sincerely respect: I judge them not; I only act for myself, and confess my own solemn conviction. I cannot rid my mind of the idea, that the practice itself is "acting an untruth:" (*agere mendacium, dolose agere,* ποιειν ψευδος. Rev. xxii. 15.)

Other reasons, of no light weight, pressed upon my mind. But I forbear. I fear to trespass upon your pages: but, if you will insert this letter, I shall hold myself sincerely obliged to you.

J. PYE SMITH,
A Member of the Congregational Board.

Homerton, Feb. 11, 1835.

ON ETON PUPILS AND "THE RELIGIOUS SENSE."

To the Editor of the Christian Observer.

IN reply to a very grave question, proposed by a correspondent in your Number for January, on "the religious sense," I would beg leave to observe, that Eton boys are *baptized* Christians; and that many of them are children of religious parents; and that our Church teaches that baptism is the sacrament of regeneration. Let me add, that I am one of those Eton boys whose *religious sense* was weakened, nay, for a season destroyed, by compulsory attendance on Divine worship, both there and at college. When I tell your correspondent that it was my delight to pray, and read my Bible; and that it afforded me real comfort, in a time of youthful trial as severe as can well be imagined; he will not suppose that this *religious sense* was the fruit of natural reason, but may believe that the grace of

God works in Eton boys as well as in grown men; though they may afterwards resist and quench the Spirit, and for a season wander in darkness and unbelief and sin. It is by the grace of God I am what I am, a minister of the Church of England; but had I not heard a discourse on 1 Cor. xxii. 14, which was brought home to my heart by the Holy Spirit, I should not (I believe) ever have *again* thought of entering into this ministry. I hope, by Divine assistance, to grow daily in grace; and that He who has begun a good work in me will finish it; but "*the religious sense*" which I had as an Eton boy, as it often recurred to my remembrance in the days of my most forlorn condition, still appears to me to have been the fruit of Divine grace; and I am tempted to hope and to *believe* that others, who have that religious sense, may be preserved from temptation, and not be overtaken by the faults by which I had well-nigh made shipwreck.

Perhaps your correspondent may inform me what he thinks *baptism* to be—whether a mere form, as in practice I fear it is generally considered; or a Sacrament, as the Church of England maintains? That "without holiness no man shall see the Lord," is my faith as well as his; but I believe that the work of sanctification is gradual, and I cannot tell when it *commences*. In the Gospel of St. John, chap. xiv. ver. 3, our Lord addresses his disciples as "*clean*, through the word which he had spoken unto them:" but St. Peter afterwards denied him, and even after the day of Pentecost dissembled at Antioch. Can a man be *clean* before conversion, or the work of regeneration, is begun?

A LEARNER.

ATTACHMENT TO THE CHURCH OF ENGLAND UPON PRINCIPLE.

To the Editor of the Christian Observer.

WHILST we hear much on all sides of Dissent *upon principle*, there is very little said, whatever may be felt, of attachment to the Church of England upon principle: not, I trust, because many of its members, if they were asked the question, could not easily give a reason for their union; but probably because, as it is a subject only of late brought prominently forward by those who separate themselves from our communion, it has been less thought upon, and less written upon—at least in a popular manner—than those points which were formerly called in question.

Dissent has discovered the fruitlessness of the arguments so long and so incessantly urged against the doctrines, the ordinances, and the formularies of the Church, and has at length made a more open attack upon the ground-work; avowing, what has but too long been the secret although not less certain object to be attained, the entire overthrow of the superstructure. But here also Dissent will fail, if met in the same vigorous, and yet candid, manner in which the more insidious arguments have been controverted through successive generations—neither attempting to conceal defects, nor refusing to amend dilapidations.

Every Churchman ought fully to understand, and it is the bounden duty of the Ministers of the Church that he should be well informed, that a proper union with the Church of England does not rest upon the question whether its doctrines are pure and Scriptural—although they are so;—nor whether its ordinances and means of grace are edifying and spiritual—although there is the strongest practical evidence of their being such;—nor whether its formularies are simple and devotional—although they are equal, perhaps superior, to those of any other church that ever existed. These

facts are made the subjects of opinion; and the church of Christ is not built upon opinions—not even the visible church. The simple question is this, Is the Church of England a church of Christ? Say, rather, does any professing Christian, except a Roman Catholic, deny that it is such? One may say, that it is clouded in its doctrines; another, that it is spiritually dead; another, that it is corrupt in all the branches of its administration, and that its ministers and its members are corrupt also. To each of these objections there may be a separate answer; but none of the objections are to the purpose. Is it more fallen than any of the Apocalyptic churches, which are acknowledged as true churches by the very highest authority? If the Church of England be a church of Christ, where is there an atom of argument from Scripture to warrant any man in withdrawing himself from its communion? There is not one syllable in the address to the Seven Churches that can give any sanction to schism.

A secondary argument is, "Submit yourselves to every ordinance of man, for the Lord's sake." The Reformed Church has been sanctioned by the State, and upheld by most of the wise and good from the first. Whose opinion is it that is to be weighed against the authority of the saints and martyrs of the purest age of the church? It may be said, that this is rank Popery. It is no such thing: private opinion is not interfered with; nor are any individual exertions (except presuming upon the functions of the ministry) forbidden, although both may frequently subject a man to persecution. The basis of the existing church is, that it is a *reformed church*, not a new one—not a schism, but a reformed church. The question between the Church of England and the Church of Rome, independently of doctrine, rests upon quite different ground—namely, whether any one temporal head of the church has universal dominion;—and this question is as much open to a Popish Church as to a Reformed Church.

Separation may overthrow the Church, but will never reform it; and those Churchmen, so-called, who have no more than a political attachment to it, are false friends.

G. M.*

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* We are much obliged to our correspondent for inviting the attention of our readers to the importance of Churchmen being attached to their communion "upon principle:" but we are not sure that we comprehend his argument; for how can it be decided whether a church is a church of Christ, irrespectively of its "doctrines," its "ordinances," its "means of grace," and its "formularies?" We believe, with our correspondent, that ours is truly a "reformed," and we will add, an Apostolical and Scriptural church; but this is certainly "matter of opinion," though, we think, of solid opinion. It is true that "the church of Christ" is not "built upon opinion;" but it is—we will not say, a matter of opinion, but—a matter to be decided upon by Scriptural evidence, *What is* the church of Christ? The statement which our correspondent says is not "rank Popery," is, we fear, not sound Protestantism: that is, if he mean, that, instead of appealing to the word of God, we are to be satisfied with the fact that we find a church "sanctioned by the state, and upheld by most of the wise and good from the first:" for every state-church is not of necessity Apostolical; and though we are not insensible to the great value of the Fathers, particularly as deponents to facts, no human writings are divinely-authoritative standards of doctrine. Our correspondent seems also to overlook the circumstance, that many Dissenters agree with us as to what they consider the essentials of Scripture doctrine, while they think that the church of Christ ought not to be supported by the secular arm; whereas others—as, for instance, many of the Socinians, or, as they call themselves, Unitarians—though they dissent in essential doctrine, think a National Church Establishment a proper and Scriptural institution. We interpose these remarks lest any damage should be done to the Church by the recoil of an overloaded argument. We have not a shadow of doubt but that our Church, both as a Scriptural church and as a national establishment, can be defended "upon principle;" but we do not clearly gather the "principle" which our correspondent means to enforce.

SCEPTICAL EPIGRAM TRANSLATED AND CHRISTIANIZED.

To the Editor of the Christian Observer.

I BEG to present you with the following attempt to translate and Christianize the lines of the Heathen Poet quoted by one of your correspondents.

Marmoreo Licinus tumulo jacet, at Cato parvo,
Pompeïus nullo: quis putet esse Deos?

NATURE.

In marble tomb Licinus lies,
But Cato in a mean one;
Pompey midst foes unhonoured dies:
His shrine?—I ne'er have seen one.
Are there then gods? or do they sleep
While vices triumph, virtues weep?

REVELATION.

No pomp of wealth, in life or death,
Declares the owner blest;
Earth's lowliest child may find, through faith,
In heaven an endless rest,
And glory crown his honoured head,
Though here the meanest of the dead.

E. P. E. T.

ON REVIEWING OLD BOOKS.

To the Editor of the Christian Observer.

IN glancing lately at a former volume of the Christian Observer, I met with the remark, "Ours is not a *Retrospective* Review;" and I have been amusing myself with inquiring, "*Why* do our periodicals review only *new* publications?" In the department of Practical Divinity at least, so many advantages might be fairly calculated upon from reviewing old ones, that I hope you will excuse my giving vent to a little of my anxiety for the filling up of this desideratum.

Among the good signs of the day is the increased demand for our old divinity: still, far more attention, it must be owned, is given to that of a modern date. For ten persons who have read some popular volume of modern sermons, there is scarcely one that has read those of Latimer. Modern writers, even on religion, have so much to do with the questions (great and small) of the day, in which every one claims the right of being a party, if not a partizan; and they are so frequently the subject of discussion; that the very blame, as well as praise, they receive, necessarily excites curiosity. Added to this, the comparatively smooth flow of the style, and the very prevalent supposition that new books must contain new matter, form together a fearful amount of odds, against which the divines of the sixteenth and seventeenth century must contend (even when we have access to them) before they descend from the shelf to the table.

Now the criticisms of our periodical publications have acquired great influence, and seem to wield almost a power of life and death over literary existence. Might not a *corner*, then, be allowed sometimes for brief notices of the works of such men as Hall, Usher, Reynolds, Flavel, Baxter, &c., with the greatest advantage? Would not the taste of many readers be corrected, and many misapprehensions be removed, by bringing these forward, and comparing their views and statements with those of modern divines? Mr. Rickman has earned much praise by his interesting Survey

of the Beauties of our Church Architecture: surely the reviewing of the excellencies of the spiritual master-builders of our Church would be a service of infinitely more importance, and would receive its due reward.

But suppose the taste of a religious man decided; suppose him to be now actually smitten with the desire of becoming acquainted with these "mighty dead." What is he to do if he has no well-read divine at hand to direct his course? Who can wonder at his delay and perplexity, so long as no other guide or encouragement falls in his way than the lists of books recommended by different prelates to their candidates for ordination?

In this view, Mr. Bickersteth has done much service by his remarks (short as they are) on our different divines, in the first part of his "Christian Student." Such notices, a little expanded, if they found their way into the Christian Observer, would be regarded as filling one of its most interesting leaves. Many a neglected saintly author would thus be rescued from an obscurity like that in which Addison found Milton previous to his critique on the Paradise Lost in the Spectator: and many a Christian reader, who now wanders, in an unsatisfactory desultory manner, through all the old divinity he possesses, would at once be furnished with sufficient data for choosing his authors, and his way of reading them. Certainly Bacon's maxim applies to them: "Some are to be tasted, others to be swallowed; and some few to be chewed and digested." To clergymen, whose active pursuits often come in competition with their sedentary ones, even the saving of time thus made would be no trifling advantage.

I anticipate but one objection to my proposition: "People have made up their minds respecting all these old works." This is almost begging the question. People may be well acquainted with the *names* of the authors, and may have *inherited* opinions respecting them; but judicious reviews, such as I contend for, would lead to personal examination—a step which makes surprising changes in the notions a man takes up on hearsay, or in accordance with the fashion of a party.

Besides, when a *new edition* of an old work appears, it is, it seems, deemed by the reviewers worthy of some notice; and I am yet to learn why the venerable author deserves it when he issues forth in Hatchard's or Seeley's handsome cloth and letter-press of 1835, but not when he lies in the musty folio or quarto, where "R. Chiswel, at the Rose and Crown, St. Paul's Church-yard," figures at the bottom of the title-page. Many of these early writers were despised in their own day: let us make up for it: and with regard to the treasures of spiritual experience and fervent piety they contain, let us ever say (reversing the words of Horace):

> "Aurum impertum et sic *pejus* situm,
> Cum terra celet."

ARCA.

CURSORY REMINISCENCES OF HANNAH MORE, BY THE REV. DR. VALPY.

For the Christian Observer.

[OUR venerable friend the Rev. Dr. Valpy, who, after seeing two generations grow up around him, is still burning brightly in old age, a long-tried benefactor to the world he is quitting, and a calmly-joyful aspirant to that which, through the merits of his Redeemer, he is awaiting, has obliged us with the following cursory reminiscences of the lamented Hannah More; which he thought we might be able to interweave into some of our occasional memorials of her. We prefer giving them toge-

ther, in their scrap-like form, on the authority of the writer. We have taken the liberty to add a few notes.]

The following are Dr. Valpy's Memoranda.

When I was visiting at Blagdon, I frequently went to breakfast with Hannah More at Barley Wood. I used to promise to return to dinner, but, so fascinating were the charms of her conversation, that I could not always leave her before night. One morning I went very early, and she said, "I am most happy to see you, for we shall be alone all the day—I am sure I shall receive no visits." "My dear madam," I said, "the morning will not pass without visitors." In less than an hour, Mr., Mrs., and Miss ——, of ——, were announced. "I never heard of them," she said: "do you know who they are? this is unfortunate." "No," I replied, "this is a tax which you must pay for your celebrity." I was preparing to go away: "Oh! do not leave me," she said, "but stay and assist me in holding some conversation with them." "This is a very pretty place," said Mr. ——. "It has," she said, "some simple beauties. My dear Patty, take this gentleman and the ladies to shew them the prospect." When they were gone, I said, "They care little about your external beauties: they come to see you." In five minutes they returned. Mr. ——, on hearing my name, said that he was intimate with a son of mine at Cambridge. This topic brought on a conversation which soon became general and interesting; and the strangers were detained, by her affability and the graces of her mind, much longer than they expected *.

Hannah More's "thorn in the flesh"—I speak seriously—was the Blagdon controversy; and although her cause was triumphantly defended by Sir Abraham Elton, and other judicious and eminent friends; although she was conscious of the rectitude of her intentions to promote the service of God, and the welfare of her neighbours; although she professed her indifference on the subject; yet she was perpetually recurring to it with a deep interest.—I was once sitting with her in one of her grottoes, over which she had inscribed "Pauperis Evandri tectum." I observed that the bleak hills of Mendip, opposite to us, appeared to bear some resemblance to the country of Evander at the time of the embassy of Æneas; but where, said I, is the den of Cacus? "There," she instantly and emphatically replied, pointing to the tower of Blagdon †.

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* Many of her guests were strangers, and sometimes they arrived at Barley Wood with very slight introductions; and among the multitude, some might not be the most pleasing acquaintance. But Hannah More sustained every incursion with exemplary patience and good temper. She never denied herself on such occasions, if well enough to converse; and often she carried her Christian courtesy beyond her strength, and suffered by the effort. When unable, in consequence of illness, to see her visitors, she desired her apologies and regrets to be communicated to them, requesting them to take refreshment, and to inspect her little paradise; and frequently begging their acceptance of one of her publications; and if possible she would present herself at her chamber window, courtesying as they passed in their walk round the grounds—for she was superior to the affectation of pretending to be ignorant that to depart without having seen her would be a disappointment. Her distance from Bath and Bristol rendered it necessary for her visiters to bait their horses at Wrington: so that "calls" became "visitations," and her hospitality usually rendered refreshments necessary. "Oh, Mr. ——," said one of the sisters one day to the writer of this note, "the sandwich-tray was up five times yesterday, to as many parties, and poor Hannah was quite worn out."

† We were about to cross out this passage, lest it should convey, to those who did not know Hannah More personally, an incorrect inference that she could say unkind as well as sparkling things; but those who recollect her smiling archness and innocuous wit, will perfectly well comprehend that the above would be uttered in mere playfulness, and without a particle of gall. The writer of this note has occasionally

She was not exempted from other calumnies; but persons of eminent character have amply vindicated her. Bishop Porteus, in particular, who had known her from her youth, and took a deep interest in her, was perfectly convinced that the reflections upon her character originated solely in envy, jealousy, and malice.

After the meetings of the Bible Society at Wrington, I have seen her entertain *sixty* of the friends of the institution at dinner, when many of us, to alleviate her trouble and expense, dined at Wrington. I asked her how it was possible for her to accommodate so many persons? She answered, "Where there is a will, there is a way." Her influence in promoting the cause of religious societies in the connection of the Established Church was so extensive, that I have seen on one occasion thirty clergymen of the Church, and only one Dissenting minister. After this statement, who could say that the Society was not patronized by members of the Church? *

In the conversations which took place between her and her visitors, she never herself introduced a topic; she left the subject of discussion to be chosen by her friends: and when she differed, she produced her arguments with such an air of diffidence as if she felt that she was wrong in her opposition to their opinion. But that very circumstance was one of the causes of the deference which was universally paid to her sentiments, and of the conviction which they generally occasioned.

Many years ago, some of her Blagdonian or anti-Jacobin review censors affirmed that she once communicated at Mr. Jay's meeting in Bath. I mentioned the matter to her. She told me, that it was true, and that on her return home, on that occasion, she was assailed by the strongest indignation of her sisters. The facts she said were these:—On her appearance in the meeting, she was led from aisle to aisle to the very highest seat: she did not know that the Lord's Supper was to be administered; but after the ordinary service she saw all the persons around her, and apparently every individual in the congregation, remaining to receive it; and she wanted nerve to leave the place alone and unattended. (The bread and wine were brought to her,

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heard her allude to the opposition which she at that time met with in her admirable plans of religious benevolence, but never otherwise than in a spirit which did honour to her Christian temper and character.

* Hannah More shone very brightly on these occasions. She was just the woman to manage the intellectual part of a rustic fête; while she never forgot the less refined duties of animal hospitality. The writer of this note, who was present on several of these occasions, was once much amused, being on a visit at Barley Wood before and after the meeting, with the busy preparations of housekeeping for so large an assemblage. It was a fine summer's day; and he believes nearly as many guests as Dr. Valpy mentions dined in the house, and twice that number took tea and coffee on the lawn. Hannah More had been ill the day before; and on the writer's accosting her, on the morning of the meeting, with some alarm, as to how she would be able to get through the fatigues of the day, she said: "I feel very unwell and heavy; for I was obliged to take laudanum last night, being in great pain; and to make sure of some rest I took a double dose; but it had not the effect of sending me to sleep, so that I am very tired and stupid this morning. I never count more than a hundred; for if I do not fall asleep then, it is loss of time, and I turn my thoughts to meditation. But I get so little rest now, that I begin to think sleep a vulgar error; and as for pain, I never was absolutely free from it for ten minutes since I was ten years old." This seemed a bad beginning for a fête; yet she received her guests as if nothing had happened; she found something to say to every person whom she knew, or who was introduced to her (and few missed that ceremony); the business of the day furnished ample topics of profitable allusion; and every body felt gratified by her personal attentions, were it but a passing religious or moral remark, a kind question, or even a playful recommendation to a jelly, or to beware of a "saucy pudding." After her guests had dropped off, gratified and delighted, she retired to her sleepless couch, to commit herself to Him who makes His strength perfect in human weakness.

to the pew, as is the custom among the Dissenters.) "The front, therefore," she said, "of her offending, had this extent—no more:" and her peace of conscience, she added, had never been interrupted by the recollection of that circumstance.

She was originally, and long, opposed to the Emancipation of the Roman Catholics. She reasoned on that subject with great mildness and candour; but her sister Patty was very violent. I argued with pleasure with the former, but I seldom ventured to mention the subject to the latter. But some time before the decision of Parliament, Hannah More told me that so many of her friends, whose sincerity and disinterestedness she admired—such as Mr. Wilberforce, Sir Thomas Acland, and others whom she mentioned—were in favour of that measure, that she must abandon her opposition.

The afflicting circumstances of her removal to Clifton were generally known among her large circle of friends. After the death of her sisters, a favourite servant used to attend her to bed every evening; and then the scenes of revelry took place in an out-house. Some of my family were among those who with much difficulty endeavoured to persuade her how mercilessly she was plundered, and how basely she was deceived. She told me afterwards that —— left her every night with some scrap of Scripture, but without the least connection or reference to passing occurrences: but she suspected no artifice, and considered this as the effect of her ignorance. She was not satisfied with dismissing the delinquent parties, but she left her beautiful cottage at Barley Wood, because she did not wish, by the occasional sight of them, to have her feelings embittered and her displeasure renewed. She frankly forgave them, and prayed for them.

The last time that I saw her was at Clifton, in 1831. Her rule was to admit none of her friends on Wednesdays, but, finding that my stay was short, she desired that I would come to her. I staid with her above an hour: she appeared to be in full possession of her bodily and mental powers. She pointed to a large book-case, which contained nothing but her own publications, and translations from them in various languages. She said, that when she began to write she printed her first works merely for the use of her young friends and pupils, expecting nothing like the extensive sale which they obtained. "I know not," she said, "whether my writings have promoted the spiritual welfare of my readers, but they have enabled me to do good by private charity and public beneficence I am almost ashamed to say that they have brought me thirty thousand pounds *."

ON THE READING OF THE COLLECTS.

To the Editor of the Christian Observer.

I WISH that among your critical remarks on reading you would notice the false emphases which are often placed upon several passages in the Collects of our Church. Last Sunday, a clergyman, whom I heard read prayers, laid such an improper stress on the word "always," in the clause

* She could not, however, mean to doubt that they had "promoted the spiritual welfare" of many. The extent of good which, by the blessing of God, they were the instrument of effecting, will never be known in this world. On hearing of any religious benefit which had accrued from their perusal her usual remark was: "I ought to feel very humble and thankful."

" by reason of our frailty we cannot always stand upright," as to convey the idea that in general our conduct towards God and our neighbour was precisely what it ought to be; but that now and then, with all our care, a little fault—a slight inadvertency—would occur. He did not *mean* this, for his doctrinal views are Scriptural; but his voice *said* it.

AN UNCRITICAL HEARER.

FURTHER REMARKS ON G. W. R.'S REVISION OF ST. MATTHEW.

To the Editor of the Christian Observer.

WITHOUT interfering between your correspondents Scrutator and G. W. R., permit me to offer the following additional particulars for the consideration of the latter, with some of whose suggestions I entirely concur, though others seem to me doubtful.

His proposed rendering of διεκωλυεν (Matt. iii. 14), by "*prevented* or *restrained*," would make the sentence at *variance with the fact*. The Baptist did *not* really *prevent* our Lord from a submission to the initiatory rite of which he was the appointed minister; he merely *wished* to do so. Our translators have preserved the strict *sense* of the original, though they have, it is true, departed from the usual acceptation of the verb in question. If your correspondent, however, considers this liberty inadmissible, he might, by giving the exact force of the *imperfect* tense, have preserved the strictness at which he very properly aims. It seems precisely to answer to the antiquated phrase, "*he was for preventing*" him, which would express in concise terms the full meaning of the tense; that is, *he was preventing* him when his objections were overruled. The simple word "prevented," however, seems altogether improper in this case.

Then again, chap. iv. 18, your correspondent, not satisfied with the *generic* term, "net," would descend to the *specific*, "drag." But αμφιβληστρον is rather a *casting*-net than a *drag*-net; which latter, I believe, is more commonly supposed to be the σαγηνη of the Greeks; unless, indeed, the only passage where it occurs in the New Testament, Matt. xiii. 47 (which, however, is to my mind doubtful) be supposed to militate against it. Still I scarcely know how αμφιβληστρον can mean "a drag."

Nor do I see any necessity for the proposed substitution (v. 37) of "language" for "communication." In fact, λογος properly signifies *sermo*, that is, *discourse, conversation;* rather than *lingua, mere speech:* and I conceive our Lord's meaning to be, not that their very *language* was to be "Yea, yea, nay, nay;" but that their general intercourse and "communication" with one another should be regulated by an analogous spirit of singleness and simplicity.

I fully concur in G. W. R.'s object in drawing the attention of your readers to this important branch of theological learning. I consider that the Greek Testament ought to be quite as familiar to a Clergyman as the English; and I hail the increased attention which is now given to such pursuits, as important handmaids to religion, as one of many signs that the fire is fast rekindling within our beloved sanctuary. May it warm every soul that waits upon the Lord's altars, and thence spread to the illuminating of every corner of our land, and of the whole world!

L. G.

HISTORY OF MINISTERIAL ERRORS.

To the Editor of the Christian Observer.

I SEND you an atom for your list of Ministerial Errors.——When I first took charge of a parish I was for setting every thing to rights. I found that the Rubrics said this, or forbade that. No Clergyman appeared to me to be correct in his administration of the services. I changed the hours of Divine worship; so that my parishioners were at church when the bells of other parishes were ringing; or our bells were ringing while other people were in church. The clerk also was newly instructed in a variety of minute points, respecting the responses, public notices, and other details. We did not baptize, marry, or bury like other people; and though I had exceedingly good reasons for all I did, and had many rules and bye-laws written out and stuck up in the vestry and the parish school-room, yet the aggregate of alterations gave to our arrangements an air of affected peculiarity. The people said they "never knew what to be at," and I fear I was considered a very whimsical gentleman. When I altered the church hours, which I did expressly to accommodate the farmers and their labourers—upon a full consideration, on the one hand, of the intentions of the Church; and on the other, of their meals, the feeding of their cattle, their milking, and so forth—they almost all absented themselves from public worship, under the plea that the new-fangled hours and plans were inconvenient to them; and this at the very moment when I was pitying the farmers of other parishes, and thinking how much better I had arranged for ours. I lost not a few of my Sunday-school children by a well-intended alteration of the customary hours; for the hours which I had selected as being those in which I thought they were most at leisure, and most likely to be wakeful, proved to be precisely those in which their parents wished them to be at home.

In all this I was in error. But what led me first to suspect my mistake was the remark of a respectable old man, of some intelligence, whom I was advising upon a subject, certainly not within my province—namely, his mode of tilling. "Sir," said he, "a sort of gentleman-farmer, or agriculturalist, as he called himself, came to our parish about twenty years ago, and began to shew us all how we ought to farm. But he knew nothing of the nature of our land, or the state of our roads, or the wants of our markets, or the habits of our people; so that the scheme came to nothing —though I believe some of his plans were good, if he had known how to accommodate them to our circumstances." I began to think I was like the gentleman-farmer; and for the future made few minor alterations, and none hastily, or without strong reasons; and in the end I succeeded in getting most things arranged to my mind, and, as I trust, for edification; so that I hope I have now fairly acquired the character of

A PRACTICAL MAN.

ON OVER-MUCH RIGHTEOUSNESS, AND BECOMING ALL THINGS TO ALL MEN.

To the Editor of the Christian Observer.

THERE are two passages of Scripture which are often quoted, with special approbation, by persons not remarkable for the Scriptural character of their opinions. The first is Solomon's caution against "over-much righteousness;" the second, St. Paul's declaration that "he was made all things to all men."

These texts have been misused by irreligious persons, for the purpose of ridiculing what they consider the scrupulosity of those who "do not run with them into the same excess of riot;" who think that "over-much righteousness" is at least not more dangerous and destructive than "over-much wickedness," and that St. Paul's assertion, concerning his own conformity to all men, must be interpreted in some sense not inconsistent with its avowed purpose, which was, their salvation.

It is difficult to convince oneself of the sincerity of persons who pretend to have found in the writings of the wise Solomon and the zealous Paul an excuse for their own folly and worldly-mindedness. The meaning of the texts which they refer to seems too manifest to have been thus mistaken. But it is possible that the wrong use which has been made of them may have caused the texts themselves to have been unconsciously regarded with some suspicion by Christian moralists. The latter, in particular, does not seem to have been sufficiently considered by some teachers of Christianity, who are fond of marshalling their doctrines in a sort of battle-array, working them up into a systematic form; arrogating to themselves the exclusive possession of truth, and urging upon their disciples the necessity of receiving every doctrine in the exact manner in which they have expounded it to them. The consequence is, that, under the idea of not compromising the truth, they are sometimes in danger of keeping the truth altogether to themselves. St. Paul, on the contrary, was willing to reason with all classes of men upon their own principles, so far as those principles were not unsound; to meet them upon any doctrine which was common to their creed and his own; and to use this as a point of departure, from which to draw them on towards perfection. "To the Jews he became as a Jew, that he might gain the Jews; to them that were under the law, as under the law, that he might gain them that were under the law; to them that were without law, as without law, that he might gain them that were without law. To the weak he became as weak, that he might gain the weak. He was made all things to all men, that he might by all means save some."

In Acts xxiii. 6 there is an instance of the manner in which he brought this rule into practice. It would not be right to regard his conduct on this occasion as an artifice to procure his own acquittal by raising a dissension amongst the judges: he had doubtless a higher object in view, and was acting in obedience to the necessity which was laid upon him, of labouring incessantly to promote the Gospel of Jesus Christ. In accordance with his rule of "becoming all things to all men," he became a Pharisee to the Pharisees, that some of them also might be saved. "You believe," he seems to say, "in the resurrection of the dead; and so do I. I am a Pharisee, as my father was; and it is because I am a more excellent Pharisee than you all, that I am brought to trial before you to-day; for I know the certainty of that resurrection, the truth of which you doubtingly believe: I know that Jesus Christ is risen, because he revealed himself to me between Jerusalem and Damascus at mid-day. And will you, then, who are waiting, in doubt and fear, but waiting notwithstanding, for the resurrection of the dead, condemn me at the moment when I am declaring to you that the dead are already raised?"

There were strong prejudices in the minds of the Pharisees against the humbling doctrines of Jesus Christ the Nazarene; but for driving these prejudices from their seat it was not a powerless instrument which was furnished by their belief in the doctrine of the resurrection; and the impression produced by St. Paul's appeal to this article of their creed, shews his wisdom in becoming as a Pharisee to the Pharisees—a worshipper with them of the same Omnipotent God, "who raiseth the dead, and to whom

all that is not is as if it were." For the manner in which they received his confession of faith shews that he had done something towards diminishing the interval which separated himself and them; that by appearing to descend to their level he had raised them a little nearer to his own; and that by professing to be so far, like them, a Pharisee, he had lessened, humanly speaking, the improbability of their becoming in due time Christians, like himself. "See now," they might say to the Sadducees, "here is the proof which we wanted for our doctrine: the grave has given up her prey, and has not received it back again. If what Paul of Tarsus says is true, that everlasting life which we told you was with the Father, has now been already manifested to the world." Such probably might be the language used by the Pharisees, in that "great cry" which arose in the council between them and their Sadducean associates. For the time perhaps, like King Agrippa, they were "almost persuaded to be Christians." And St. Paul's instrument of persuasion was what would be condemned by many as a dishonest suppression of the great differences that existed between Pharisaism and Christianity. "Being crafty, he caught them with guile."

There is another kind of application of St. Paul's rule, which is not less important than that which has been already considered. This rule not only authorizes us to take advantage of all the truth that we can find mixed up with the errors of infidelity; but requires us not to throw a stumbling-block before the adversaries, or the weaker friends, of Christianity, by unnecessarily offending their prejudices. It was with a view to cases of this kind that St. Paul propounded his rule. The question was (1 Cor. chap. viii.), whether a Christian might eat meats that were offered in sacrifice to idols. St. Paul answers, "that most of the Corinthian Christians knew very well that an idol was nothing in the world, and that meats offered to idols were not different from other meats." He tells them, however, not to be flushed with their superior knowledge, nor to treat with impetuous contempt the superstitious scruples of their weak brethren; but rather to abstain from meat for ever, than, by eating it, to cause a brother to offend. And in chap. ix. he confirms his argument, by shewing that *he* also was accustomed, in his own conduct, to respect the consciences of others. He says, that he had a right to claim some recompense from those to whom he had preached the Gospel. "If we have sown unto you spiritual things, is it much," he asks, "if we shall reap your carnal things?" (ver. 11.) But he reminds them, that, to avoid all occasion of offence, he had never enforced this right, and did not intend to enforce it; that he would "make the Gospel of Christ without charge," rather than do any thing which could be construed into "an abuse of his power in the Gospel." (ver. 18.) He then states what was the rule which he had *laid* down for his own conduct, saying, that his custom had always been "to be made all things to all men, that he might by all means save some." (ver. 22.)

In St. Paul's discussion of the question concerning idol-sacrifices we have a conspicuous proof of his care in guarding against unnecessary offence; for, in reproving those persons who had "sat at meat in an idol's temple," he puts the mildest possible construction upon their conduct: he *assumes* that it was an exercise of their Christian freedom, and culpable only as it was not consistent with charity. But he seems to *suspect* that their fault had been of a worse character than this, and that in partaking of the idolater's feast they had also participated in his idolatry: for in chap. x. 1—22 he passes from what had been the subject of the two preceding chapters, and writes in another strain. He warns them, not against the abuse of their Christian privileges, but against falling away

from Christ into heathenism. He reminds them, that, if they sacrificed in the temples of the Gentiles, they "sacrificed to devils, and not to God;" and that "they could not drink the cup of the Lord and the cup of devils, or be partakers of the Lord's table and of the table of devils." (vers. 20, 21.) But still he does not charge this crime upon the Corinthian Christians. He says (ver. 28), that, if an unbeliever should set meat before them at a feast, and tell them that it was meat offered in sacrifice to idols, they were to abstain from this meat, for conscience sake; but he adds (ver. 29), that by conscience he means, not their own, but other people's; and "in a figure he transfers" their circumstances to himself, saying, in substance, "Why is my freedom to be so restricted as to be judged by another conscience besides my own? What is my liberty worth, if it be condemned by others as licentiousness?" And he subjoins this exhortation, as a conclusion to the whole matter, "Give no offence, neither to the Jews, nor to the Gentiles, nor to the church of God: even as I also please all men in all things, not seeking my own profit, but the profit of others, that they may all of them be saved."

M. J. M.

POETRY.

For the Christian Observer.

THE COMMAND.

Look up! the harvest fields are white,
And bends the rip'ning corn;
Go forth and reap, lest fall the night—
Nor Heavenly mandate scorn.

See, India from her jewelled throne
Bows down the listening ear;
And Earth's unnumbered myriads own
The dawn of mercy near.

A slanting ray of freedom's sun,
Has glanced on Afric's shore;
Swiftly and wide the tidings run,
That darkness reigns no more.

Go forth! the lamp of Truth is bright,
And bid its heavenly ray
Dispel the lingering shades of night,
And chase their gloom away.

Commissioned by the gracious word,
And in its promise strong,
His servants own their risen Lord
Before earth's countless throng.

They plant the cross; but, Lord, *thy* breath
Alone has power to raise,
From the dark vale of slumbering death,
An army to thy praise.

THE SONG OF SPIRITS.

Sister spirit, linger not!
Heaven unclasps its gates for thee;
Through the starry portals rolleth
More than mortal minstrelsy.

Fix thine eye on things of heaven;
Earthly shadows flee away;
And the joyful hour approacheth
Heralding eternal day.

Paleness mantles o'er thy cheek,
Languor shrouds the tearless eye,
O'er thy brow Death's dews are streaming,
—Sister, is it hard to die?

Yes, the waves that roll between
Yonder shores of peaceful rest
And the borders of earth's dwelling
Well may fright a faithful breast.

Coldly flows the chilling tide,
And its waters chafe your shore:
Yet the soothed waves in their calmness,
Soon may waft thy spirit o'er.

When thy feet shall touch the brim,
And the Ark of Peace with thee,
Wave on wave, in haste retreating,
Walls on either side shall be.

Venture in, thou child of clay,
And possess thy heavenly home.—
"Earth no more detains my spirit:
Angel guards, I come! I come!"

Νεος.

REVIEW OF NEW PUBLICATIONS.

LITERATURE FOR THE BLIND.

Historical Sketch of the Origin and Progress of Literature for the Blind; and practical Hints and Recommendations as to their Education. With an Appendix, containing Directions for teaching Reading and Writing to the Blind, with or without a regular Teacher. By JAMES GALL. 1 vol. 8vo. Edinburgh: 1834.

THE blind, for generations to come, will have to thank James Gall, printer, in Edinburgh, for his labours in their behalf. He is a thorough zealot: he has toiled for many years hard and perseveringly; he has spent his time, risked his money, and impeded his business; and the result of his labours is now before us. The patient investigator, who hunted out a grain of wheat in a bushel of chaff, was justly recompensed with the produce of his discovery for his pains; and Charles the Second ordered that the man who climbed to the top of Salisbury steeple should be rewarded with a patent, enjoining that no man should climb there but himself. Mr. Gall has been as persevering as the former, and has placed his acquisitions, by means of the press, on a higher eminence than the latter; and we wish that we could reward him according to his merits, by making him patent printer to the blind for many years to come, so as to ensure him a handsome return for his labour and expense. We doubt, however, whether the patent is needed, as his inventions and improvements, we should hope, will ensure a large demand for his "Literature for the Blind;" and he needs not be afraid of any formidable rivalry, the comparatively small number of blind readers, their general poverty and scattered condition, and the expense of the printing apparatus and typography necessary for their use, not rendering competition very flattering.

The serious privations of the blind are not generally known, even by benevolent persons. A portion of them are seen congregated in comfortable asylums, where they are fed, and clothed, and taught, and have appropriate occupations assigned to them, and enjoy the privileges of cheerful society, with far less of care, vexation, or toil than usually falls to the lot of the rest of mankind. But this sheltered portion of the blind constitutes but a small part of the aggregate of sufferers, of whom Mr. Gall computes that there are at least thirty thousand in different places who speak the English language. For the most part they are thinly scattered, in cheerless loneliness; one here and there in a village or parish, scarcely observed or thought of; fixed to one spot; compelled to seclusion in cottages, or buried in the "solitude of cities;" presenting no prominent mass of wretchedness to the public eye, yet for the most part surrounded by wants and privations of the severest kind, and which are not known or thought of beyond the immediate circle of their relations and friends. Some, we have said, are collected by the hand of charity in appropriate asylums; some are mendicants; and a small number are able to gain a precarious livelihood as musicians, and of late years by simple handicraft trades; and a few are in easy circumstance of life; but in general the calamity is found chiefly among the poor, whose children are exposed to greater casualties than those of the rich, and are not so skilfully attended in their ailments; and their frequent inability, either to earn their bread, or to amuse or even to occupy their leisure, causes much wretchedness among them.

We recollect a friendly argument between two young ladies, the one blind and the other deaf (though not dumb, her deafness not having been

congenital), in which they contrived—the blind by finger speaking, and the deaf by oral speaking—to apprise each other of their mutual sympathies. The blind thought herself happy that she could sing and play on the piano-forte, and converse with her friends; the deaf, that she could read and write, or walk about and enjoy the charms of nature, and behold the gladness of "the human face divine;" and each felt acutely for the privations of her companion. But who can doubt but that the blind was far the most afflicted? Even where dumbness is added to deafness, so that the calamity becomes greatly aggravated, the arts of reading and writing afford constant facilities for instruction and amusement: but the blind are excluded from these resources; to them, the whole world, except as accessible by the direct organs of contact, or taken in by report through the ear, is an unknown region. They vegetate in night upon the spot where they tread; dependent upon others; usually incapable of procuring food or clothing; living in continuous childhood; knowledge shut out at its widest portal; and even the volume of Eternal Life rendered a sealed book, except as charity orally conveys and memory treasures its sacred contents.

But their case, though pitiable, is not hopeless; and the present volume conveys the cheering intelligence that even the arts of reading and writing are within the attainment of every blind person of ordinary capacity, by moderate exertion of mind, and within a space of time far more brief than could have been reasonably anticipated. There have been many contrivances to find employment for the blind, so as to occupy their time pleasantly, if not usefully; but an idea of establishing for them a permanent literature is not known to have been suggested till about fifty years ago when some unknown individuals in Paris devised a plan to teach them to read, and to print books for their use, by means of letters in relief; the idea of which originated in seeing a leaf of paper coming from the press printed on one side, and the letters appearing embossed, but in reverse order, on the other. Some blind persons had previously been taught to read by the aid of wooden or metal types, pins, and similar contrivances; but these had no reference to books. The words or sentences set up were neither permanent nor diffusable; the types were wanted to make new words and sentences; and the words and sentences set up could not be multiplied, like sheets of printed paper. But the new discovery gave rise to sanguine hopes; for all that seemed requisite was for a blind person to learn to read the letters by feeling, either in their reverse order, as above mentioned, or in their direct order, by having types cast for the purpose direct, instead of reverse, and then sheets might be printed off to suit their convenience.

Such was the theory; but the experiment was beset with difficulties. The first consisted in the character of the ordinary letters used in printing, which, from their rounded forms and too intricate shapes, are not adapted for easy discrimination by the sense of feeling. On this account, though the conductors of the Blind Asylum in Paris began to print with great zeal, the objects of their benevolent solicitude reaped little benefit from their labours; and the scheme at length died away, and was forgotten. Similar attempts were made in this country, but they shared the same fate; and as the art of reading by means of books printed in embossed letters was thus abandoned as a hopeless attainment, that of writing, which seemed still less easy, perished with it.

About the year 1826 or 1827, when the whole matter had been long forgotten, Mr. Gall happened to alight upon some memorial of it, and began to consider the cause of the failure of the experiment, which he attributed to the unsuitableness of the ordinary typographical characters for manual reading. The extremities of the letters, and the termination of the

curved lines, he found, were the only parts which the nerves of the fingers could accurately discriminate; the remainder was lost in barren generality of contact. Considerable practice might indeed surmount this difficulty, just as an experienced compositor can read with his fingers; but it was not to be expected that the blind generally would have the perseverance to master the difficulty, especially as they would not at first be aware of the pleasure and benefits to be derived from the exercise of the art.

The use of capital letters was another obstacle, both as it diminished the size of the type, since the small letters must be kept down, to allow contrast to their more important neighbours; and also still more as it gave fifty-two letters to be discriminated instead of half that number; and even a very few additions, it was found, added greatly to the difficulty of discrimination.

To remedy the impediment arising from the curved forms of the letters, Mr. Gall began to give to them an angular character. An O changed into a square or diamond, was readily detected by the touch; and the other letters, by good management, it was hoped, could be rendered discernible without losing their identity.

But there was a still shorter path; for arbitrary characters might be devised so simple and distinct that the finger could readily detect them; and this idea presented itself so strongly to some of the friends of the blind in Edinburgh, that they contrived several alphabets, with greater or less degrees of merit; but with one defect common to them all,—that they were arbitrary; and that, therefore, though the blind might learn to read them with facility, initiated teachers would be wanting to instruct them; and how were these to be procured in remote places, or any where but in Blind Asylums? Mr. Gall, therefore, with great sagacity and firmness resisted this specious temptation; justly considering, that, if a character could be devised which the blind could readily discriminate, while at the same time it approximated sufficiently to the ordinary Roman character to be read, after a few minutes' trial, by any person who might wish to instruct them, every advantage would be gained, and the scheme would not wear the repulsive air of an unintelligible mystery. A blind child in a retired village might be taught by a friend or neighbour, who would never have thought of mastering a new character, as remote from common use as the Chinese hieroglyphics.

But this was not the only, or the most important, consideration; for the author proposed to teach the blind to write as well as to read; and if the letters employed by them were not intelligible to all the world, of what use would be their labours. The plan of writing, we may here add, as long projected, and now under Mr. Gall's system carried to a high state of advancement, is by means of a number of little types, or punches, having the letter formed with sharp edges, or points; which, being pressed on, or stuck in, the paper, form the letter in relief on the reverse side, as children often do with pins for amusement. There is a frame for the purpose, with a parallel guide for the letters, and other conveniences; so that the blind person may write what he wishes with great facility. We receive scores of letters directed and franked in symbols meant for letters, far less decipherable than Mr. Gall's blind man's characters.

By Mr. Gall's modifications of the common alphabet the tangible powers of the several letters is so great and nearly equalized, that the characters are easily distinguished; so that a blind person may learn the alphabet by the touch as speedily as another person by the eye; while, at the same time, sufficient similarity is kept up to enable any teacher to recognise the letters, after a few minutes' observation. The alphabet serves equally for all countries where the Roman character is used. The

expense, Mr. Gall says, is not much greater than that of common printing.

Mr. Gall describes as follows the difficulties he met with in prosecuting his experiments to a successful issue.

"The failure of the friends of the Blind on the Continent, suggested to the writer the propriety of taking nothing for granted, and of making the ground sure before advancing upon it. He therefore resolved to trust to no theory, however plausible; but to proceed in the path which a fair deduction from his experiments might suggest. These experiments, however, involved in their nature very serious difficulties;—difficulties which, as we shall immediately see, would, in ordinary cases, have been all but insurmountable. The full extent of these, indeed, cannot very readily be comprehended by an ordinary reader; although he may form some idea of their nature, when it is considered, that the experiments on any alphabet could be conducted only by means of books, none of which were as yet printed:—to print these books, for this special purpose, required types, none of which were as yet in existence:—and, what was still worse, the types could not be cast for the purpose of printing even one page for an experiment, till punches had been cut, matrices sunk, and all the expense had been incurred which are necessarily involved in the founding of types for a new language. And even when all this had been once accomplished, the experiments had yet to begin. These extensive operations were but *preparatory* to them; and all the improvements and alterations which might be suggested by the experiments that were to follow, necessarily involved a *repetition* of the greater portion of them, as if they had never been accomplished. Every alteration of a letter, if it should be but one, required the total demolition of every book or page, which had previously been printed, as well as of the punches, matrices, and types cast, of the letters to be improved. The work had each time to commence in some measure anew; improved punches had to be cut, matrices to be sunk, types cast, and books printed, before even one other experiment could be commenced, with the chance still that the altered letter, when tried, might still prove defective, and the whole series of changes fail. The experiments, after all this, might again proceed;—but the same routine must necessarily have taken place at every alteration.

"All this, as the reader will perceive, must, in ordinary circumstances, have rendered any extensive series of experiments in such a course, important as it was, next to impossible; and this easily accounts for the failure of our friends on the Continent. But in the case of the writer, a happy combination of circumstances rendered such a course of experiments practicable. He has all along, for his own amusement, had a small work-shop, turning lathe, and various tools; and he had added to his printing establishment, some time before, the arts of wood-engraving and stereotyping; and to this uncommon, and rather novel union of several arts under one roof, the Blind are indebted for their books and their literature. The types were first engraved on wood, and then composed into pages by his own workmen; and as the great pressure necessary to form the relief upon paper, would have crushed the wooden types, he got stereotype casts from them in hard metal, from which a sufficient number of pages were printed for the experiments to proceed. In this manner, the alterations upon the several letters were successively made, again tried, and again altered, at very little expense;—an expense in comparison, exceedingly trifling indeed, and not amounting to much more perhaps than one per cent. of what it must have cost him had metal types at first been his only resource." pp. 44—46.

In 1827 the characters by means of these wooden types were so far in advance as to warrant the regular printing of a "First Book," by means of which the ulterior experiments could be conducted by the aid of the blind themselves. To effect this object, the managers of the Edinburgh Blind Asylum gave the assistance of their pupils, and afterwards reported most favourably of the success of the undertaking. In 1828 a Committee was formed—composed of Dr. Baird, the Principal of the University of Edinburgh; Sir H. Jardine; and Professors Pillans, Wilson, and Johnston—who stated that the blind children whom they examined were able to read in a few weeks with their fingers, as well as other children with their eyes; and as Mr. Gall declined receiving any pecuniary acknowledgment except what might accrue to him from the eventual sale of publications, they strongly recommended the extensive circulation of an edition of the Gospel according to St. John, which he proposed printing, and which the subscribers might either retain as a literary curiosity, or distribute among the blind. Another Committee, at Glasgow—among whom was Dr.

M'Farlan, the Principal of the University—reported in a manner equally favourable. But, notwithstanding these encouragements, the scheme had nearly failed from the want of a sufficient number of subscribers to the projected publication. Mr. Gall determined, however, to persevere, though at a serious pecuniary risk; and he even in a manner began the whole anew, by a series of experiments with a view to reduce the types to the smallest convenient dimensions. In the course of these experiments, constant improvements, suggested by repeated trials, took place in the formation of the characters; and each alteration led to renewed trouble and expense in re-modelling the types. At length, when Mr. Gall thought the state of advancement of the characters sufficient to warrant the casting of a fount of metal types, he was impeded by the jealousies and secrets of trade; for type moulds, and the other apparatus of type-founding, are not articles of ordinary manufacture, but are constructed privately and confidentially upon the premises of the type-founders. He however ultimately cleared his way, and completed his first fount of types, of the size called Double-English. The metal types being more sharp and regular than their wooden precursors, the blind could distinguish them more readily: he therefore thought he might now venture on a smaller size; and he therefore, after a new series of experiments, cast a fount of Double-Pica, which fully answered its purpose. But the reduction of size detected some defects in the form of several of the letters, which were less distinguishable than others: he therefore went to work again, and, having corrected the evil, ventured on a fount of still smaller size, Great Primer, which is but one size larger than that in which Scotch law-papers and Church Bibles are printed. By these improvements a book for the blind would be brought into one-third of the size at first thought necessary for legibility.

The printing and paper required many experiments. As the letters are formed, not with ink, but by relief caused by pressure, great mechanical power was requisite, and also an improved press; but these difficulties were surmounted by printing only a page at a time, so that any press will now answer the end. The thick, heavy, expensive paper originally employed for embossed printing, it was found might be dispensed with, since any good thick printing paper, with a little more size than usual in its composition, would answer the purpose. The letters in relief may be rudely handled, and even forcibly rubbed and pressed, without injury. The paper may be printed upon on each side; and, to complete the improvements, a suitable method of binding the volumes has also been devised, so as to reduce them to a convenient bulk without injury to the raised letters.

In 1831 Mr. Gall was requested to visit the School for the Indigent Blind in London; and his success in teaching the pupils to read was such as to call forth the warmest approbation of the Committee, who requested him to accept a purse of fifty guineas, as a mark of their respect and gratitude, but he declined it. In January 1832 the Gospel according to St. John was printed, being the first portion of the Sacred Scriptures ever printed for the use of the blind, or capable of being read by them. Five or six other books, elementary and educational, have since been printed; but it does not appear from Mr. Gall's account that he has any immediate prospect of receiving an adequate return for what he has actually expended, much less any solid pecuniary reward for his labours. We trust that the publication of his volume will aid his object; and we shall feel happy if our notice of it shall conduce to the same end. Sixpence will put a blind person, or a dozen blind persons in succession, in possession of the "First Book," consisting of the alphabet, the Lord's Prayer, and a few short useful sentences; and this being mastered, the whole field of literature, sacred and secular, so far as books may hereafter be published, is open before him. No blind person in Great Britain, or in any place where the

English language is spoken, needs remain a stranger to the benefits now within his reach. The portions of Sacred Scripture already printed, to which others will be added as the demand increases, are a treasure of infinite value.

We recommend Mr. Gall, or rather the conductors of some of the institutions for the blind, to advertize these publications, so that any person who has a blind friend or neighbour may know how to procure them through the booksellers. To one who desires to follow the example of his Divine Master, it is a new pleasure to be informed of a new act of Christian charity within the compass of his attainment; and we should not think our exhortation lost if we stimulated only some little child, to whom the above facts were related, to teach a blind boy or girl to read the Gospel of the Beloved Disciple.

REV. H. GAUNTLETT'S SERMONS.

Sermons. By the late Rev. HENRY GAUNTLETT, Vicar of Olney, Bucks; with a Memoir of the Author. 2 vols. 8vo. 1835.

IN our Number for last July appeared an interesting Obituary of the excellent clergyman whose Memoir and Discourses are now before us. To that Obituary we refer for the chief notices of his life; but the present detailed account, which is drawn up by his daughter, in a manner that attests her sound sense, good taste, and Scriptural sentiments, and reflects honour upon the memory of her father, will amply repay a careful perusal; as will also the Sermons, which Mr. Gauntlett was carrying through the press at the period of his lamented decease. These discourses have, therefore, an advantage that does not generally belong to posthumous volumes printed by subscription as an honourable pecuniary aid to a clergyman's bereaved family *.

Without repeating the facts briefly noticed in our Obituary, we shall extract a few passages, which our readers may interweave with them.

To those who know Mr. Gauntlett only from his work on Prophecy, or his occasional papers in our miscellany on ecclesiastical and rubrical topics, the following account of his tastes will be novel.

"The principal amusement of his childhood (and it was a predilection my father retained to the close of life) was the natural history of birds. With their haunts, instincts, and habits, he was well acquainted; to which was added, an acute perception of the characteristic melodies of their various tribes. His friends have often heard him relate an incident, which, to some readers, may appear almost incredible. Among his captive birds was a favourite goldfinch, whose wild melody he considered the most perfect he had ever heard: being, however, in company with some canaries, it introduced into its song a foreign note. Its owner then gave it to a lady of his acquaintance, who had often expressed a wish for it. Shortly afterwards, when rambling in the wood, which was his favourite resort, he heard the same goldfinch singing in a tree near him. My father did not for a moment doubt the identity of the bird, though he wondered very much how it could be there. On his return to

* We have understood that the subscriptions to the present volumes are far from numerous; and we shall be happy if our notice of the work shall tend to supply the defect. It is a point of conscience with us not to recommend from sympathy what we cannot honestly urge upon conviction; since we owe a debt of justice not less to readers and purchasers, than to authors, or the bereaved families of our Reverend Brethren. But in the present case our duties harmoniously blend. We may take this opportunity, also, of alluding to a similar appeal in regard to a posthumous volume, or volumes, of Discourses from the pen of another of our deceased correspondents, the late Rev. J. Scott, of Hull. We trust that the friends of that much-esteemed and lamented clergyman will be gratified with so extensive a subscription-list as may yield a handsome pecuniary return for the benefit of his large family. We cannot doubt, judging from Mr. Scott's other writings, that the forthcoming work will be eminently Scriptural, judicious, and edifying.

the town, he called at the lady's. 'So, madam, you have lost your goldfinch,' he said. To this the lady assented; and asked, in some surprise, how he could have known the circumstance, as the bird had only made its escape that morning. 'Oh,' replied he, 'I heard it singing in the wood as I came along.' This little anecdote may serve to illustrate the delicacy of his musical ear, for which he was remarkable. With little assistance he became conversant with the theory of music, and proceeded some way in composing a catechism upon its principles." pp. iii., iv.

Of his preaching his daughter remarks:

"From the commencement of his ministry, my father preached the doctrines of godliness in accordance with Scriptural truth; and the recollection of this circumstance in after life afforded him pleasure, and an occasion of gratitude. His sermons contained statements of man's apostasy, and of the atonement made for sin by the Redeemer; yet during the first four or five years which followed his ordination, those statements were presented without the animating feeling of reality which subsequently characterized his preaching. The form of sound words was deficient in life and power." p. viii.

"Although not the slightest imputation could be affixed to his moral character, he had not, during the period in review, acquired the holy sensitiveness which shrinks from the touch of an ensnaring world; and owing to an intimacy that had subsisted for many years with some families in the neighbourhood, he was occasionally induced to join in pursuits and amusements, which might be considered as inconsistent with the high duties of a Christian minister." p. x.

From this state of religious lethargy he was aroused by some "awful and alarming events" which occurred in his neighbourhood, and by the conversation of a clergyman of exemplary piety, Mr. Cooke, curate to his much-esteemed friend, the Rev. Sir James Stonhouse. His mind was for a time greatly agitated; but it is added—

"He at length found peace where only it can be obtained; and to the same source, during nearly half a century, he unwearyedly directed others, that they might be 'partakers of the benefit,' through a believing reception of the salvation purchased by Christ. This change of heart was evidenced by the increased circumspection of his conduct, and the new character which his ministrations assumed. He continued, indeed, to hold the same doctrines to which he had already subscribed his belief, but they were more distinctly understood and cordially embraced: he continued to preach them, but it was in another manner: giving diligent heed to himself and to the doctrine, that he might both save himself and them that heard him." p. xi.

The following are extracts from two letters from Sir James Stonhouse to Mr. Gauntlett, dated Bristol, 1795. The name of the venerable Sir James Stonhouse, so familiar in the religious memorials of the last generation, and upon the title-page of various popular tractates, some of which are on the list of the Society for promoting Christian Knowledge, has of late been revived, as the early friend and counsellor of Hannah More. (He was the Rev. Mr. Johnson, in her tract of the Shepherd of Salisbury Plain.) In the first letter Sir James gives the following appalling description of the preaching of his day. Let our readers judge whether there was "no need of a revival."

"I am now in my eightieth year; but while I live, I wish to be doing some good to my fellow-creatures, bodily and spiritually.

"I am very glad to hear you are in a sphere of usefulness, and hope it will please God to bless your ministry at a time when the clergy in general are so very deficient in it. 'When men have heard the sermons of their ministers for many years,' says Dr. Watts, 'and find little of Christ in them, they have taken it into their heads that they may go safe to heaven without Christianity.' 'This I apprehend,' says Dr. Doddridge, 'will ever be the consequence, if we so lay the whole stress of our moral obligations on the reason and fitness of things, as to neglect that Saviour, who gave himself for us to redeem us from all iniquity, and to purify unto himself a peculiar people zealous of good works.' 'When Christian ministers seldom mention redemption and salvation by the Son of God, they cannot expect their hearers should have any great regard for them; and they will imagine that they have little concern with any thing in the New Testament, but the morality of it; and that the other parts of the Gospel may be neglected without the least hazard to their souls.'—So far Dr. Doddridge.

"The truth of this is too evident and too deplorable in most of the congregations through the whole kingdom. I am sure Christianity is the religion of God, because all the preaching and dissipated conduct of the clergy has not entirely destroyed it; though greatly obstructed its progress." p. xv.

In the second letter, the last he ever wrote, he recommends Mr. Gauntlett to distribute the Cheap Repository Tracts, and among them the Two Farmers, then just published; and, in allusion to a production on the Millennium by a poor and illiterate man, "whose education," as he himself informs his readers, "cost only thirty pence, the price of twenty weeks' schooling at three halfpence per week," he says:—

"By no means be instrumental in printing any thing about the millennium. What are such speculative points to us? Secret things belong to God! Besides, as so many great men (especially the learned Dr. Whitby) have published their conjectures, what possible good can arise from this cottager's ideas; and what end is the publication on so speculative a subject to answer? I give you a pamphlet of a peculiar nature relative to the millennium. I never trouble my head about millenniums, predestination, and the like; but keep close to Christ, renouncing all self-confidence, and begging of God to support me in life and in death by the aid of his Holy Spirit. I never suffer myself to think a minute about how the resurrection is to be performed; nor how Christ performed miracles; nor the reasons why his death was connected with our salvation; (it seems to us there was no occasion for this, yet God judged otherwise;) nor why so very small a part of the world has ever heard of Christ and his Gospel. In Asia and Africa there are scarcely any Christians. Many are not so even in Europe, as in some parts of Turkey, and very few in America, compared to the number of Pagans. I leave all these things to God, and say, with Abraham, 'Shall not the judge of all the earth do right?' I am thankful that the Gospel has been revealed to me. I believe it, and will endeavour to obey it, to propagate it, and hope to die in the faith of it. I have nothing to do with the endless squabbles of Calvinists, Arminians, &c. I never read about them, nor dispute about them. See what is said in the 'Considerations,' Article 6—'We are not to cavil and oppose, but to obey and be thankful. We must be saved in God's own way, or not at all.'

"Some will ask, what is to be done with the Pagans? We may answer them in the words of Christ to Peter—'What is that to thee? follow thou me.'

"I send you two little things of Dr. Hawker's, which may be very useful to serious people, though I entirely differ from him in what he says about forms in private devotion as useless. See page 85 of his 'Ten Minutes' Recommendation,' and my 'Materials,' p. 12—'How to Pray with or without a Book.' In his 'Five Minutes' Advice,' p. 52—'Watch till a Spirit of Grace is poured out.' How is any one to know this? Is there any such promise to individuals every time they go to prayer? I confess I don't understand this. Strange, very strange, seems this declaration of the Doctor's to me. He is a most worthy man, an experienced Christian, and an excellent preacher; not enthusiastic in any of his writings; but here I cannot even guess at his meaning. However, let it pass. I won't lay aside his useful publications for one error; or at least for what I apprehend to be so.

"May the God of all grace grant you the supply of the Spirit of Jesus Christ, in his sanctifying, quickening, and comforting influences; guide you by his counsel, and keep you by his power, through faith unto salvation." pp. xvii.—xix.

Mr. Gauntlett did however publish the work, the object of which was to prove the thousand years predicted Revelations xx. 4—6 to be an intermediate period between time and eternity, in which the saints should be raised and glorified, to reign with Christ, previously to the general resurrection and the full fruition of blessedness. Mr. Gauntlett, in his "Exposition of the Revelation," published in 1821, states his belief that the personal reign of Christ, though "highly plausible, and exceedingly affecting," is not Scripturally tenable.

In a letter to Hannah More, in 1796, Mr. Gauntlett furnishes her with the following particulars respecting David Saunders, the Shepherd of Salisbury Plain.

"He was once taken before a magistrate by one of the overseers of the parish, charged with preaching in his own house. When questioned on the subject, he replied:—'May it please your worship to hear what I have to say. I think it my duty to pray with my family night and morning, and if opportunity will permit, to read part of the word of God to them. On Sunday mornings we rise an hour or two before I go to my sheep, that we may spend a little more time than on other days in the worship of God. Some few of my neighbours frequently come in and join us. We first sing a psalm or hymn; I then read a chapter or two of the Bible, and sometimes endeavour in my poor way to explain their meaning, as far as I understand it myself. We then conclude our Sabbath morning's exercise with prayer to God. As for preaching, I never attempt any such thing; but leave it to those who are called to

preach.' The magistrate, a clergyman of the neighbourhood, severely reprimanded his accuser, advising him to go and do likewise; and David departed rejoicing that he had been brought before a magistrate for acting agreeably to his profession as a follower of the Lord Jesus.

"As a Christian, he enjoyed much of the presence of his Saviour, and was generally in a very happy frame of mind; particularly when in the company of his religious friends. He well knew what is meant by the communion of saints, and would often say—

'If our communion here below,
In Jesus be so sweet;
What heights of rapture shall we know,
When round the throne we meet!'

Yet though he loved all 'who love our Lord Jesus Christ in sincerity,' he was in sentiment an Arminian. Having been much among Mr. Wesley's people, and received his first serious impressions from them, he had imbibed their principles, and sometimes used to call himself a 'Wesley bigot;' but he had very little to say in defence of these particular sentiments. Indeed they not unfrequently in some points contradicted his experience. In the last conversation I had with him, a week or two before his death, we spoke of Christian perfection. He supported it according to Mr. Wesley's view of the subject; but when closely pressed, and asked how he could so strenuously defend a principle so contrary to his own experience, he replied that he thought our view of the subject tended to make professors easy in sin, and was not calculated to promote growth in grace. I explained my own views of the subject, and why I thought the doctrines of grace necessarily tended to produce holiness. He then expressed himself much pleased with my observations; we united in prayer, and parted to see each other's face in the flesh no more.

"He was particularly attached to those young persons who discovered any signs of piety, and was a kind of spiritual father to a little company of young men of Lavington, and its vicinity, where there has lately been a very promising revival of religion; a circumstance which afforded him matter of great rejoicing, and gratitude to God. Under the affliction with which he had been latterly visited—a gradual loss of sight—he was not only patient, but cheerful; he rejoiced in the light of God's countenance, and blessed Him for making his last days his best days.

"When obliged to relinquish his occupation, he was persuaded that the Lord would provide for him. At the time of his death he had about six guineas; part of which was the remainder of a legacy of ten pounds, bequeathed to him by Sir James Stonhouse, and part from the sale of two or three sheep he had been allowed to keep from his master's flock. After quitting his labours, he was urged to apply to the parish for relief, that his little stock might last longer; and he might thus obtain a better support than he could expect after that should be expended. This, however, he refused to do, determining first to use what he already possessed, being convinced that when his present means of subsistence failed, the Lord would find out others, so that he should be fed and not famished. Thus he committed his way to the Lord, trusting in Him, and being assured that He would bring to pass whatever was good for him." pp. xxii.—xxiv.

Mr. Gauntlett once had a memorable escape from being poisoned.—

"Dr. Fowler, an eminent physician at Salisbury, prescribed for him. The person who was employed to compound the medicine, from ignorance or carelessness, erroneously made up the prescription, and the mistake placed my father's life in the most imminent danger. Instead of that which had been ordered, the chemist's lad substituted digitalis. This powerful drug was accordingly taken in doses of alarming magnitude, which were repeated until the patient was reduced to the lowest extremity of weakness. Eighteen grains were taken at a dose, and persisted in at regular intervals; twice on the first day, three times on the second, and again twice on the day following. On this calculation 126 grains of this powerful medicine were taken in little more than forty-eight hours. This estimate is made from a reference to the prescription of Dr. Fowler, and repeated statements of its correctness made by my father to his family and others. In administering this medicine, few medical men, as the writer is informed, would venture to employ a larger dose than from one to two grains. As soon as the blunder was discovered by the honest Quaker at whose shop the medicine had been compounded, he set out in the greatest alarm and precipitation to the vicarage at Tilshead, where he arrived after a hurried ride, almost breathless with anxiety. His eager inquiry, 'Is parson Gauntlett alive?' being answered in the affirmative, he expressed his gratitude, and hastened to pour away the remainder of the deadly mixture." p. xxvii.

The drugs at country shops in those days were not always of the best quality; and the anecdote does not vouch much for the potency of those vended by the good Quaker. During the time in which digitalis was in

its zenith, many patients were destroyed by a rash administration of it; and the same may be affirmed of many other powerful medicines. A consulting surgeon of the very highest eminence informs the writer of these remarks, that he knows of three recent cases in which patients have lost their lives, being literally poisoned by an unwary administration of iodine by regular practitioners.

Mr. Gauntlett met with many vicissitudes and changes in the first half of his life; and amongst them some severe afflictions, in consequence of the offence taken by some of his parishioners and brethren at his doctrine and pastoral conduct. So far as offence was taken at some clerical irregularities in his conduct he cannot be justified; but these he lamented in after-life, as the overflowings of zeal not duly tempered by consideration; and he became, and continued, perfectly consistent in his ecclesiastical proceedings. It does not appear, however, that his dismissal from his curacy at Botley was connected with any canonical offence, but originated solely in the prejudices excited by his Scriptural expositions of Divine Truth. Of the clergy in his neighbourhood at that period, his father-in-law, the Rev. Edward Davies, says, in a letter to him—

"Is there one clergyman there (Southampton) friendly to the Gospel? Our Church would not only totter, but fall, were a fermentation of any kind to spread throughout the nation. Its glory seems to be departed, and its 'Ichabod' approaching." p. xxxviii.

Blessed be God, we live in brighter times; but had the present incursions upon the Church occurred at that period, we fear, with Mr. Davies, that she would not have had strength to withstand them. Every faithful minister who has been added to her ranks has been a local argument in support of her claims.

Mr. Gauntlett felt considerable scruples at one period respecting the language of the Baptismal Service; upon the expression of which to Sir Richard Hill he received the following judicious reply from the excellent Baronet:—

"The scruples with which you are perplexed, are such as have more or less disturbed many sincere souls; and although I am not quite under the same circumstances as yourself, they have frequently occupied my thoughts. But I freely confess that they now appear to me of *no* weight or importance whatever; and I make no doubt but the subtle enemy of our peace and happiness has more to do with them than we are aware of. In the present imperfect state, nothing (or at least no system) is to be found, ecclesiastical or civil, with which *no* fault can be discovered; and while the blessings and advantages of a regular external establishment are so many and so evident, I cannot think a separation, unless on very good grounds, to be wholly justifiable, especially from a church and a communion in which so many Scriptural excellencies are conjoined, and to which so few solid objections can be raised, that she may, without partiality, be deemed the most apostolical and evangelical church in the world. But if we canvass and examine closely, critically, and distinctly, each of those little defects (which will certainly be magnified according to men's different apprehensions), though in themselves no bigger than mole hills, they will begin to put on the appearance of mountains.

"I believe there are few truly serious characters among the clergy, who have not, at some time or other, had thoughts and suggestions similar to yours, on those very parts of our service and offices on which your difficulties appear to be founded, and yet they have afterwards been entirely delivered from them, and their consciences perfectly satisfied as to the propriety of the mode of expression which the church adopts. Some such instances now occur to my mind; and I think that every objection, as explained by the judicious Mr. Walker, of Truro, and some others, entirely vanishes away.

"The Apostle's injunction, however, 'Let every one be fully persuaded in his own mind,' must be attended to, and where conscience cannot be convinced, it must not, and will not, be forced. Besides, it is a great matter to know that your eye is single in this business; as you can have no temporal advantage in view, but quite the contrary. I make no doubt, therefore, but God will direct you for the best.

"As you mention my brother Rowland, I beg leave to observe that it was not any objection he had to any part of the Church Service, that I know of, that caused him

to leap a little over her pale; but the bad treatment he met with from Dr. —— in refusing to give him a testimonal for orders." pp. xlvii., xlviii.

These perplexities led Mr. Gauntlett to study with increased attention the principle on which the Church of England receives her members; and the examination resulted in a perfect conviction of its entire conformity with the statements of Scripture. This conviction was not the effect of reading any authors upon the subject, or of conversation with other clergymen; but, as he used emphatically to say, was "thought out" in meditation and study of the word of God.

"'When thou art converted strengthen thy brethren,' was an exhortation which, from this period, my father acted upon in respect to this controverted subject. To his conversation many owe clear and distinct apprehensions of its nature, and a satisfactory explanation of its difficulties. If a statement of his confirmed sentiments should tend to obviate objections in the minds of any who may read these pages, his temporary doubts and subsequent firm belief of the orthodox character of the Baptismal Services may be still more extensively useful.

"The Church of England, he would say, provides all her services and forms of worship, for her true and spiritual members. Not, indeed, that she affirms all are so actually, but that all are supposed to be so in her charitable judgment. None are received within her communion whom she does not regard as dear children. In implicit reliance on the language of Scripture—'I will be a God to thee and to thy seed; the promise is to you and to your children;' and, following the example of her Great Head, her language of love is 'Suffer the little children to come unto me, and forbid them not.' Nor does the church degrade the ordinance, by which they are admitted to her communion, to a mere lifeless ceremony, unconnected with holy privileges and spiritual blessings; but immediately acknowledges them as regenerate and heirs of glory. After charging their sponsors to bring them up to follow the example of our Saviour Christ, that they may daily proceed in virtue, she calls on them, at a suitable age, to confirm their engagements; admits them to a participation of the body and blood of Christ, as the means of obtaining fresh supplies of grace, and a farther pledge of the love of Christ towards them. Accompanying them through all the changes of this mortal life with her prayers, exhortations, and blessings, the church at length commits their body to the ground, in the hope that they sleep in Jesus, and in full assurance of a glorious resurrection." pp. liii., liv.

There are some valuable sermons on this subject in the volumes, which, as we foresee we shall not have space to refer to them, or indeed to any of the discourses, in detail, we recommend our readers to examine for themselves.

We turn to a domestic scene:—

"My father now became curate of Nettlebed and Pishill, two villages in Oxfordshire, at ten and fifteen miles distance from Reading. These churches he served for the Rev. W. Marsh, for whom to the close of life he entertained a warm and constant attachment; and to whom he expressed himself indebted for varied acts of kindness and friendship. He still resided at Reading, being unable to obtain a house at Nettlebed large enough to accommodate his family and pupils; and this source of emolument he could not resign, as the salary attached to his curacies was only 50*l.* per annum; and even that slender stipend exceeded the value of the donatives to Mr. Marsh. The duty consisted of a single service at each church; to which my father added an evening service at Nettlebed; and this, except in the depth of winter, was continued until the close of his ministry there. When it is stated that to these arduous duties was added a fatiguing ride of thirty miles, performed in all weathers, it may well be supposed, that he possessed a double portion of strength and energy to fulfil them. But his labours of love were attended by the Divine blessing." pp. lx., lxi.

"While thus diligently occupied in discharging the functions of his sacred office, other duties, domestic and literary, demanded and received his daily superintendence; while some afflictions in his family required the exercise of patient resignation to the Divine Will. My mother was for a long season seriously indisposed; a near relative, residing with him, was for several months in a precarious state of health, a circumstance which proved no inconsiderable addition to his anxieties; his children, of whom he had now six, were successively attacked by the diseases incident to childhood; and the youngest was hastily called from the affectionate embrace of his parents,—but to find unchanging rest in the arms of his Redeemer, who has declared that 'of such is the kingdom of heaven.' The writer recurs to this event, which passed within the period of her own recollection, with undefinable sensations of mingled pleasure and regret. While recalling the visions of those early days, amid the dim and misty

shadows in which they are chiefly involved, an object here and there stands out distinctly marked in vivid colours. She cannot forget her father's assembling his little ones in his study, where, as they knelt around the coffin that contained the remains of the departed babe, he, with holy fervour and simplicity, poured out thanksgivings for his early escape from a world of sin and sorrow, and prayers for those that remained, that all might at length meet—'no wanderer lost, a family in heaven.' A few months afterwards he took some of his children to visit his last quiet resting-place, in the retired church-yard of Caversham. The little grassy mound was covered with the flowering beauties of summer; frail emblems of our short-lived existence here. He spoke of the happiness of heaven, and beguiled the long walk homeward with sweet and holy instruction; remarking that as every step brought them a little nearer home, so every day should prove a step, whereby to make some advance to our Father's house above." pp. lxii., lxiii.

Mr. Gauntlett, as already noticed in our Obituary, went to Olney as curate in 1811. He was afterwards presented to the poorly endowed vicarage, in which he continued till his decease. The following is an account of several of his predecessors:—

"The parish of Olney had long been favoured with a succession of eminently pious and zealous clergymen, some of whom were no less useful as authors than as preachers." p. lxxvi.

"Moses Browne, a man of unaffected piety and simple manners, rose from the humble occupation of a pen-cutter, by the blessing of God on his abilities and industry, to the station of a respectable and valuable minister of the church: and was presented to the living of Olney, in 1753, by George Earl of Dartmouth, a lover of good men and distinguished for piety *. Mr. Browne was the author of 'Sunday Thoughts,' a translation of 'Zimmerman's Excellency of the Knowledge of Christ,' and some other religious and ingenious works. He was induced, on account of pecuniary difficulties, to accept the chaplaincy of Morden College, Blackheath, when he resigned the charge of his parish to his curate, the Rev. John Newton, whose remarkable history is well known. After spending his youth in profligacy, and suffering much extremity by sea and land, the subject of many a marvellous escape in situations of singular peril, he was rescued from a state of the most degraded slavery in Africa, and at length, through the abounding mercy of God, was called to the ministry of the Gospel. He was ordained, in the year 1764, to the curacy of Olney; and while resident in that place, he became the intimate friend and chosen companion of the celebrated poet Cowper. Mr. Newton afterwards, to adopt his own language, became the minister of the parish of the first magistrate in the first city in the world, being presented by his friend, Mr. Thornton, to the rectory of St. Mary Woolnoth, London.

"Soon after Mr. Newton's removal to London in the year 1780, the Rev. Thomas Scott succeeded to the curacy of Olney. During the residence of the latter at Weston Underwood (his former curacy), Mr. Newton was the means of convincing his friend on many important points of Christian doctrine which he had hitherto rejected. But it was not till after much opposition, arising from a mind of uncommon strength, conscious of its own power, and trusting in its own integrity, that he surrendered one by one the several positions of the heterodox system he had embraced, and yielded to 'the force of truth;' afterwards becoming a zealous champion of the catholic faith. My father not unfrequently expressed his opinion that Mr. Scott, as a theological writer, deserved equally, with the venerable Hooker, the epithet of 'judicious.' It would be quite unnecessary to advert to this truly great man's subsequent life, or voluminous works, so well known and justly esteemed.

"On the death of Mr. Browne, in 1788, the Rev. James Bean was presented to the vicarage. He was the author of 'Family Worship,' and some other publications. On his resignation, in 1795, the Rev. Melville Horne, whose eloquence, zeal, and charity are still remembered in the parish, succeeded to the living, and held it for five years, when he also relinquished it.

"The Rev. Christopher Stephenson, who was nominated to the vicarage in the year 1800, was distinguished by a spirit of deep humility and overflowing charity. He was much prepossessed in my father's favour at the commencement of the connection between them; and their feelings of mutual esteem experienced no interruption, until the death of Mr. Stephenson terminated their friendship on earth." pp. lxxvii.—lxxix.

The name of Olney calls up the remembrance of its afflicted inhabitant Cowper. Every reader remembers that poet's affecting allusions to the

* "This nobleman was the correspondent of the Rev. J. Newton, and to him several of the letters were addressed, which afterwards appeared in the well-known work entitled 'Cardiphonia.'"

Olney lace-makers. The following prose description, by Mr. Gauntlett, will shew that the poet was not a writer of fiction.

"I have occasionally visited some of the lace-rooms in Olney, of about six or seven feet square, and sat down with three or four females, who probably had never been ten miles distant from home, working at their pillows, or, as a stranger would suppose, playing with their lace bobbins. While their fingers have been moving, with the rapidity of those of a lady performing a concerto on the piano-forte, I have been instructed, edified, and surprised at their conversation. I have, on several occasions, sat with astonishment, to hear specimens of natural eloquence. I have mentally critized the language and the sentiments of my humble and intelligent companions. I have sometimes said to myself, you have delivered sentiments which would do honour to a lady of superior education, in the higher classes of society; and in language which would not disgrace her. I have proceeded in my reflections:—Well, you have, from your childhood, sat under the ministry of Newton, Scott, Bean, Horne, and Stephenson. They have visited you in your cottages. You have constantly read your Bible and other useful religious books. God has given you good natural talents, and you have not laid them up in a napkin. After reflections of this kind, my *primâ facie* astonishment has subsided, and been lost in admiration at the effect of religious information and principle. Four of these well-informed and pious females whom I have principally kept in view, are now in heaven, and have doubtless received the plaudit of their Saviour and their judge—'Well done, good and faithful servant, enter into the joy of thy Lord!'

"These observations will remind the reader of Cowper's well-known lines, in which he contrasts the humble, cheerful, and pious lace-maker, with Voltaire, the prince of infidel philosophers; a comparison which he thus concludes:

> "'O happy peasant! O unhappy bard!
> His the mere tinsel—her's the rich reward;
> He praised, perhaps, for ages yet to come,
> She never heard of, half a mile from home;
> He, lost in errors, his vain heart prefers,
> She safe in the simplicity of hers.'" pp. lxxxiv.—lxxxvi.

Mr. Gauntlett was keenly susceptible of the emotions which might be expected to result in a pious and amiable mind from the associations of Olney.

"He felt that the garden where Cowper and Newton once indulged in sweet communion, was no common ground; and regarded the study with exceeding interest, as the spot where the latter had written many of his popular letters; and the judicious Scott had pondered on the inspired volume, until his mind became a well of deep and holy thought, whence issued a stream of hallowed instruction, to refresh and strengthen the church to the end of time. It was under the influence of such recollections that my father wrote—'I cannot help thinking you would be gratified by the information, that I am now sitting in the study in which Mr. Newton spent a large portion of his time, during his residence at Olney, and in which many of his valuable writings were composed; and that over the chimney-piece in this room, two texts of Scripture, in letters of nearly an inch in height (Isaiah xliii. 4, and Deut. xv. 15), were inscribed by his direction, peculiarly characteristic of the views in which he contemplated himself. This inscription seems so far to have sanctified the study, and to have preserved the recollection of the minister who occupied it, that not one of his seven successors in residence has ever yet ventured to deface it.'" pp. xcviii, xcix.

Mr. Gauntlett was from his youth a lover of music, and both theoretically and practically a proficient in it. He arranged a collection of tunes, in four parts, for his church; and introduced an organ, pledging himself to supply a performer on it as long as he lived, which he did; his four sons in succession gratuitously occupying the office. In the list of studies preparatory for the sacred office, we would give a prominent place to devotional music. If a clergyman is not musical himself he ought to be the cause of music in others; but, unhappily, many excellent men are wholly inconsiderate of the value of this merciful gift of God to man. Every cottage ought to echo with psalms, and hymns, and spiritual songs; the parsonage should be a nest of nightingales; and the school-room, whether in town or country, for infants or adults, might as well be left unfloored or unroofed, as without the sacrifice of praise and thanksgiving.

Other interesting memorials of Mr. Gauntlett we leave the reader to collect, without our intervention, from the pen of his filial biographer; and

his Discourses will speak for themselves. To the second volume are appended thirty-eight letters from Cowper to a Mr. Teedon, a schoolmaster at Olney, a poet, a visionary, a great admirer of his gifted neighbour, and a firm believer in the truth of his insane dreams and fancied notices from the unseen world. The correspondents were so far well matched, and Cowper unbosoms his mind to him with great simplicity. We will quote a few specimens. The whole correspondence is of the same character. Speaking of his journey from Olney to Eartham, where he went to visit his friend Hayley, he incidentally shews the benefit which change of scene had upon his spirits. The letter is dated August, 1792.

"I had one glimpse, at least I was willing to hope that it was a glimpse, of heavenly light by the way; an answer I suppose to many fervent prayers of yours. Continue to pray for us, and when any thing occurs worth communicating, let us know it. Mrs. Unwin is in charming spirits, to which the incomparable air and delightful scenes of Eartham have much contributed; but our thanks are always due to the Giver of all good, for these and all His benefits, for without His blessing Paradise itself would not cheer the soul that knows Him." p. 357.

October 16 following, after his return home, he writes:

"On Saturday you saw me a little better than I had been when I wrote last, but the night following brought with it an uncommon deluge of distress, such as entirely overwhelmed and astonished me. My horrors were not to be described. But on Sunday, while I walked with Mrs. U. and my cousin in the orchard, it pleased God to enable me once more to approach him in prayer, and I prayed silently for every thing that lay nearest to my heart with a comfortable degree of liberty. Nor did I let slip the occasion of praying for you.

"This experience I take to be a fulfilment of those words, 'The ear of the Lord is open to them that fear him, and he will hear their cry.' The next morning at my waking I heard these, 'Fulfil thy promise to me.' And ever since I was favoured with that spiritual freedom to make my requests known to God, I have enjoyed some quiet, though not uninterrupted by threatenings of the enemy." pp. 360, 361.

He writes, November 2:

"You send me much that might refresh and encourage me, but nothing that does. The power with which the words are accompanied to you, is not exerted in my favour. But I endeavour to hold by them, having nothing else to hold by. My nocturnal and morning experiences are such as they have long been; all my sleep is troubled, and when I wake I am absorbed in terror. This morning I said to myself, soon after waking—God alone knows how much better it would have been for me never to have been born. My best times are the afternoon and evening, not because I am more spiritual, or have more hope at these times than others, but merely because the animal has been recruited by eating and drinking." p. 362.

His village friend advises him to pray, which he promises to do, using the collects which Mr. Teedon recommended; but he soon writes:

"I have now persevered in the punctual performance of the duty of prayer as long, and I believe longer, than the time which you specified. Whether any beneficial effect has followed, I cannot say. My wakings in the night have certainly been somewhat less painful and terrible than they were; but this I cannot help ascribing to the agency of an anodyne which I have constantly used lately at bed-time. Of one thing, however, I am sure, which is, that I have had no spiritual anodyne vouchsafed to *me*. My nights having been somewhat less disturbed, my days have of course been such likewise; but a settled melancholy o'erclouds them all, nothing cheers me, nothing inspires me with hope. It is even miraculous in my own eyes, that, always occupied as I am in the contemplation of the most distressing subjects, I am not absolutely incapacitated for the common offices of life.

"My purpose is to continue such prayer as I can make, although with all this reason to conclude that it is not accepted, and though I have been more than once forbidden in my own apprehension, by Him to whom it is addressed. You will tell me, that God never forbids any body to pray, but, on the contrary, encourages all to do it. I answer, No: some he does not encourage, and some he even forbids—not by words perhaps, but by a secret negative found only in their experience." pp. 364, 365.

Again, January 25, 1793—

"Nothing new has occurred in my experience since we saw you, one circumstance excepted of the distressing kind. I have often told you, that the notices given to you came to me unattended by any sensible effect; yet believing that they are from God, and gracious answers to your prayers, I have been accustomed to lean a little upon

them, and have been the better enabled to sustain the constant pressure of my burthens. But of late I have been totally deprived even of that support, having been assured that, though they are indeed from God, so far from being designed as comforts to me, to me they are reproaches, biting sarcasms, sharp strokes of irony—in short, the deadliest arrows to be found in the quiver of the Almighty. To you indeed they are manna, and to Mrs. Unwin, because you are both at peace with God; but to me, who have unpardonably offended him, they are a cup of deadly wine, against which there is no antidote. So the cloudy pillar was light to Israel, but darkness and horror to Egypt." p. 372.

On the 22d of February he writes:

"I waked the other morning with these words distinctly spoken to me:—'Charles the Second, though he was, or wished to be accounted, a man of fine taste and an admirer of the Arts, never saw, or expressed a wish to see, the Man whom he would have found alone superior to all the race of man.' But in such a notice as this I find *nothing* to comfort, *nothing* spiritual. A thousand such would do me no real service. A single word of Christ is worth all that can be said either by men or angels concerning all the men of genius that ever lived; but such word I seldom hear." p. 375.

But why should we quote further from this incongruous mixture of reason and insanity? Amidst overwhelming mental disease the flame of piety was not quenched; and his example affords an illustration, not that religion is gloomy, but that the disorders of the corporeal frame may shut out its legitimate manifestation, though it cannot destroy its germ.

OBITUARY.

MISS BIRD.

While we feel a melancholy satisfaction in calling to remembrance the lives and deaths of the dear friends we have lost, the Christian has a higher motive in tracing the character of departed believers. He would do it to shew forth His glory whose Gospel they adorned, and who has commanded us to "be followers of them who through faith and patience inherit the promises." It is with this feeling that the following memoir is drawn up; and with the earnest wish that it may be blessed of God in stimulating His people to active exertion in His service, when they see how much may be effected by a private individual; and, above all, in setting forth His praise who made the subject of it what she was.

Miss Bird, daughter of Robert Bird, Esq., of Taplow, Bucks, was born in London, May 29, 1787, and entered her heavenly rest in Calcutta in the month of May 1834, a victim to that mysterious pestilence which, after desolating the East for several years, has gradually, though with mercifully-mitigated ravages, swept over Europe, and found its way even across the vast Atlantic to the Western World. Her early years were passed in the bosom of her family. While a child she manifested no anxiety upon spiritual subjects; nor was it till the age of seventeen or eighteen that the religious character for which she was afterwards so eminently distinguished began to dawn. There was nothing remarkable—that is, specially so, for every thing connected with the operations of God's mercy to fallen man is remarkable, and infinitely memorable—in the first openings of Divine grace in her soul. She often spoke of the early instructions which she had received from her mother; adding, that it was the observing how much she desired for her children the salvation of their souls, beyond any earthly good, that led her to consider her own eternal interests to be a matter of deep personal concern. At this period she with her family passed some years in New York. There she became acquainted with the venerable Mrs. Graham, whose conversation and instructions were much blessed, in leading on her mind, and in forming and maturing her spiritual character.

Her zeal to be useful to others, and her perseverance in carrying on her plans for their good, began to be apparent at this time; for though much engaged in the instruction of some of the younger members of her family, she yet laboured diligently among the poor and ignorant; and her delight and activity in these employments induced her to carry them on to the injury of her health.

Returning to England in 1812, she was for some years greatly afflicted by bodily weakness, and more than once was brought near the grave. This, which was peculiarly a trial to one of her active habits and ardent disposition, and was accompanied at times by much mental conflict, was made the means in the hand of God of greatly deepening and strengthening the work of His grace in her heart, and no doubt of preparing her for future usefulness.

For the last seven years of her abode

in this country she was diligently engaged in the instruction of the poor in the neighbourhoods in which she resided; and there are some now rejoicing with her before the throne of God, to whom she was blessed, as the instrument of opening their eyes and turning them from darkness to light; and not a few, it is believed, are on their way to heaven who will be her crown of rejoicing in the great day.

But Miss Bird's character was not formed only for usefulness among the poor. God had given her natural abilities of a very enlarged character, and these she had diligently cultivated; and this, together with the influence which a spiritual mind always gives its possessor, made her society not less acceptable among those of her own class than to those who were the objects of her charitable care. But her earnest desire and endeavour were to use every talent to the glory of the Giver, and to obey that command, "Occupy till I come."

In the year 1823 she was induced, by the affection she bore to a widowed brother in India, to leave her beloved home for the alleviation of his trial; and in taking this step she was not a little influenced by the hope that she might in some way be useful to the ignorant and degraded female population of India. With this idea she commenced the study of Hindoostanee during her voyage, and diligently prosecuted it after her arrival in Calcutta, till she attained such proficiency as to be enabled to compose and converse in the language with great facility. Providential circumstances some time after rendering her abode in India no longer necessary, the question arose, whether she ought not to return to her native land; but, after serious deliberation, she resolved to remain, for the purpose of devoting herself to Missionary labours. In the pursuit of this object, the path which she marked out for herself was peculiar. The particulars are so well narrated in a paper published in the Calcutta "Christian Intelligencer" for June 1834, from the pen of a lady in Calcutta, a particular friend of the deceased, that we cannot do better than make the following extracts from it.—

"Miss Bird arrived in this country in 1823, and proceeded to her brother, R. M. Bird, Esq., of the Civil service, then stationed at Goruckpore, a place well suited to her taste. A mission of the Established Church had already been formed there, in which she immediately became warmly interested; and, besides assisting in superintending the boys' schools, she collected one on her own premises for native females. She was thus occupied in the same benevolent way she had been in England, visiting and instructing the young and ignorant. Nor was this all, for here she commenced translating elementary works into Hindoostanee, and continued to devote some portion of her time daily to this useful employment till her lamented death. In this interval she paid some short visits to the neighbouring missionary stations, and also to Calcutta, for the purpose of contributing to the comfort of a younger brother, suffering severely under the bereavement of an amiable wife, who fell a victim to cholera—the same frightful disease that so suddenly terminated the life and labours of his admirable sister.

"In 1830 she finally quitted Goruckpore and came to Calcutta, with the intention of remaining as long as she could be useful; and, with a courage which those only who knew the real sensitiveness of her nature could estimate, she commenced seeking where she could do good; and when once this was found, nothing could deter her from prosecuting her labours till fruits of success were visible.

"No power but love could thus have animated a feeble and delicate female: love to God, in the first place; love to her fellow-beings, in the next. Though most acutely alive to the opinions of those among whom she lived, she still pursued her way through evil report and good report. The path she marked out for herself, new, and hitherto untrodden, was to visit in their homes the numerous females descended from Christian parents, with whom Calcutta abounds, who speak Hindoostanee, but are totally unable to benefit by instruction in English, or to read any language at all. To these persons Miss Bird was the messenger of glad tidings, explaining and teaching the Gospel of Peace, with such earnestness and sincerity that she seldom failed to make a deep impression. She devoted Thursday evening in every week to the instruction of these Hindoostanee females at her own residence. By degrees the number increased; and in the afternoon of Sunday, for two years past, they were joined by a few native converts, under the instruction of a Christian Mouluvee, who assisted, by reading the prayers and exposition of Scripture which Miss Bird had previously prepared. At the time of her death there were no less than fifty females who were thus receiving instruction in the way of life eternal. This work alone would have satisfied many, and would even have been too laborious for most; but it was only part of her exertions for the benefit of others. Her method of communicating instruction was so happy, that she was requested, by several of the ladies conducting schools in Calcutta, to devote some time each week to impart religious knowledge to their pupils, and this she most readily did. For the same purpose she visited the Orphan School at Allipore. She established a Bible Class, consisting of about thirty young females, who regularly assembled every Monday evening. She afforded her

most cordial assistance in forming the Sunday School assembled at the Free-School Church. She also once a week instructed a class of native boys, under the care of the Christian Mouluvee, in geography. During this time her labours in English and Hindoostanee composition did not cease. Besides her commentary on the Book of Genesis, well calculated for the improvement of families and schools, she published, both in English and Hindoostanee, 'England delineated,' and fitted several valuable school-books for more general use in India. She completed the Outline of Ancient History, and translated the whole of it into Hindoostance. She finished a tract on the Ten Commandments, which had been commenced at Goruckpore; besides several smaller tracts. She translated also a small work on Geography, of her own composition; Brewster's valuable Treatise on Astronomy, with Maps; and was engaged on a History of England, which she had brought down to the reign of William the Second, when she died. The above is a very imperfect sketch of what she did; and few can describe how she did it, or delineate all the excellencies of her character. Her mental powers were very uncommon; she was ready at acquiring, and retaining, and applying knowledge. In translating the work on Astronomy she encountered many mathematical difficulties which were new to her, but till she fully understood them, she did not give up the study, or attempt to continue the translation. As a remarkable instance of this we may mention, that, having to explain the computation of the distance of the earth from the sun, she was not satisfied till she had made herself mistress of the mathematical demonstration of the mode of doing so by the transit of Venus, for the purpose of inserting it in her translation. She was perfectly conversant with the best English and French authors, and possessed a fine taste. But all these literary qualifications, which would have been worthy of remark in others, were totally lost sight of in the superior excellencies of her character as a Christian. Jane Taylor remarks, 'What an honour, to have been noted by St. Paul as one of the excellent and worthy women of his day!' Amongst such, how pre-eminent would the deceased have been! Devoted, in more than a common degree, to her parents and family; dwelling with enthusiastic delight on their pleasures, and sympathizing with their pains; she could still give up all for Christ. She could relinquish the comforts and elegancies of home, and devote her time, her means, and her talents, to the poor and neglected of the land, and to imparting a knowledge of salvation to them that sit in darkness and the shadow of death. Her affections were as warm, her spirits as joyous, her heart as guileless, as though she had never known the cares or sorrows of this world. Wherever she went she was a bond of union and love; incapable of giving, she was equally slow at taking offence, and would not believe that any one would willingly distress her. Though delicately formed, and exceedingly lame in consequence of an accident which occurred many years ago, her enthusiasm enabled her to endure such fatigue as many robust men would have shrunk from. The evening before her death she passed at the Kidderpore Orphan School, apparently in perfect health, or, at least, as well as any one could be during the extreme heat of the weather. On retiring at night she felt indisposed, but delayed disturbing any one, or sending for medical aid, till near morning, when the fatal disease was confirmed. Whatever remains that we would have said, has been so beautifully expressed in the last Report of the Free School, that we cannot do better than conclude in its words: 'The Governors cannot close this Report without adverting to the irreparable loss which the Free School has sustained by the sudden and unexpected death of Miss Bird, one of their Lady Visiters. To her unwearied diligence, active piety, and cheerful disposition, no commendation of theirs can do justice. Regardless of bodily weakness, and a climate quite enough to excuse inactivity, she went about doing good to those whom few care to seek after. From house to house she carried consolation; teaching the young and aged of her own sex where, without fear of disappointment, they might find rest for their souls. The unsearchable riches of Christ; the faithful saying, that 'Jesus came into the world to save sinners,' was her delightful theme. On this she loved to dwell, with that happy cheerfulness of heart which imparted a peculiar charm to her character, and won the affection of all who listened to her discourse. On the Free School she conferred benefits which will be remembered with lasting gratitude by many, long after their connection with the institution has ceased. A week never passed in which she was not twice or thrice found seated among the children, patiently conveying instruction, as though she had been a hired servant rather than a gratuitous friend. One so disinterested, so zealous, so indefatigable, so desirous of doing good, is seldom found. Her memory will be dear to a multitude of sorrowing friends, by whom she will be honoured, as one of those excellent women who have patiently laboured in the Gospel, and whose names are written in the Book of Life.'"

Some apology may be deemed necessary for the warmth of these extracts, and perhaps it may be thought that they assume too much of the tone of panegyric: nor would they be inserted were it not cordially be-

lieved that their basis is strict truth. We desire not to hold *her* up to admiration, but *Him* whose image she bare, and by whose grace she was what she was. We, however, bring them forward, because they shew, much more forcibly than we could pourtray, the character of her whose loss we so deeply lament, and the unwearied nature of her exertions in His service whom her soul loved. The shortness of her illness, and the entire prostration of her strength from the very beginning of the attack, prevented her expressing her feelings in the prospect of death, but the following passage, from a letter written sixteen months before, will shew what was the habitual state of her mind. After giving an account of a fall from her horse, when she was taken up in a state of insensibility, she proceeds: "People say, what an escape I have had! but I cannot help thinking how pleasant it had been to have joined the general assembly of the church of the first-born, and to have done for ever with the perplexities and temptations of this evil world. However, as it has pleased God to preserve my life, I know I ought to be thankful, and to receive it anew as His gift, to be used in His service; and I hope I do feel something of what I owe to the love of Him who redeemed me by His cross from the fear of death." Her friends have abundant reason to bless God that no dying testimony was needful for their comfort, and a short sentence from the last letter received by them, dated only ten days before her removal, has been a great comfort to them; her mind appearing to have been mercifully prepared either for life or death. Speaking of one of whom she had just taken leave, on his departure for England, she remarks: "He asked me when I should take my furlough. I cannot think of it, and would not wish it, as long as I have such health, and such a field of labour, and sometimes, undeserving as I am, refreshings from on high, and ardent longings to be His (Christ's), and (to live) for Him only." Enough, however, passed during the last few hours of her earthly pilgrimage to shew that her mind was kept in perfect peace. Before the arrival of the medical gentlemen, who were summoned upon the first alarm being given of her illness, and when no idea was entertained of the nature of her disorder, she called to her bed-side the friend with whom she resided, and gave her some directions respecting her papers, should her sickness terminate in death. This was the only sentence respecting worldly things which she uttered. A friend writes: "The first intimation I had of her illness, was received by me about half past six in the morning, in a note from Dr. J., her medical attendant, who begged me to lose no time in coming to her, as there was every prospect of a fatal termination. Taking with me the Archdeacon (Mr. Corrie), I went, and found her, with Mrs. M. by her side, free from pain, and with a most peaceful smile upon her countenance. She told me she felt better, and thought she should recover; and, like Moses, she wished to remain, for the sake of the people. She soon after said it was her birth-day; upon which Mr. C. said, 'perhaps it may be your everlasting birth-day.' She was not able to speak, except in a whisper; and to the observations made by Mr. C. with reference to her state—such as, 'Thou wilt keep him in perfect peace whose mind is stayed on Thee; He doeth all things well; His time is best; His way is best; His will is best'—she could only smile assent."

About this time she called her female friend to her, and asked if the doctors had any hope of her; and upon the reply being given, "Very little," she made no remark, nor was the slightest agitation apparent. She seemed inclined to sleep, and, perfect quiet being enjoined, her friends left her. Immediately after their departure life began to ebb, and before they could obey the summons to return, her happy spirit had left the body, and was present with her Lord. The estimation in which her character and her labours were held in Calcutta was evinced in a most affecting manner at her funeral. Short as was the notice—for it was thought necessary to commit her remains to the earth within eight hours of her death—the number of persons, of all ranks and classes, that assembled spontaneously, shewed their deep feeling of the loss they had sustained. The friend already alluded to writes:—"I returned to Mr. M.'s, to assist in the performance of the last melancholy duties. I found the house crowded with persons, to whom she had been of service in one way or other, anxious to pay their last tribute of respect, and surrounding the table on which the coffin was placed. The scene was quite overwhelming. Presently came most of the clergy and her female friends. The chapters were then read, and a most impressive prayer was offered up by Mr. D., which would have melted the hardest heart. We then proceeded to the burial-ground, the Archdeacon and myself occupying the first mourning-coach. On our arrival we witnessed a scene such as I never saw at any funeral before, and shall probably never have occasion to see again. Crowds of young women were at the gate, all dressed in white, with black bands, collected on the impulse of the moment from the different schools which she was in the habit of frequenting; and no sooner was the coffin taken from the hearse than they surrounded it, many deep, and escorted it to the grave, leaving Mr. C. and myself at the head of the procession, to follow as we might. Mr. F. performed the service, interrupted occasionally by the expressions of feeling which it was impossible

to restrain, and which testified too truly the deep sense which all entertained of the calamity which had befallen them. The Bishop, from the pulpit of the cathedral, adverted to it in the most touching manner; and at the Hindoostanee Service Mr. C. was so overpowered by the feeling evinced on the part of the congregation, on commencing to advert to the circumstance, that he was unable to proceed. In short, there is but one feeling on the subject, among high or low, and this is evinced in every possible way. In the native papers her loss is lamented as a public calamity."

The length of this article would render it improper to add many observations to the preceding pages, and it is quite unnecessary. The character of our dear friend speaks for itself. We see one contented—nay, even choosing—to give up all for Christ; we see her laying out herself, her talents, her time, in his service *; and while so engaged suddenly called to enter into the joy of her Lord. And does she now regret the choice she made? Surely, could she now speak to us, she would exhort us to follow her as she followed Christ: she would tell us of the blessedness, of the honour, of being made the means of bringing even one soul to know Him; and would entreat us to remember, "Ye are not your own, for ye are bought with a price; *therefore* glorify God in your body and in your spirit, which are God's" (1 Cor. vi. 19, 20).

* It deserves to be mentioned, as a proof how entirely she devoted herself to the heathen, that in her Will she left her clothes to the poor, and her books to any college school or charitable foundation, connected with the Established Church, to which an experienced friend, whom she named, might think they would be the most useful.

LITERARY AND MISCELLANEOUS INTELLIGENCE.

THE Bishop of Chester's "Practical Exposition" has advanced as far as the Gospel of St. John. Amidst his Lordship's numerous and highly important labours, there is more cause for satisfaction that he is enabled to go on with this much valued work, than of disappointment that he cannot keep pace with the demands of his readers. We trust that, if it please God, his Lordship's life and strength may be spared to complete these edifying and judicious expositions, which are highly useful, to assist not only domestic instruction and exposition, but also the practice of cottage lecturing, which his Lordship and his Right Reverend relative have exerted themselves, with much zeal and success, to promote. The volume on St. John's Gospel exceeds in interest all the foregoing; for who can prayerfully meditate on that seraphic book, and not rise nearer, and try to draw others nearer, to Christ and heaven?

The Rev. Dr. Dealtry has published another Charge, which contains a mass of important facts and documents in relation to the questions between the Church of England and the Dissenters, which ought to be carefully studied by both. We hope to extract some of the most striking of these practical arguments; but the reader will do well to examine them as they stand in mass. They shew abundantly the utility of a national Ecclesiastical Establishment, and the excellence and value of that to which we have the privilege of belonging.

The Rev. Henry Blunt has followed up his justly popular and very useful volumes of Discourses on Scripture Characters, by a volume on some of the doctrinal Articles of the Church of England; which, like all the writer's publications, is Scriptural, and practically edifying. The author embraces what is often called, for shortness, the "moderately Calvinistic" exposition of the Seventeenth Article. There is a charm of manly simplicity and practical usefulness in Mr. Blunt's discourses, which is in striking contrast to the inflated and ambitious style of some of the younger clergy, who attempt to shine in what they are pleased to denominate "intellectual sermons." There is more of real intellect, of solid thought, of Scriptural research, and of striking remark, in one of Mr. Blunt's straight-forward unpretending discourses, than in some volumes of oratorical trifling. It is impossible to read, and we presume to hear, one of Mr. Blunt's sermons, without feeling that here is a man in earnest; an ambassador for Christ, anxious to deliver his message, and to save souls. And this absence of self, this respect and solicitude for others, and this wish to be about his Master's business, cannot, by the blessing of God, but affect the hearts of auditors or readers. Much has been written, during the last few years, upon the Articles of the Church of England, which had too long been neglected, and at one time were well-nigh forgotten; they were not even to be found in the majority of our mutilated Prayer-books. The renewed estimation in which those scriptural and invaluable compositions are now held, is a convincing indication of the revival and extension of sound doctrine and true piety in our national Zion. The Rev. W. Hancock, in his truly excellent and widely-circulated little volume of Discourses on

the Articles, has appropriately selected as his title, "Hear the Church;" for in none of her formularies does she speak so clearly and concisely upon the doctrines of the Gospel, and on several important questions of ecclesiastical regimen.

To assist clergymen in composing sermons, several lists have been published of discourses already in print; but they are all imperfect, and not of recent date. The Rev. G. Sproston, Curate of Oldbury, Staffordshire, has undertaken to supply the defect, by compiling a Book of Reference to Sermons, published in volumes or singly, by divines of the Church of England, and by the most eminent of the Dissenting ministers, during the last two hundred and fifty years: exhibiting the chapter, verse, subject, volume, and author of each sermon or discourse; embracing the writers mentioned in Mr. Verneviles, Mr. Crow, Rev. Mr. Letsome, and the Rev. Mr. Cooke's Preacher's Assistant; with a list of the authors who have written annotations, commentaries, expositions, interpretations, illustrations, and dissertations on Scripture. The work will involve considerable labour and research, and the writer solicits subscriptions to it, and also assistance from the libraries of his brethren, especially as respects single sermons from the year 1782 to the present time, or volumes of sermons.

The following view of the comparative value of benefices is given by the Bishop of London, to shew the difficulties which stand in the way of securing a resident incumbent in every parish.—

The number of benefices

Under £50 per ann. net value, is	294
Between 50 and £100.....	1621
100 and 150.....	1591
150 and 200.....	1355
200 and 300.....	1964
300 and 400.....	1317
400 and 500.....	1830
500 and 600.....	504
600 and 700.....	337
700 and 800.....	217
800 and 900.....	129
900 and 1000.....	91
1000 and 1500.....	137
1500 and 2000.....	31
2000 and upwards	18

So that there are 6825 benefices under 300*l.* per annum, net value; and only 186 above 1,000*l.* per annum.

Mr. Ewbank has republished a work by Fisher Ames of the United States, upon the influence of democracy upon the liberty, property, and happiness of society, which deserves to be widely circulated and seriously considered at this eventful crisis. Fisher Ames was a tried statesman, and an ardent lover of liberty; but he could not but see that popular misrule has never tended to promote it. The perusal of this well-timed work is calculated to increase, if possible, the affection of every sound-minded Englishman for the institutions of his beloved country; and, coming from the pen of an experienced American statesman, and a Republican, its lessons and warnings are doubly forcible.

It is stated (we have not verified the dates) that Sir Walter Scott, Napoleon Buonaparte, Mr. Canning, Chateaubriand, and Cuvier, were all born in one year: 1769.

We have frequently had occasion to state, that what are called Unitarians do not really appeal to the Bible as an infallible standard of truth. Can any thing be more clear than its statements respecting original sin and human depravity? yet we find a Unitarian journal remarking: "We frankly declare, that not even the Bible itself could convince us of their truth. Did that sacred book in reality countenance such a libel on God and on man, this would serve only, not to establish these doctrines, but to disprove the Divine origin of the book that taught them. From such teachings, wherever we found them, we would turn to the dictates of our own hearts, and to the plain teachings of the Divine works, and pronounce such views of our nature as false and calumnious." What is this but infidelity?

The metrical version of the Psalms of David used in the Scottish Church, was composed by an Englishman named Francis Roos, one of the keenest republicans during the reign of Charles I. and the Commonwealth. Besides this version of the Psalms, which was intended for the use of the Church in England during the general prevalence of Presbytery, he published several controversial tracts. In early life, Roos studied as a lawyer, but he abandoned this profession on becoming a Member of Parliament. After a life of political strife he died in 1658, and was buried at Eton College. At the Restoration his place of interment, like that of many others, was desecrated.

Collections of autographs had their origin about the middle of the sixteenth century, in Germany, where persons who travelled carried about with them white paper books, to obtain the signatures of persons of eminence. These albums are frequently found in the manuscript libraries of Europe; several are preserved in the British Museum; and some are adorned with splendid illuminations. The oldest bears a date as early as 1578, and appears to have belonged to a lady. There is one in the library which belonged to George III., made for King Charles I. The Album of the Synod of Dort, 1618-9, is still extant. It was collected by John Dibbezius, or Dibbits, the pastor of the church. The earliest royal autograph of England now known, is the small figure of a cross, made by the hand of King William Rufus, in the centre of a

charter by which the manor of Lambeth was granted to the church of Rochester. The next royal autograph known, is the signature of Richard II. From this time the royal signatures of England continue in uninterrupted succession.

We copy the following from the United States Christian Intelligencer:—"It has been too generally supposed that on this side of the Atlantic there existed, in the minds of other denominations, a spirit of bitter and uncompromising hostility to the Church of England. We venture to say that this is an error, and that the great mass of sober-minded American Christians regard the Conservative party in England with much more favour than the Radicals. This may be attributable to the fact that the course of the Episcopal church, and the lives of her ministers, have been such as to win for her the admiration of all who have become acquainted with her institutions, although, perhaps, too uncompromising in her attachment to her own forms and orders."

A controversy is going on in the United States, between the Principals of the New-Haven and the East-Windsor theological institutions, in which the New-Haven Professors assert, that "there is not, probably, an individual in the Presbyterian church who believes in the procession of the Holy Ghost from the Father and the Son." Our Scottish and English Presbyterian brethren should notice this statement, which is put forth with the names of Dr. Taylor and the rest of the New-Haven faculty.

The Rev. Henry Little, who has recently been on a visit to Kentucky, makes the following statement in the Cincinnati Journal, respecting the effect of slavery in banishing valuable population from that State. "Many excellent ministers and private Christians, of late, have become discouraged and perplexed about slavery, and have left, and others will not go into the State, for similar reasons. I know of two instances where half a church, in one year, left the State; and the ministers are quite as much disposed to cross the river as the laymen. I sat down with one minister who has travelled extensively in the State, and he pointed out twenty-two counties together, in one corner of the State, where there were only seven Presbyterian ministers, and twenty counties in another corner with only two Presbyterian ministers."

American tourists in England make egregious blunders. One, speaking of the Isle of Wight, says: "Rising to the right, and crowning the hill, is St. John's Place, the seat of Sir Richard Simeon, M.P.—a Jew, as I am informed, and as his name might import. His title, however, as I suppose, comes by Gentile connections, and by accommodating his Jewish faith to Paganized Christian names. His seat is good enough either for a Christian or a Jew; and I, for one, am much obliged to him for the pleasure it affords me in looking at it. It is one of the most desirable places in the vicinity of Ryde."

Another American traveller justly reprobates the disgraceful triennial pageant at Coventry. Is there no person of that place, no Member of Parliament, who will undertake to put down the nuisance? There requires but the effort; public opinion will do the rest.

An American gentleman, who was lately introduced at the Drawing-room at St. James's Palace, in giving an account of the scene in an American publication, says, after speaking of the Queen's courteous behaviour: "She is not handsome, but from the associations which her good reputation suggests, her looks are agreeable and interesting. I saw quite an elderly lady on the Queen's right hand, whose *paint*, laid upon her cheeks, reminded me of nothing so impressively as the wife of a Winnebago chief in the North West territory of America, whom I had frequently seen, in 1830, as she came from making her toilet over the mirror surface of Fox River, with the aid of an abundance of vermilion. I could positively have taken her for the wife of the Indian chief, the other parts of her dress and the circumstances of the occasion aside. I should think her about seventy years old! With this singular exception—and really it was very remarkable—all the persons in attendance on her Majesty, male and female, appeared in a very becoming manner."

RELIGIOUS INTELLIGENCE.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

The improvements which are taking place in the operations of the venerable Society, are most important. The addition of new members to the Standing Committee was a wise and hopeful measure; the formation of a Special Committee, which should be responsible for its tracts, was another most judicious step; and the constitution and proceedings of the Committee have been such as reflect great honour upon the institution. We have now to report that the Society has adopted the important recommendations of the Standing Committee, in reference to the commercial proceedings of the Society; and though at first sight these recommendations may appear to re-

fer only to matters of secondary import, yet we are persuaded that they have a very decided and important bearing upon the whole of the Society's proceedings. The following is the Report of the Standing Committee. It is dated last June, but it was not brought under consideration till this month.—

"The Standing Committee beg to report to the Board, that their attention having been specially called to the commercial transactions of the Society, they appointed a Sub-Committee in the month of December last (1833), for the purpose of taking those transactions into consideration.

"The Sub-Committee having now completed their investigations, and communicated the result, the Standing Committee, after a careful consideration of the circumstances, have agreed to recommend to the Board:—

"1. That at the expiration of a year, from the present time, the existing arrangements between the Society and Messrs. Rivingtons should cease; and that for the future the Society should undertake the sale and management of its books and tracts by agents of its own.

"2. That a suitable depository should be provided or erected for the sale of the Society's publications, and for other business connected with the Society's operations, to which the members of the Society, and the public at large, may have ready access.

"3. That the whole of the business should be placed under the management of a Superintendant, thoroughly acquainted with the bookselling business, who should have a liberal salary, and competent persons to assist him; and that the details of the arrangements which would be necessary for the commencement of the new system, should be drawn up by the Superintendant, and submitted to the Standing Committee for approbation.

"The Standing Committee consider, that by adopting the plan here recommended the following advantages would be gained:—

"1. That a pecuniary saving would be accomplished to the amount of not less than two thousand pounds per annum.

"2. That the Society's books (Bibles and Prayer-books excepted) might be sold to subscribers at the present prices, with little or no loss to the Society; and thus one great disadvantage would be obviated, which must arise under the present system, upon any great extension of the Society's operations—namely, that as the sale of books increases, the burden occasioned by the loss must increase, till, in the end, the Society's funds would be unable to sustain the pressure.

"3. That the sale of the Society's books and tracts to the public, and to the booksellers, which has hitherto been greatly obstructed by the Society's arrangements, might be opened and carried on to a considerable extent.

"4. That by the appointment of a Superintendant, whose whole time should be devoted to the management of the Society's affairs, greater activity and efficiency might be expected from him than from any persons engaged in carrying on at the same time a large business of their own.

"The Standing Committee regret that they should be under the necessity of recommending a dissolution of the connection which has so long existed between the Society and Messrs. Rivington. They desire it to be distinctly understood that they have no fault to find with the manner in which that most respectable house has fulfilled its engagements to the Society; although they are persuaded that it is expedient, for many reasons, that the present system should be changed. And they beg to recommend, that, in working out the details of the plan here proposed, the arrangements should be made upon liberal terms, so that no material injury or loss should accrue to Messrs. Rivington in the transfer of the business."

We forbear commenting upon these recommendations, as they are so near akin to those which for years we have urged, that we might almost seem to be praising our own suggestions. The saving, though "not less than two thousand pounds per annum" (how much more is not calculated) may seem smaller than we conjectured; but our readers ought to be apprized, that after our statements appeared, and when the Standing Committee commenced its inquiry, the publishers agreed to abate at a stroke 33*l.* 6s. 8d. (one-third) per cent. of their profits; and that the estimated saving is calculated upon the basis of this prospective diminished profit; so that, at the time of our statements, the Society's loss must have far exceeded our calculations. We most cordially concur in all that is said of the respectability and integrity of Messrs. Rivington's house; but the whole system of arrangement was defective, and needed to be corrected.

While alluding to the Society, we may add, that we lately met with what may be considered a literary curiosity, namely, an anticipatory Temperance-Society tract (fourth edition, 1751), from the pen of the Rev. S. Hales, D.D., published by the Society, entitled, "A Friendly Admonition to the Drinkers of Gin, Brandy, and other distilled Spirituous Liquors." In addition to religious considerations, it takes up the question of the effect of distilled liquors upon the constitution, with a vivid distinctness and detail, not surpassed in any of the modern temperance tracts. It is much to the honour of

the Society to have thus led the way in denouncing the use of distilled liquors altogether, in every form, except as a poisonous medicine. Might not *the substance* of this tract be revived, but with suitable omissions, additions, and corrections? The Society has two or three tracts against drunkenness; but it wants one grounded on medical principles. The Gospel supplies the most exalted motive to action; for it enjoins that, whether we eat or drink, or whatever we do, we should do all to the glory of God; but the particular detail, as to whether this or that practice or aliment comes within the category, must be decided upon by an induction of facts and principles.

NATIONAL SCHOOL SOCIETY.

We always turn to the Reports of this admirable institution with pleasure, and we wish that the Society would have the last one printed (without the Appendix) as a single sheet, for wide circulation. If stitched up with several of the Magazines, it would make the Society's proceedings known in new channels, and bring in an increase of income. The Committee acknowledge with thankfulness the impulse given to the desire of establishing Schools by the Parliamentary grant. The vote of 20,000*l.* offered in aid of private subscriptions towards the erecting of School-houses, enabled the Committee to carry forward their extended scheme of instruction upon an increased *scale*. In former years their resources would not justify them in encouraging applications so extensively as they desired; —grants of a limited amount were consequently voted in promoting the most urgent cases only, and, in general, for the establishment of Sunday and Daily Schools for Children from six or seven to thirteen years of age. But their attention had already been drawn to the want of schools both for older and younger children than are comprised within those ages, and the Society's plan was never restricted to any particular description of schools for the poor. When, therefore, the Lords of his Majesty's Treasury put forth offers of more liberal encouragement to the public, the sphere of the Committee's operations was naturally enlarged; and where the population has required such extension of the plan, the friends of education have been invited to build "Infant School-rooms," for children below the age of six or seven (as preparatory to the usual system of Sunday and Daily instruction); and "Sunday School-rooms," for young persons who could not be spared by their employers, or their parents, to attend the Sunday and Daily School. Hence every variety of arrangement for the instruction of poor children, whether under male or female teachers, has been encouraged as far as possible.

Within the last year the number of applications for union has been 316, of which 246 were from places that had no schools in union before;—374 applications for grants have been received;—the amount of money petitioned for has been 48,985*l.*; and the number of children for whom accommodation is to be made is 67,220. Of the 374 applications which have been received, 275 have been transmitted to the Treasury as proper cases for assistance. A large proportion of the applicants were in circumstances of so much destitution that they could not undertake to raise a moiety of the cost to meet the grant; so that the Society has been obliged to make grants of such amount as, together with the local contributions, would qualify the application to be considered by the Treasury.

On the whole, within twelve months the Committee had appropriated, in promoting the designs of the Society in 99 places, and in grants similar to those of former years, 3,188*l.*; for 66 applications which obtained grants from the Treasury, 2,166*l.*; and for 209 applications which still remained before their Lordships, 5,195*l.*—making a total of 10,549*l.* voted in grants. By the first two sums, amounting together to 5,354*l.*, an outlay of 37,985*l.* will be immediately secured, and an increased provision made in 165 places for 23,000 children. By the engagement of the last-mentioned sum of 5,195*l.* (a portion of which, it is hoped, may still be released when Parliament shall have realized the expectations which have been raised), an expenditure in building will be effected to a very large amount.

The collection under authority of the King's letter, was only 23,470*l.*, and, with the possibility of the above expenditure before them, the Committee very earnestly call upon the public to aid them with annual subscriptions. Surely such an appeal will not be made in vain. There are upwards of a million children receiving education under the immediate superintendence of the Clergy in England and Wales, about one-half of which number are contained in schools connected with the National Society.

VIEW OF PUBLIC AFFAIRS.

THE new Parliament has met, and its proceedings have commenced by the rejection of Sir C. Manners Sutton, and the election of Mr. Abercromby, as Speaker. The late Speaker had for so many years discharged the duties of

the office, with such acknowledged zeal, ability, and impartiality, that we cannot but think it to have been a most unwise step, and an unjustifiable indulgence of party spirit, to eject him. The next act of hostility to the new Ministry is in progress while we are writing. The King's Speech has been read, and moderate and judicious men of all parties have pronounced it a most appropriate and highly satisfactory document. We need not copy it, as it must be already in the hands of all our readers. It embodies a notice of all the leading questions of civil and ecclesiastical amendment, and in a spirit which shews that Sir Robert Peel is honestly anxious, on the one hand, to preserve our invaluable Constitution in Church and State, and on the other, to promote salutary and efficient reforms. An Amendment, however—or rather, addition—has been proposed to the Address, one chief feature of which is to complain of the late dissolution of Parliament, with a view, it should seem, not only to censure Ministers, but to deter them, if out-voted, from venturing upon a second dissolution. The debate is not concluded while this sheet is in the press; but whatever may be the issue, it is clear that stormy days are before us; the political horizon is black with clouds; party-spirit is rife; and never did the land require more than at the present moment, the united efforts and earnest prayers of all who fear God and honour the King, that we may be preserved from impending dangers. There is amply enough of just and loyal feeling, of sound patriotism, and of true piety, in the country, to put down this war of party, and to guide the vessel of the State, by God's blessing, in peace and prosperity, if only right-minded men of all classes would unite in heart and hand for the common welfare.

ANSWERS TO CORRESPONDENTS.

JAMES THE LESS; G. C. G.; A CONSTANT READER; M. J. M.; H. J. B.; T. T. C.; R.; J. M. W.; H. A.; W.; W. M. N.; P. CORNELIUS; H. C.; W. A. S.; and J. D. S.; are under consideration.

We had read the panegyric on the Autobiography of a Dissenting Minister to which G. alludes, but we see no reason to alter our opinion. The work is without name, and therefore of no authority; it bears on its face the marks of misrepresentation; and we are informed that the "Dissenting Minister" gained that title by having been a Socinian preacher who lectured to the endowed walls and wood of what was once a Presbyterian meeting-house, but who was dismissed for a course of conduct which it is not for us to narrate.

An American Correspondent says that it is not without cause that we protest against the disingenuous system of unacknowledged mutilation in Unitarian editorship. He mentions as a recent instance, that Dr. Sprague bitterly complains that a bookseller at Glasgow has published an edition of his "Letters to a Daughter," omitting such parts as would displease the Unitarian body. If so, we recommend some English publisher to drive out this mangled edition, by giving a genuine one.

In our Number for last August, pp. 480—495, we had occasion to allude with much pain to the deplorable sentiments of the late Dr. Bretschneider. We have heard that before his death there was a marked change in his opinions and feelings; and a respectable correspondent assures us that this was the fact. He says: "I think it due to Bretschneider, who is said in your last volume to have lived and died [we never said died] a Neologian or an Infidel, to vindicate him from this charge; for I have it on good authority, which could be produced, if at all needful, that in the prospect of dissolution he frequently declared that all his trust in the mercy of God, and his hope of eternal life and happiness, were placed in the sufferings and death of Christ; and the German Moravian Hymn-Book was his constant companion, with which he had been familiar in his childhood." There is reason to hope that that still more remarkable and highly gifted man, F. D. E. Schleiermacher, who died at Berlin about a year ago, expressed before his death sentiments very different to those which his extraordinary publications (of which his sceptical Essay on St. Luke is the best known in this country, from the English translation) would lead us to have anticipated. His dying declaration was, that he had found salvation in the blood of his Saviour, and on that he firmly reposed.

B. says that the remarks of AN EXCLUDED RATE-PAYER on Pews, he regrets to say, are not confined to the parish complained of; but he suggests that on a serious subject serious language should be used, and he particularly objects to the phrase "Dog-in-the-Manger Pews," as likely to raise irreverent associations.

Mr. G. ROCHFORT CLARKE has sent us a long letter, addressed to us, not in manuscript, but in two columns and a half of the Record Newspaper. We were under no obligation to notice a letter thus circuitously addressed; but as Mr. Clarke demanded a public answer, which he said was necessary to his vindication, we deter-

mined to be on the courteous side; and requested to know if the conductors of the publication in which the demand appeared would allow us to comply with it, by inserting, without garbling, a short statement of facts, which would have been merely explanatory, and we hoped satisfactory to Mr. Clarke himself, and which we pledged ourselves should not be half so long as his letter; but this they declined doing, except upon the obviously inadmissible condition that we should impose upon our readers a reprint of all that Mr. Clarke had written, and all that he should choose hereafter to write in reply to our explanation. What would our subscribers have said of six or eight pages, perhaps much more, of matter of no sort of public interest, quoted in inverted commas as an extract from a newspaper? If Mr. Clarke had addressed us in our own columns—unwilling as we should have been to prolong unprofitable controversy—we should cheerfully have opened our pages to any reasonable complaint; but he has preferred addressing us in a quarter where his allegations would be admitted, while he must have foreseen that the same indulgence might not be allowed to our reply; and it is obvious that the above demand was an express denial. We therefore only affirm, that his letter is a tissue of false surmises and false charges; specious to those who read only his statement, but susceptible throughout of a satisfactory reply—a reply which would have eased his own mind, if open to truth and candour. But he has preferred appealing to a court which admits a complaint, but stipulates that the defendant, as a condition of his being heard in reply, shall engage to print and publish thousands of copies of the proceedings and speeches, and force them upon so many unwilling purchasers. Mr. Clarke should in future take care, if he does not wish to injure his own cause, that his friends shall add a postscript that their columns are as freely open to replies as to accusations. When the Rev. H. J. Rose was accused in our columns by our correspondent and coadjutor, the Rev. J. Scott, did we decline inserting his reply, unless he first engaged to reprint the whole discussion in some other magazine—as, for instance, "The British?"

We would, however, even now answer Mr. Clarke's letter, if there were any truth in the surmise of his having been alluded to in our pages, except in the single instance of the Answers to Correspondents in our last Number, where we mentioned him openly by name. Up to the very hour of writing that answer, we had no notion of his being the member who reports the proceedings of the Christian Knowledge Society; nor could we find any member or officer of the Society who was aware who was the reporter. But on turning to the reports while writing that answer, we found the accounts of Mr. Clarke's own speeches so minute, that we could no longer doubt, that, if not the reporter himself, he at least had some communication with him. It now appears that we were right; and Mr. Clarke is induced to acknowledge himself to be the individual. Our former remarks, therefore, upon secret irresponsible reporting, will in future be inapplicable; though the accuracy of the reports will not be guaranteed by having appended to them the name of a member who states that he is often "the individual most actively engaged" in the discussions at the Board of the Society, which are sometimes fiercely controversial; for, without adverting to the circumstance of his being, as he says, inconveniently interrupted in his note-taking; and far from meaning to deny that he speaks truly when he says, that, in abridging what passes, "my object is to give what I think likely to interest the public, and the members of the Society who cannot be present;" it is very clear that the chief debater in a question must in every sense be the worst reporter. Of course his own arguments and those of his friends, without meaning to impeach his integrity, will appear to him "most likely to interest the public;" while any thing on the other side may seem merely "a jest." Mr. Clarke compares his reporting to that of the Parliamentary reporters, but the main feature of resemblance is wanting; for they are paid agents, and not parties in the discussion: it matters not to them which side is right or wrong; and if they should make such grievous mistakes (some of them to the injury of private feeling and character) as have been complained of by various members in respect to Mr. Clarke's reports, they would be dismissed, either as partial or incompetent. Mr. Clarke has given notice, for the next meeting, of a motion which every member whom we have heard speak upon the subject considers not for a moment to be entertained (namely, that the Society should make a grant of money to the Universities for Prize Essays on Church Establishments), and the members and the public, had we not drawn out Mr. Clarke's name, would have supposed that the report which may be given is a business-like digest of the proceedings by an impartial spectator. But it is not in human nature that the mover in a question should be the best judge of what is most interesting to the public in the speeches of his opponents.

Why Mr. Clarke should have published the misreportings which we alluded to in our last Number, we stay not to inquire. He seems indeed to have been offended at our papers on the Anti-slavery discussion. He is the son, he says, of a slave-owner, and he considers slavery a Scriptural institution; and the tone of his letter

implies that he did not feel very cordially towards the conductors of a publication which took a very active part on the other side of the question. He also seems to be persuaded that we had somehow interfered with his reportings; which was not the case; for though it appears to us best, as a general rule, for the press to confine its notices of the religious societies to their official documents and actions (not, of course, excluding motions and resolutions, and remarks upon them), but to pass over unofficial matters and speeches; and though, in the Society for promoting Christian Knowledge, we could not ourselves feel justified in publishing unauthorized reports of the conversations, as the members consider them private—so much so, that a Right Reverend Prelate was animadverted upon for bringing his son to the Board; and permission could not, by the rules of the institution, be granted last month for the admission of a much-respected foreign Prelate, Bishop M'Ilvaine of Ohio—yet it is not our business to find fault with any individual who does not feel the same scruples. As to the Anti-slavery question, no allusion was ever meant in our pages, direct or indirect, to Mr. Clarke. We knew nothing, till we read his printed letter, of his being the son of a slave-owner, or of his having negociated, much to his honour, with the Church Missionary Society respecting procuring missionaries upon his father's property. Respecting a passage which he supposes applied to him, we gave him by letter, spontaneously, such a statement as ought to have satisfied an ingenuous mind; and we would have given a still fuller statement in print, if we had been allowed to reply to his remarks; though he had precluded himself from that courtesy, first, by the unusual proceeding of commenting *ex-parte*, in print, upon garbled parts of what he says was a private letter, while he keeps back the letter itself (he has full permission to publish it—he may omit the few lines that concern others); and secondly, by constructing an argument of probabilities to prove a charge of falsehood, which no person of character needs stoop to repel, except by solemnly asserting the negative.

As to the series of controversial papers by the conductors of the Record, we shall not give ourselves or our readers the trouble of replying to them. We only say, in brief, that they rest altogether upon misapprehensions or mistatements; and they afford no answer to the complaints urged in our last Number. We were, however, much amused by the grave declaration that the opinions of Mr. Wilberforce upon slavery agreed with those of the Record newspaper, and differed from ours; whereas throughout the Anti-slavery war, as formerly during the Slave-trade controversy, we had no warmer friend than that much-loved and lamented senator; and we know not that we ever differed from him upon any public question. And is it to be held up, that upon the subject of Slavery, which he had so long denounced as an ungodly and unchristian institution, he proved in his last days a renegade? We remember with much gratitude how cordially he adhered to us, amidst every reproach, in our advocacy of the Anti-slavery question. His very last letter to us ends with these words: "Cordially wishing you success in all your endeavours to promote the best interests of your fellow-creatures, I remain, with much esteem and regard," &c. &c.

We are favoured with the Rev. C. CATOR'S note. We must decline further controversy; but if it can be shewn that we have made any mistake, we will cheerfully acknowledge and correct it.

SUPPLEMENT TO RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

THE pathway of the Society is becoming strewed on every side with the tombs of its founders and early friends. It had lately to record its gratitude to the memory of the venerable Carey; it has now to mourn over the ashes of Morrison. What these two eminent servants of Christ, through the Divine blessing, were the means of effecting in the East, is not unknown in substance to any of our readers. We have abundant reason to bless God for their labours, and to pray that He would raise up many to tread in their steps. The bright prospects of India, and the dawning hopes of China, which at this moment so greatly cheer the church of Christ, are eminently connected with the labours of those much-esteemed missionaries. We are collecting some interesting notices of one or both of them, to lay before our readers. Dr. Morrison, besides the general debt of gratitude due to him, deserves to be remembered with peculiar affection by the members of our Church, for his pious zeal in translating our Liturgy into Chinese, and circulating it with high eulogy among the native converts.

THE

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RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

THE REDEMPTION OF MAN.

For the Christian Observer.

IN a former paper I offered a few observations on "*the Fall of man.*" The next point in his history of deep and vital interest is that which denominates the subject of this paper, "The Redemption of man." This, together with the means by which it was to be effected, was dimly foreshewn at the Fall, by a solitary ray, which prophecy, penetrating through a vista of four thousand years into the dark places of the future, shed upon it. And it is a beautiful illustration of the tender mercies of our God, who, knowing whereof we are made, would not suffer us to be tempted above that we are able, that this consolatory hint of a Redeemer *precedes* the tremendous sentence of condemnation. It is embodied in the sentence pronounced upon the serpent; and, like the pillar of fire and of a cloud—indeed, like every dispensation of God—in its aspect, respectively, upon his friends and enemies, its dark side is presented to the one, its bright to the other. "I will put enmity between thee and the woman, and between thy seed and her Seed. It shall bruise thy head, and thou shalt bruise his heel."

Having, then, treated in my former paper

> Of man's first disobedience, and the fruit
> Of that forbidden tree whose mortal taste
> Brought death into the world, and all our woe,
> With loss of Eden—

I shall here offer a few observations on the *nature* and *means* of his redemption: by which

> one Greater Man
> Restores us, and regains the blissful seat.

As the essence of man's fall consists in his loss of the Divine life and image in which he was originally created; the essence of his redemption consists in his creation again in Christ Jesus unto good works, and his renewal in righteousness after the image of Him that created him. In a word, and that the word of Inspired Truth, it consists in this, "That he put off, as concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of his mind: and that he put on the new man, which, after God, is created in righteousness and true holiness." Now as every command of God, without whom we can do nothing, and who is the Author of every good and perfect gift, is equivalent to a promise, that Divine command, "Let this mind be in you which was also in Christ Jesus," is at once a proclamation of peace on the part of God, and a gracious promise of restoration.

I commence, then, with the assertion, that *the grand object of religion*

is to renew in the human soul the lost image of God; and that *in "Christ crucified" the Gospel supplies the most active energy for effecting this object* by developing in the soul its most powerful, sanctifying, and assimilating affection—HOLY LOVE!

When God created man, in the image of God created He him—in the image of his own spirituality, holiness, and eternity. But man sinned, and thus not only drew down upon him the curse of the violated law; not only did his body become impregnated with the seeds of disease and suffering, and obnoxious to the judgment of eternal death; but also his soul was tainted with the deadly virus of sin, which depraved all its faculties, and poisoned its whole nature: and in the *actual* fulfilment of that threatening, "In the day that thou eatest thereof thou shalt surely die," the channel of communication between the soul and God, who is the alone fountain of spiritual life, was cut off, and the life of God was extinguished in the soul.

Hence it is evident that a twofold work must be accomplished in order to the salvation of a soul. Not only must means be devised by which the threatened *penalty* of sin can be remitted consistently with the Divine attributes, and its guilt pardoned; but also the *power* and *pollution* of sin must be subdued, and the soul renewed, after the image of Him that created it, in righteousness and true holiness.

If pardon of sin alone had been sufficient to man's salvation, the atoning sacrifice of Christ might have been offered upon the altar of heaven, while "angels" alone "bowed down to look into" the infinite and mysterious abysses of redeeming love. Or if this fallen world must needs have been the theatre of his obedience, sufferings, and sacrifice, he might have trod the earth unknown and unproclaimed: no herald messenger needed to announce the personal advent of a Saviour, or, pointing to Jesus as he walked, exclaim, "Behold the Lamb of God." The sacrifice thus offered would have fully met the demands of justice and truth: it would have equally magnified the law and made it honourable, and thus have adequately propitiated the holiness of God. But Christ condescended upon this lower world, and made this narrow theatre of earth the scene of his humiliation, sufferings, and death, in order that his holy life might exhibit to man a perfect model for his imitation, and that his dying love might wither the power and extract the very roots of sin from his soul. Whether we view the Gospel in its character of *remedial* or *perfective*, "Christ crucified" is the remedy for sin, and the principle and pattern of perfect holiness. "Christ crucified" thaws the icy fetters of the obdurate heart; delivers it, softened and plastic, into the Divine mould of the Gospel; and furnishes the most powerful motive to secure a conformity with it.

The necessity for the change of which I here speak is universal. "That which is born of the flesh is flesh." All the posterity of fallen man are born in the image of his fallen nature: "There is none righteous, no, not one:" "All the imaginations of the thoughts of man's heart are only evil continually:" "All have sinned and come short of the glory of God." Such is the unvarying testimony of Heaven to the state of man, throughout the whole period of his history—under the Antediluvian, the Jewish, the Christian dispensation. And since holiness becometh the house of the Lord for ever, and into the Divine presence nothing defiled can enter, Infallible Truth has uttered the eternal decree, that "unless a man be born again, he cannot see, or enter, into the kingdom of God."

Nor is this an arbitrary decision: it is essential and indispensable. There must be a suitableness and a proportion of the appetite to the food—a sympathy between the soul and its enjoyments. God cannot deny himself, and annihilate his essential character, holiness, that he may reduce

himself to a level with the sympathies of fallen man, and adapt the enjoyments of heaven to the lusts and passions of his depraved nature. Truth must ever be the light, and purity the element, and love the character, of the dwelling-place of God. All its occupations and enjoyments must be stamped with this impress, "Holiness unto the Lord." And therefore, even though God were to remit the penalty and pardon the guilt of sin, and to admit the sinner unconverted and unrenewed into his heavenly kingdom, even heaven itself could minister to him no enjoyment.

There is, we are warned of God, no repentance in the grave. Death has no moral power suddenly to regenerate a soul; and this with a transformation so sudden and so entire as that it should at once hate all that it had hitherto loved, and love all that it hitherto hated. Death, if it could effect this, would, by wholly destroying its identity, in fact annihilate the soul. And could a soul imbruted by sensuality, whose whole enjoyment was derived from an indulgence of the base desires of the animal nature, feel delight in the sin-repelling purity and awful holiness of the Divine presence? Could he who loved the bustle and riot, the conflict and confusion, of the crowded walks of the world, find pleasure in the serene and quiet mansions of our Father's house? Could the converse of angelic intelligences, and of the spirits of the just made perfect, minister enjoyment to him whose delight was *not* in the saints that were on the earth, and in such as excel in virtue, but who formed his intimacies and most cherished connections among the profligate, the profane, or the frivolous? Would not an eternal Sabbath be but a perpetuated weariness to him who never counted the Sabbath a delight, but who ever felt its peculiar occupations dull, and wearisome, and insipid? Would not a soul wrapped up in selfishness and worldly care; which could look only upon its own things, and not also upon the things of others; famish in a world where God is the centre of interests and affections, the fountain from which every happy feeling emanates, and to which again it tends; and where the enjoyment of each and all is derived, not from any selfish and exclusive interest, but from a vision of the Saviour glorified, and of holy joy diffused? Yes! even though no sentence of condemnation barred the gates of heaven, though no legal penalty excluded the unregenerate, the sense of guilt, the alienation of heart, the power and the pollution of sin, would exclude him: the holiness of God would awe and repel him: the purity of God would freeze and disgust him: the spirituality and refinement of those pleasures which are at God's right hand would pall and famish the depraved appetites of his sensualized soul: he would lust after the flesh-pots of Egypt—after the brutal and boisterous, the coarse and carnal pleasures of this lower world. He has already practically preferred mammon to God. All his sympathies are with that world which crucified Christ. He is a lover of pleasure more than a lover of God. He loves the world, and the love of the Father is not in him.

It is true that he wishes to escape the hell and attain the heaven whose vague, undefined, and false images sometimes flit before his fancy; but the true heaven which Scripture reveals, and in which God dwells, has for him no beauty that he should desire it. The real tastes and tendencies of his soul have already practically developed themselves; and if at the bar of Judgment, and with the clear light which eternity will flash upon moral objects, the option were again permitted him, he would deliberately prefer devils as his associates, and hell as his dwelling-place, to the society of saints and angels, to the pure pleasures of heaven, and to the beatific vision of God! To be *admitted* into heaven, our sins, manifold and heinous as they are, must be pardoned by the free grace of God, flowing to us through the atoning sacrifice of Christ; but to *enjoy* heaven, we must be made

meet to be partakers of the inheritance of the saints in light. To know God, we must love him: to enjoy God, we must be like him—holy, as God is holy; perfect, as our Father which is in heaven is perfect.

To advance this great end was the purpose of Revelation. God revealed his will to man—not, as superstition falsely imagines, from self-interested motives, to extort from him an useful tribute of duty and service: no; God is self-sufficing, and requires no aid from man to eke out, as it were, the failing resources of the Omnipotent, and to promote His insufficient glory and felicity. God's revealed will was the out-beaming of Divine charity. Infinite Love saw a creature which it had called into existence, perishing in his sins, bewildered by the prejudices of a darkened understanding and depraved heart, seduced by a subtle and malignant enemy, assailed by various and powerful temptation, wandering in the mazes of ignorance, error, and sin; destruction and misery in all his ways, and the way of peace unknown to him; and Infinite Love engaged Infallible Wisdom to interpose for his deliverance, and to point out to him those ways of pleasantness and paths of peace which should eventually land him in the secure haven of a Father's bosom. "I am the way, and the truth, and the life," says the Incarnate God; "no man cometh unto the Father but by me." The *principle* and the *pattern* of this salvation St. Paul teaches when he says, "Let this mind be in you which was also in Christ Jesus." "Now," says another Apostle, "are we the sons of God; and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him, for we shall see him as he is; and he that hath this hope in *him* purifieth himself, even as he is pure." Yes; it is the conviction that the end of our calling is to be like Christ—it is an earnest desire to attain to this likeness, as being at once the source and the summit of human felicity—it is the assured hope of attaining it, which the character and conduct, no less than the precepts and promises of Christ, furnish, which are the principles of sanctification in a soul. These, and these alone, will engage it in an uncompromising effort to purify itself even as Christ is pure. And unless we are in progress to this consummation; and, beholding in Christ the glory of the Lord, are changed into the same image, from glory to glory—even "grace for grace"—we may profess the most orthodox creed, we may enjoy the highest religious privileges and the most blessed means of grace, we may punctually discharge every formal duty and every ceremonial observance, but all these, however excellent in themselves, however beneficial to others, are to us but "weak and beggarly elements," and can profit us nothing.

"Let this mind be in you, which was also in Christ Jesus." What mind? True religion is without partiality, as without hypocrisy, and has respect unto *all* God's commandments. But the Apostle follows up this call by a *particular* exhibition of the mind of Christ, of which therefore it more especially demands our imitation. And it is worthy of deep and serious thought, that wherever Revelation holds up a finished picture of Christ to our view—as in the *fifty-third* chapter of Isaiah;—and more especially where it holds up that picture professedly for our imitation—as in the passage from the *second* chapter of the Epistle to the Philippians, to which I have now alluded; or as in that passage of *First* of Peter, "leaving us an example, that we should follow his steps;"—in every such instance, the basis of that character, the dark ground, which gives light, and beauty, and prominence, and relief to every feature, is humility. Strange indeed! incomprehensible wisdom! unfathomable Divine love! that, when Almighty God would in mercy teach a worm of earth not to erect his haughty crest above his fellow-worms, or in the insolence and madness of pride insult and defy even Omnipotence, he should teach him, not by abstract

principles, but by His own example!—that God should not command him to be meek and lowly, but should graciously invite him, "Come and learn of Me, for I am meek and lowly in heart!"—that God should not command him to be humble and condescending, but should gird Himself with a towel and wash his disciples' feet, then bid him "Do as I have done to you!"

"Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth: and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

This epitome of the history of Christ, *from* eternity *to* eternity, contains not only the *principle* and *pattern* of man's salvation, HOLINESS—to be attained by a contemplation of and conformity to the mind of Christ—but also the *energy* by which this great end is to be effected, and this salvation wrought. Not only does it permit—yea, invite us—to imitate the character of Christ, and in an especial manner to cultivate his profound humility, his disinterested benevolence, his self-devoting love; but also, by inviting us to contemplate his pre-existent glory, his incarnation, sufferings, and death, and his consequent exaltation, it touches that spring within the soul which animates and energizes the inner man, HOLY LOVE! We read of the Saviour's pre-existent glory, and in adoring reverence and awe we prostrate ourselves before him, as "God over all, blessed for evermore." We read of his voluntary humiliations and bitter sufferings for our sake, and, softened into gratitude at the view, "*we* love Him, because he first loved us." We read of his present and eternal exaltation, and our hearts glow with loyalty, and beat with the quickened pulses of glory, honour, and immortality. While we are musing upon the Saviour's history, the Holy Spirit takes of the things of Christ and shews them to the soul; the fire of heaven falls upon the sacrifice, and kindles within us; and the heart ascends to God a whole burnt-offering, in the incense of devotion and the flame of love. May *we*, as we now briefly review the Saviour's history, experience this!

Christ, in his Divine nature, dwelt in the bosom of the Father from *eternity*, a joint partaker of that glory and felicity which He had before the world was, and sharing with Him, in *time*, the adoration of the created universe. It was *by* Him, as the developing faculty of the Divine energies, that God created all things; and *for* Him, as co-equal with and inseparable from the Father, they *are*, and were created. He was the Brightness of the Father's glory and the express Image of His person, upholding all things by the word of his power. It was *in* Him, and *by* Him, that every personal manifestation of God to man was made: and hence he is called "the image of the invisible God;" for "no man hath seen God at any time; the only-begotten Son, who is in the bosom of the Father, he hath declared him." He was, as the Apostle here tells us, "in the form of God;" that is, as the spirit and force of the whole passage, and also the contrasted humiliation, "the form of a servant," prove, was *very God*. "He thought it not robbery to be equal with God;" or rather, "*as* God." He thought it no infringement on the rights of "jealous" Deity to assert his co-equal claim as "God over all, blessed for evermore." Nevertheless he emptied himself of this glory: he veiled the Godhead in flesh: he condescended to bring the Divine nature into contact and union

with a creature: he did not abhor the virgin's womb; but became *very man*, and dwelt among us, bone of our bone and flesh of our flesh!

Nor did he assume our nature as when it proceeded from his own creative hand, and won that complacent approval, "Behold, it is very good;" but he assumed it, though sinless himself, in that state to which it was degraded by sin—that is, subject to suffering, disease, and death. He knew by personal experience whereof we are made; for "we have not an High Priest who cannot be touched with a feeling of our infirmities; but who was tempted in all points like unto us, yet without sin."

Nor in this nature did he take his place among the nobles and princes of the earth, surrounded with every comfort and innocent enjoyment. He did not descend from the throne of heaven to sit upon the throne of earth, and wield the sceptre of sovereignty over this lower world—though this, surely, had been an infinite humiliation;—but the circumstantials of his human nature also were impressed with the peculiar character of Christ,—glory humiliated and obscured! Born of a race once glorious, now degraded and universally despised—of a family once royal, now poor and mean and ignoble—he was as a root out of a dry ground; despised and rejected of men; a man of sorrows, and acquainted with grief. To the eye of corrupt nature he had no form or comeliness; nor was there any beauty, that we should desire him. Born in a manger, and in maturer life without a place where to lay his head, that question, "Is not this the carpenter's son?" "can any good thing come out of Nazareth?" offended the pride and staggered the faith of those whom his miracles must otherwise have convinced. He came unto his own, and his own received him not. He was an isolated and solitary wanderer, a pilgrim and stranger upon earth; excluded by his very holiness from the pale of human sympathy; and, while his heart beat with the tenderest affections, alone in a world which he would die to save!

Nor was this the full extent of his abasement. His assumption of man's fallen nature, even under circumstances of the utmost destitution, the Apostle viewed but as his entering upon that theatre on which were to be enacted the more tragic scenes of his eventful life, and where he was to endure those heavier afflictions, by which his face was marred more than any man's, and his countenance than the sons of men. It was but standing upon the brink from whence he was about to plunge into those mysterious deeps of untried and unexplored sorrow which it hath not entered into the heart of man to conceive. It was *after* he had emptied himself of that glory which he had with the Father before the world was—after he had assumed man's fallen nature—after he had passed a life of the extremest privation and sorrow; often wearied with journeyings, and without a place where to lay his head; often hungry and thirsty, his soul fainting in him; often his righteous soul vexed with the unlawful deeds of the ungodly; his peaceful spirit disturbed by the frivolous disputings, and his life endangered by the brutal violence of unprovoked adversaries;—it was *after all this* that the Apostle tells us "He humbled himself, and became obedient unto death, even the death of the cross."

And, interpreted by the facts, what does that declaration imply? He subjected himself to this king of terrors. He tasted the bitterness of death, with all its accompaniments of shame and suffering. He was the sport of tyrants and their satellites—the subject of cruel mockings and revilings; yea, moreover, of bonds and imprisonments, of buffetings and scourgings. He was the scape-goat of a world's enmity and a world's sin; the outcast of heaven, and forsaken of God!

The Prince of life—He who had life *in himself*, and who was the fountain of life to the created universe—He who had power to lay down his

life, and power to take it again—He who conquered death, and him that had the power of death—voluntarily submitted himself to this king of terrors. When the full measure of human depravity was consummated, and the sufferings of his atoning sacrifice complete—when he had exhibited upon the cross, in strong contrast, sin and holiness, violence and meekness, ingratitude and love—when he had exhibited there, in bright and harmonious union, mercy and truth, righteousness and peace; and, as he drank the last bitter dregs of the cup of sorrow and wrung them out, could say, of the work which his Father had given him to do, "It is finished"—he bowed his head to the last enemy, and gave up the ghost. With the "loud voice" of undiminished power he voluntarily dismissed his spirit. "He became obedient unto death, even the death of the cross"—a death at once the most painful to sense, the most degrading in the eye of man, and accursed of God!

But we have precipitated the consummation, and hurried forward to that relief of his protracted sufferings which the Saviour reached but by many tedious and painful steps. Watch with him for *any* hour of that eventful night. See him in the palace of the high priest, or at the bar of Pilate: and what a picture does Jesus present to the eye of faith, as bound with cords he stands before the Governor! Behold him arrayed in the purple robe of mockery; the sceptre of derision in his hand; the blood streaming down his sacred face from his thorny crown!—apt emblems all of the avenue to his kingdom;—buffeted, reviled, spit upon; the fiercer yells of unprovoked vengeance, "Crucify him, crucify him," unnaturally mingled with the scoffs and laughter of cruel mockings and malicious mirth, "Hail, King of the Jews!"—and all this repelled but by the calm dignity of unmoved patience, or the emotion of tender commiseration. Amazing spectacle! Jesus, before whose presence angels veil their faces; before whom heaven and earth shall flee away, and there shall be found no place for them; before whose bar "the dead, small and great," shall stand, expecting in solemn awe their eternal doom from the fiat of his unchangeable judgment: Jesus, "King of kings, and Lord of lords," stands meekly before the Governor—stands before a sinful worm of earth, whom his Omnipotence created and his Providence raised up; bound too with cords by his own creatures—by those who at that moment "in Him lived, and moved, and had their being," and from Him derived life, and breath, and all things; and who, in seeking to destroy Him, madly sought to destroy the fountain of their own being, and to annihilate their own existence! They little know how pitiful are their efforts, how powerless the cords with which they bind him; how He could burst their bonds asunder and cast away their cords from him, and blaze forth in the insufferable glories of avenging Deity, and hurl his puny persecutors into the unfathomable abysses of the nethermost hell. Yet he meekly stands before the Governor, bound with cords—but not of man:—it is the iniquity of us all, which God has laid upon *him*; it is the love with which, while we were yet sinners, Christ loved us; it is HOLY LOVE which forms that triple cord which Jehovah-Jesus cannot burst!

But do these, or indeed *any*, *bodily* sufferings, tell out the sad tale of the sorrows of Christ? No! It was when he entered into the garden of Gethsemane, and endured the first pangs of that mysterious agony of soul, that the Evangelist tells, as if forgetting the history of his suffering life which he had witnessed and just recorded, "He *began* to be sorrowful and very heavy!" It was *then* that the first complaint was wrung from the lips of meek and patient endurance, "My soul is exceeding sorrowful, even unto death!" It was the withdrawal of the Father's presence which clouded his devout soul: it was the conflict with the prince and the powers

of darkness which harassed his serene and holy spirit: it was the forced embrace of unclean spirits, as he hung powerless and forsaken upon the cross, which vexed his pure soul. These were the deeps of holy sorrow, unfathomable but by the infinite God, into which Jesus plunged. These were the agonies which "with strong crying and tears" he deprecated. These were the insupportable terrors, the anticipation of which led him to give that awful commission to the traitor to accelerate the final deed, "What thou doest, do quickly." These were the horrors of great darkness, the utter desolation of soul, against which, when actually experienced, in the midst of his profoundest humiliation and submission, even his holiness, his devotion, his love, impelled him to pour out that anxious prayer, "If it be possible, let *this* cup pass from me;" and to utter that deep-toned lament, whose full meaning God alone can comprehend, "My God, my God, why hast *thou* forsaken me!"

To review, at a glance, "the history of Christ," strain every faculty of moral vision; stretch the wings of the soul for its amplest range; then ascend, with the prophet, by the ecstasies of faith, into the dwelling-place of the Most High; and on some court-day of heaven behold, with him, the Lord Jesus, "sitting upon a throne high and lifted up, and his train filling the temple, and one crying unto another, and saying, Holy! Holy! Holy!"—behold Him in the secret council-chamber of the Triune God, while the Divine Persons of the ever-blessed Trinity consult upon some high theme of creation or redemption: and listen, while, with the Father and the Holy Spirit, he pronounces the unanimous resolve, "Let us make man in our image, after our likeness;" or, if redemption be the theme, Let us renew him again unto righteousness, after the image of Him that created him. Behold Him surrounded with that inaccessible light in which Essential Deity is enshrined, Himself the sole manifestation of invisible and incomprehensible God; the Divine Spirit emanating, through him, and from him, in sanctifying and creative energy——But how has the scene shifted! What is this strange sight that bursts upon and pains the view! What means this clamorous and ferocious rabble, as it surrounds yon hall of judgment, and yells at each mention of some criminal within, "Crucify him, Crucify him!" What is this that emerges from its courts, in the pomp and insignia of regal authority, surrounded by his guard of honour, and whose presence commands the silence of respect and awe from the assembled crowd? It is Pilate, the deputy of heathen empire! And who is this that follows, with meek and submissive step; this man of sorrows and acquainted with grief; whose presence expels the spirit of veneration, and bursts the silence of respect and awe which Pilate's presence had commanded; and who again draws forth those reiterated yells of execration, "Crucify him, Crucify him!" Can that countenance, meek, and patient, and enduring; along which the blood trickles from thorn-pierced temples—that countenance, bruised with the buffeting of slaves, defiled with shame and spitting—can that be the countenance before which but just now the cherubim veiled their faces, and archangels, prostrate in adoration, cried, Holy! Holy! Holy! Can those purple robes, smeared with blood from his lacerated back and pierced brow, be the robes of Heaven's Majesty? Can that crown of thorns be the diadem of the Great Creator? Can that reed be the sceptre of the Omnipotent? Can those fettered hands sway the universe? Can this despised and rejected of men, for whom a pitying judge can seek but the protection and immunity which contempt secures, as he leads him forth in mock majesty before an indignant rabble; and exclaims, pointing to him with the finger of scorn and the sneer of ridicule, as he stands fettered, bruised, bleeding, scourged, defiled, mocked, insulted, "Behold the man!" can He

who from the depths of anguish and desertion appeals to a persecuting or unpitying world, "Behold, and see if any sorrow be like unto my sorrow!" or, in the keener agonies of spiritual abandonment and desolation, cries to the Father of spirits, "My God, my God, why hast thou forsaken me!" Can this be he to whom the eternal Father said, "Thy throne, O God, endureth for ever!" Can this be He of whom the Eternal Father spake to the sanctities of heaven, when, bringing his First-begotten into the world, he said, "Let all the angels of God worship Him!" Can this be He of whom the Eternal Father by commission to his prophet spake, when He commanded his herald messenger to proclaim to apostate and rebellious man, "Prepare ye the way of the Lord; make straight in the desert a highway for our God!" Is this, then, the glory which the herald Baptist announced should be revealed, and all flesh should see together! Is this, then, the Being of whom the Eternal Father spake, when by prophetic anticipation he announced to the apostles and ambassadors of Christ, "Behold, the Lord God will come with strong hand, and his arm shall rule for him!" and concerning whom He gave to each of them that high commission, "Lift up thy voice with strength: lift it up; be not afraid: say unto the cities of Judah, Behold your God!"

And what shall I more say? for the time would fail to tell even the known sorrows of Christ: and Reason staggers, and Imagination sinks, and even the vision of Faith spreads and dissipates, when it would fathom, with the finite line of man's conception, the mysterious abysses of his unrecorded and unexplored agonies.

And what need I to say more? When the Apostle, as in the Scripture with which we have been more particularly occupied, has sketched in brief outline the Saviour's history; when he has stated a few of those facts which develope and exhibit the mind of Christ—his profound humility, his entire resignation, his patient endurance, his constant self-denial, his deep devotion, his disinterested benevolence, his holy love—when he has held up to you this perfect Pattern of all righteousness, this Image of the invisible God—has he quickened no principle of life and touched no spring of immortality within you? Does no chord of sympathy vibrate in your bosom? Has he kindled there no devout aspirations, no holy, generous desires, that in *you* the Saviour may "see of the travail of his soul, and be satisfied;" that in *you* he may find that joy which he set before him, when he endured the cross, despising the shame? Has he merely held up before an uninterested and unimpassioned soul the mind of Christ? And has he not also supplied the most powerful *energy* to enforce that exhortation, whose practical acceptance is the salvation of a soul—"Let this mind be in you, which was also in Christ Jesus?"

J. M. H.

ON THE COVENANTS OF WORKS AND GRACE.

To the Editor of the Christian Observer.

I OBSERVE in your Number for March, p. 153, a paper signed S. K., which, though well meant, contains, I fear, several theological crudities; one of which is, that the Moral Law, "as a covenant, was in force from Adam to Moses;" but was "abrogated as a covenant" on Mount Sinai, by the institution of the Ceremonial Law, to prefigure the promised Messiah.

There have never been more than two covenants between God and man: the one of works, the other of grace. But the covenant of grace has been exhibited under three dispensations, or stages of developement,—the Patriarchal, the Mosaic, and the Christian. It is a mistake for S. K. to sup-

pose that the Patriarchal dispensation was under the law of the covenant of works, and that the covenant of grace did not commence till the time of Moses. The covenant of grace began when the first promise was given, that the Seed of the woman should bruise the serpent's head. Adam before the Fall was under a covenant of works; and those of his posterity who do not receive the record of mercy which God has given, with enlarged successive unfoldings in various ages, still remain under that covenant. But Adam after his fall was received under the covenant of mercy; and under that covenant the holy Patriarchs lived and died: for Abraham "saw the day of Christ afar off, and was glad," rejoicing in the promised Messiah.

S. K. would have spoken more accurately had he said that the covenant of works had two stages, and the covenant of grace three. The first stage of the covenant of works was from the Creation to the Fall; during which period, man being sinless, it was a life-giving covenant. The second stage was from the Fall to the end of time; during which, our nature being sinful, no man can be justified before God upon the footing of his own obedience. The three stages of the covenant of grace may be called that of *promise*, that of *prefigurement*, and that of *fulfilment*. The Patriarchs had promises; the Jews had types; Christians have accomplishment. I use these words only for general convenience; for Patriarchism had some types, though not so many as Judaism; and Judaism had promises as well as types; and Christianity has promises also, as well as fulfilment. All I mean is to point out to S. K. his mistake in supposing that it was not till the Mosaic dispensation that the covenant of works was abrogated as a covenant. As a rule of life, he is correct in saying that it has never been abrogated; though it has been in a measure superseded, or rather completed, by the larger manifestation of the law of love in Christ Jesus.

R. S.

ON THE ORIGINATING CAUSE *of the* SACRIFICE *of* CHRIST.

To the Editor of the Christian Observer.

WHERE does your correspondent S. K. (in your last Number, p. 154) read in Scripture that "the sacrifice of Christ was necessary *to appease the wrath* of an offended God?" Let me place S. K. and Holy Scripture in contrast.

SCRIPTURE.	S. K.
"God so loved the world, that he gave his only begotten Son that whoso," &c.	God was so wrathful against the world, that, to "appease" his wrath, his only begotten Son, &c.
"God commendeth his love towards us, in that while we were sinners Christ died for us."	God appeased his wrath towards us, in that, while we were yet sinners, Christ died for us.
"God was in Christ reconciling the world unto Himself."	God was in Christ reconciling Himself unto the world.
"In this was manifested the love of God toward us, because that God sent his only-begotten Son into the world," &c.	In this was manifested the appeasing of the wrath of God towards us, in that, &c.
"He loved us, and sent his Son," &c.	He was "offended" at us, and sent his Son, &c.

Let not S. K. mistake the purport of the above query. I believe as fully as he can, and I unfeignedly rejoice in, what are most justly called "the doctrines of grace." I receive with thankfulness and adoration the testimony which God has given to us of his Son as a sacrifice for sin; and the freedom of justification through faith, in virtue of his infinitely meritorious atonement: and no other hope have I for my eternal safety. I am even

what would be called a Calvinist, in my theological opinions. But where, I ask, do we read in Scripture that the gift of Christ as our Redeemer was not to evince "love," but "to appease wrath?" If Scripture says so, I humbly receive the declaration. But I ask for the authority of God, not man; and I wish, in this and all other things connected with religion, to go only where His word leads me by the hand. I feel too deeply sensible of my own ignorance to be confident that I may not have overlooked some passages which bear the aspect above referred to; and if so, I am willing to be taught; but till then, if an erring, I am at least

A SINCERE AND INQUIRING CHRISTIAN.

ON THE PHRASE "A PROFESSING CHRISTIAN."

To the Editor of the Christian Observer.

A CORRESPONDENT, G. M., in your last Number, p. 164, uses the phrase "a professing Christian." It is a phrase of late often heard; but it is one which, as currently employed, conveys no accurate meaning. "A *professed* Christian" is one who calls himself a Christian—one who professes to be so—and the expression is correct. But in order to distinguish those who are truly and practically Christians—those who are not ashamed openly to "give themselves to the Lord"—from those who are Christians only by baptism, or, negatively, by not having renounced Christianity, but who give no visible evidence that they are Christians in the sense of being "new creatures in Christ Jesus;" the former came to be called, in some circles, "professors of religion," or, more shortly and technically, "professors;" till at length arose the strange phrase "professing Christians"—meaning thereby the aforesaid "professors of religion," as distinguished from those "who make no profession."

But the whole nomenclature is bad in taste, and worse in divinity. The exalted appellation of Christian cannot rightly be qualified by such epithets as "serious," "evangelical," and so forth. A man is a Christian, or he is not. We may indeed properly say, a true, or a real, Christian, to distinguish one who has really in heart "received Christ" as his "Prophet, Priest, and King," from one who is only a Christian in name; but there is no such thing as a non-serious or a non-evangelical Christian.

But, to return to the phrase "a professing Christian:" what does it mean? It is not English, for the word "professing" is not known to our language as an adjective; or, if it means any thing, it seems to imply a hypocrite—a professing Christian, as distinguished (if I may adopt a similar idiom) from a *possessing* Christian. But why use phraseology which only tends to expose religion to mockery in a parti-coloured coat?

I hope G. M. will take in good part these free remarks, from one who wishes to be, not a "professing," but

A REAL CHRISTIAN.

ON CLERGYMEN ATTENDING CHARITABLE MEETINGS IN THE PARISHES OF THEIR BRETHREN.

To the Editor of the Christian Observer.

I SHOULD be much obliged if any of your readers who have had occasion to consider the questions involved in the following inquiry, would favour me with the result of their investigation.

What is the duty of a Clergyman of the Church of England as to assist-

ing in forming an Association, or attending a Public Meeting, of a religious or benevolent institution, in a parish where the appointed Minister objects to that institution? And is there any difference in this respect between the case of a town and a village?

PAPAL PROHIBITION OF GANDOLPHY'S "DEFENCE" AND "LITURGY."

To the Editor of the Christian Observer.

In looking over a collection of pamphlets on the Bible Society controversy, I happened to meet with the memorable Letter of Peter Gandolphy, Priest of the (Roman) Catholic church, to Dr. Herbert Marsh, the present Bishop of Peterborough, congratulating him on "the bold and manly manner in which he had given up the vital principle of Protestantism," that "the Bible alone is a sufficient guide to salvation."

It will be in your recollection, and in that of many of your readers, that Mr. Gandolphy referred, in his Congratulatory Letter, to a Liturgy, or book of common prayers, in English, compiled by himself for the use of all Christians in Great Britain and Ireland, as a further evidence that the differences between the two churches were not so great or irreconcilable as many supposed. His book of common prayers, and particularly the introduction and preface, are written in the same spirit; and the design of the whole is to delude unwary Protestants, by putting in a strong light the evils of disunion, and keeping out of view the palpable errors of the Church of Rome. As these are still the ordinary tactics of Romanists, it may be well to put on record in your pages the following facts with regard to this publication.

It appears that the Book of Common Prayer, which was framed so as not to shock the feelings of English Protestants, was regarded at Rome as a false and presumptuous publication, and was denounced accordingly in the following decree, in the Index of prohibited books, July 27, 1818: "Defence of the Ancient Faith, in four volumes; or, A full Exposition of the Christian Religion, in a Series of Controversial Sermons. By the Rev. Peter Gandolphy, Priest of the Catholic Church. *Item.* An Exposition of Liturgy, or a Book of Common Prayers, and Administration of Sacraments, with other Rites and Ceremonies of the Church, for the Use of all Christians in the United Kingdom of Great Britain and Ireland. Edited by the Rev. Peter Gandolphy. Una cum testificatione seu Epistola quadam alterius auctoris (qui tamen eandem epistolam laudabiliter deinceps retractavit), sive conjunctim, sive seorsim impressa, quæ incipit, 'Omnibus, et singulis,' &c. Anglicè et Latinè scripta, et Romæ data Nov. 13, 1816, in quâ temerè et falso asseritur, dicta opera, 'amplam approbationem à Sede Apostolicâ obtinuisse.'"

Thus we see that a plausible book is published to catch English Protestants; it is condemned at Rome, to save the integrity of the Apostolical See; but where the book circulates the condemnation is unknown. I trust, however, that this statement may be found useful by those who are engaged in exposing the Jesuitical devices of Rome.

W. A. S.

REPLY TO QUERIES ON SUNDAY SCHOOLS.

To the Editor of the Christian Observer.

I BEG to offer the following remarks in reply to the inquiries of "A Constant Reader," in your Number for December, 1834, upon Sunday Schools. For the sake of conciseness I refer your readers to the queries, without transcribing them.

Quere 1.—It seems to me that a minister's time cannot be better employed on a Sunday morning, if he can give attention to any thing besides the public services of the sanctuary, than in personally attending his schools; and for these reasons. The children are the lambs of his present flock and the hopes of his future flock: where should the shepherd be, but among them? The presence of a clergyman to open the school with prayer, gives the more solemnity and importance to it in the eyes of children and teachers. The deputing of this duty to others puts the schools gradually too much out of a clergyman's own hands. The teachers in villages and small country towns are too frequently incompetent to so much responsibility as the question imports; and in populous towns or cities are too apt to be self-sufficient, and to be "exalted above measure," by receiving this commission. If it be too much for a clergyman personally to undertake, one fixed superintendant, of a higher order generally than the teachers, would be desirable.

Quere 2.—This is generally impracticable, for want of sufficient funds. In summer time such a division would render the rooms immoderately hot; and if, as is often the case, they are wanted for parish purposes or religious meetings, it would unfit them for such uses.

Quere 3.—The opening and concluding should be brief, because the time allotted for Sunday teaching is seldom too long. A short hymn and a short prayer (written or extempore), offered up by the clergyman, seems most proper. I have sometimes closed the school in the afternoon by requiring the children to follow me in a prayer, which I dictate, and then dismissing them with a blessing.

Quere 4.—Punishment of a corporal nature seems utterly incompatible with Sabbath Schools, which should be governed as much as possible by the law of love, yet with firmness and strictness. If good behaviour is acknowledged by rewards, the loss of those rewards is the best punishment; but if, as is sometimes found, this is not sufficient, degradation from a higher to a lower class, for a period, generally proves a very effectual remedy for bad conduct and for slow learning.

Quere 5.—The teachers, if deeply impressed with religion themselves, will discover the best means of addressing their children; but to increase that impression upon the teachers, it is very useful to encourage and direct them in reading appropriate publications on Sunday schools and teaching. Quarterly or monthly meetings of the teachers, when the clergyman has the opportunity of addressing them as a body, and remarking, without personality, any errors or deficiencies he has seen among them, are highly useful.

Quere 7.—If rewards are proportioned to punctuality of attendance, and the correctness of lessons, the memory will soon be assisted. In my experience, however, it is not so much the memory, as the understanding, conscience, and affections, that are too often neglected; and I have generally found that both children and teachers have been quite sufficiently fond of lessons by memory.

Quere 8.—It will be generally found most desirable, I believe, that rewards of a moderate nature should be given through the school— that is

to say, to all who have received marks of approbation from their teachers during the half year or quarter—apportioned according to the number of good marks. This prevents any appearance of partiality, and gives energy to the endeavours of the children. When rewards are given partially, a large portion of the school are left in disappointment and sorrow, and the successful candidates are apt to be elated with pride and exultation.

Quere 9 suggests good ideas; but when a child is become too old to be a pupil, he may be made good use of as a teacher of junior classes, or assistant teacher to other classes; and the best-behaved children might, in that case, take the helping post in turn.

I would refer your "Constant Reader" to the valuable remarks in the admirable work entitled "The Christian Ministry," by the Rev. Charles Bridges, under the head "Sunday Schools," for further hints upon this important subject.

R.

NOTES FOR A REVISION OF THE AUTHORIZED VERSION OF ST. MATTHEW'S GOSPEL.

(*Continued from* p. 36.)

To the Editor of the Christian Observer.

I SEND you a continuation of my remarks. My object is to direct the attention of your readers to the original Scriptures, with a view of gradually attaining to an increased accuracy in our translation. With the fervent prayer that it may please God to enlighten the understandings and sanctify the hearts of all who study His holy word, I would gladly invite the friendly suggestions or corrections of your readers.

x. 2. πρωτος, first	*i. e.* not in rank, but in order of time. Προτιθησι Πετρον και Ανδρεαν διοτι και πρωτοκλητοι· ʊ γαρ κατα την αξιαν καταλεγει τʊτʊς. Theophyl.
4. The Canaanite.....	The Cananite, ὁ Κανανιτης: a native of Cana, not Canaan.
— Iscariot	The Iscariot, ὁ Ισκαριωτης: possibly a native of Kerioth, איש קריות, in the tribe of Judah (Josh. xv. 25), unless *all* the Apostles were Galileans.
10. Meat	Support, τροφης. Chrysost. well observes, τροφη—παν το αναγκαιον εις το ζην· τροφης δε ειπεν, ʊ τρυφης· ʊ γαρ δει τρυφαν τʊς διδασκαλʊς.
13. Peace	Greeting. Ειρηνη corresponds to the Heb. שלם, which was, and still is, the usual form of salutation among the Jews.
16. Wise	Wary, or subtle: φρονιμοι. This word is used by the Sept. in Gen. iii. 1.
18. Against, &c.....	Unto them and unto the Gentiles.
19. Take no thought...	Be not anxious: Μη μεριμνησητε.
21. *The* brother, &c....	*His* brother—*his* child.
— Cause them to, &c.	Put them to death, θανατωσʊσιν, as infr. xxvi. 59; xxvii. 1, &c.
22. Shall be saved.....	Shall be preserved. σωθησεται. The word *saved* rather applies to spiritual things.
23. Be come	Come: ελθη.
24. Master—lord	Teacher—master; and so in ver. 25.

x. 27.	Darkness—light ...	*The* darkness—*the* light.
—	Preach	Proclaim: κηρυξατε.
29.	One of them, &c....	Not one of them shall fall.
34.	On earth	On the land. επι την γην, not επι γης, as rightly translated Luke ii. 14.
39.	Findeth	Preserveth, Ευρων. But compare infr. xvi. 25; Mark viii. 35; Luke ix. 24. Ευρισκω is used by the Sept. for שמר, Prov. ii. 20.
xi. 2.	Christ	*The* Christ, *i. e.* the Messiah then expected, as infr. xvi. 20; xxvi. 63, &c.
6.	*In* me	*Because of* me, as it is properly translated infr. xxvi. 33; and should be infr. xiii. 57. q. v.
10.	Which	Who.
11.	Notwithstanding...	But: δε.
14.	Which was for, &c.	Who was to come. Comp. Mal. iv. 5.
16.	Markets—fellows.	Market-places—companions.
19.	Of her	By her.
23.	To *hell*	To *the grave*. Εως αδυ, not γεεννας, as above, x. 28.
27.	*Will* reveal	*Is disposed* to reveal him: βουληται.
xii. 3.	An hungered	Hungry.
7.	The guiltless	Those that are blameless, τους αναιτιους, as supr. 5.
8.	Even of	Dele *even*. και is omitted in 87 MSS.
14.	Held a council—how that	Took counsel together—that: συμβουλιον ελαβον οπως.
18.	Bring forth	Proclaim: απαγγελει.
24.	This fellow	He: ουτος.
27.	Children	Sons: υιοι.
31.	.....	Theophyl. thus explains the blasphemy against the Holy Ghost: οταν τις βλεπη θαυματα δια τυ πνευματος τελουμενα, και διαβαλλη ταυτα ως υπο δαιμονος γιγνομενα.
32.	Neither in the world to come.....	Nor in that to come.
33.	His	Its.
36.	Every, &c.	For every, &c.; and dele *thereof*.
39.	Adulterous	Μοιχαλις. Μοιχαλιδα γενεαν αυτους καλει, ως αφισταμενους απο του Θεου. Theophyl.
xiii. 4.	When he sowed ...	As he was sowing: Εν τῳ σπειρειν αυτον.
5, 6.	Stony places	*The* stony places—*the* thorns—*the* good ground.
9.	Who	He that.
14.	By hearing, &c. ...	Ακοῃ ακουσετε. These words are from the Sept. version of Isaiah vii. 9, where our translators have properly rendered the Hebrew idiom, as they should have done in the verse before us. The translation would then have been, *Ye shall hear indeed, but shall not understand; and ye shall see indeed, but shall not perceive.*
15.	Should be converted.	Turn to me: επιστρεψωσι.
20.	Into	Upon. επι, as in ver. 5.
—	Anon	Straightway.

xiii. 21.	Dureth for a while; for	Lasts only for a season, and: προσκαιρος εστι —δε.
22.	Choke	Together choke: συμπνιγει.
23.	Which also	Who at length: ος δη.
32.	*The greatest among* herbs.....	*Greater than the* herbs. See Mark iv. 32.
40.	Gathered	Gathered together, συλλεγεται, as in ver. 30.
42.	*A* furnace.....	*The* furnace, as ver. 50.
52.	Then said he	And he said.
—	A man that is	These words are superfluous in our language.
xiv. 5.	*Counted* him.....	*Esteemed* him, or regarded him as.
8.	In a charger	On a dish: επι πινακι. And so ver. 11.
15.	Victuals	Food: βρωματα.
20.	Baskets	Κοφινες. I know not of any great distinction between this word and σπυριδας, similarly rendered infr. xvi. 10. I mention it, however, as an instance of the extreme accuracy of the Evangelist, that whenever *this* miracle is mentioned—as Mark vi. 43; Luke ix. 17; John vi. 13—this same word is used; while σπυριδες always occurs in the accounts given of the feeding of the four thousand. (See Matt. xv. 37; Mark viii. 8.) The distinction, too, is observed infr. xvi. 9, 10, &c.; Mark viii. 19, 20.
24.	With waves.....	With *the* waves.
26.	A spirit	An apparition, φαντασμα. It is proper to preserve in the translation the distinction between φαντασμα and πνευμα.
28.	Water	Waters, υδατα. And so in the next verse.

G. W. R.

CRITICAL INTERPRETATION OF ACTS X. 36, 37.

To the Editor of the Christian Observer.

THERE has been much difference of opinion amongst the interpreters of the New Testament as to the right construction of Acts x. 36, 37. Whether verse 36 is to be connected with the preceding or the succeeding verse; whether the words "you know" belong to verse 36 or verse 37; what is the exact difference between λογος and ῥημα, or whether they are synonymous terms: these and other minor questions have exercised the sagacity of every commentator and translator of the Bible, and of course have been variously decided by them. The following is the received translation of the passage:

"*The word which God sent unto the children of Israel, preaching peace by Jesus Christ (he is Lord of all):*

"*That word, I say, ye know, which was published throughout all Judea,*" &c.

I subjoin Professor Scholefield's version, which, it will be seen, agrees with the foregoing in connecting verse 36 with verse 37, and making the latter explanatory of the former.—

"*The word which he sent to the children of Israel, preaching peace by Jesus Christ (he is Lord of all), ye know:*

"*Even the matter which took place throughout all Judea,*" &c.

In his remarks on the received translation, Professor Scholefield says that "a strong objection lies against the two words λογος and ῥημα being rendered by the same English term, *word*, and in such a way as if the latter were a mere repetition of the former." The words "I say" (as well as the Professor's substitute, "*even*") might perhaps be conveniently dispensed with, which would lessen the force of the objection; and if it were possible to express in the translation the exact shade of difference by which the words λογος and ῥημα are distinguished from each other, the fault would be entirely removed. Dr. Doddridge renders λογος and ῥημα by the terms *message* and *report*. But Professor Scholefield thinks that they differ much more widely from each other. He says that ῥημα may signify, not the word itself, but the *thing* or *matter* of which the word is the index: and to shew that St. Luke was familiar with this use of the word ῥημα, he refers to his Gospel, i. 37: "For with God nothing shall be impossible." This is only one out of many texts in which commentators direct us to understand ῥημα in the sense of *thing*, and where no great harm is done by so understanding it; but it may still admit of question whether that rendering expresses the full meaning of the word. For instance, the meaning of the verse in Luke's Gospel seems to be, that God *says* nothing which He is not able also to perform. And, in the passage before us, there seems to be no sufficient reason why we should go out of our way in order to fix an unusual sense upon the word ῥημα; for if verse 37 be considered as explanatory of verse 36—as it is in both the above versions—the word λογος, in the former verse, leads us to *expect* some not very dissimilar word in the latter; so that nothing is gained by giving to ῥημα a different sense from its common one. The Professor, indeed, says that the connexion of ῥημα with γενομενον is alone almost sufficient to determine it to the sense in which he takes it; but I do not see why ῥημα may not be very well joined with γενομενον in any sense that it can be supposed to bear.

In the other principal difference between the received translation and Professor Scholefield's, the Professor has, I believe, the majority of translators on his side: only that some of them put the words "you know" at the beginning of verse 36, instead of the end of it; considering the former position more suitable to the usual structure of an English sentence. This, however, is a point of no great importance.

But there is a large class of expositors who object to the general principle of the above translations. They think (I use Dr. Doddridge's words) that "Peter could not reasonably take it for granted that Cornelius and his friends were acquainted with the message of peace and pardon sent to Israel by Jesus Christ—that is, with the Gospel; which if they had known, there would have been no necessity for his own embassy to them." Instead, therefore, of connecting verse 36 with what follows, they refer it to the two preceding verses, and consider it as a continuation of St. Peter's soliloquy, in which, calling to mind the scattered hints that he had heard from Jesus Christ concerning the comprehension of the Gentiles in his church, and combining these hints with the manifest conversion of Cornelius and his family, he arrives at length at the perception of the new and strange truth, that God is, after all, no respecter of persons. The only objection to such an interpretation arises from the grammatical difficulty of uniting the 35th and 36th verses; a difficulty, however, which is only not insuperable. Of course these commentators give the words "you know" to verse 37, and put a full stop after verse 36.

There is still a third way of construing the passage, which I submit as preferable to either of the foregoing. It seems possible that St. Peter

after he had begun his discourse, considering that what he was going to say was not altogether new to his hearers; that they had heard something about Jesus Christ and his miracles, and the numerous proofs by which he had established his Divine commission and authority; interrupted himself, and left his introductory sentence unfinished, that he might set out afresh from facts that were known and acknowledged by all. This exposition would account for the apparent unconnectedness of the passage; a defect that does not seem to have been satisfactorily removed by any of the forms of construction which commentators have invented for that purpose. I should translate the verses thus:

"The word which he sent to the children of Israel, preaching peace by Jesus Christ (he is Lord of all)—

"Yourselves know the things that were talked of throughout Judea," &c.

I am not aware whether Griesbach thought that verse 36 was a sentence left unfinished in the way I have suggested; but in his Greek Testament the verse is clearly an incomplete sentence, and stands by itself, being separated by a full stop from each of the adjacent verses.

I have used the word "yourselves," rather than "you," in the above translation, in order to express the emphasis which belongs to ὑμεις in the Greek text.

It would be convenient to have some mark in the English Bible by which emphatic words should be distinguished. We cannot use the italic character, because it is wanted for another purpose—though, as it seems to me, a very unnecessary one. But some mark might be devised which should point out the proper emphasis of a passage to an English reader. The want of this occasions great ambiguity in some places; as, for instance, in Luke xiii. 28, "There shall be weeping and gnashing of teeth, when ye shall see Abraham:" there should be some means of determining whether the word "there" is a pronoun or an adverb. It is generally read as if it were a pronoun, because there is no mention in the context of any locality to which it might be referred in its other signification; but the mark of emphasis placed under it would shew that it corresponds to the Greek word εκει; or it might be better in this instance to use the word "there" in both its senses, and to read, "There shall there be weeping and gnashing of teeth." So (in Matt. xx. 23), "Ye shall drink indeed of my cup," it ought not to be necessary to refer to the Greek in order to ascertain that the word "indeed" is *not* emphatic. Again, 1 Cor. xiv. 36 is ambiguous from its not appearing whether, in the second clause, "unto" or "only" is the emphatic word. The Greek text shews immediately that the stress of the voice should fall upon the latter. But perhaps the most strangely ambiguous passage in the New Testament is Eph. i. 12, "That we should be to the praise of His glory, who first trusted in Christ." In reading this verse, the voice naturally rests upon the word "his," which gives to the passage the same meaning as if St. Paul had written, "That we should be to the praise of the glory of the first believer." It is difficult to imagine what could have induced the English translators to arrange the words in such a way as to lead almost necessarily to this absurd interpretation. But, if the words *are* to be placed thus awkwardly, we ought at least to be furnished with the necessary marks, to teach us how it is meant that we should read them.

M. J. M.

ON

"THE RELIGIOUS SENSE" *and* BAPTISMAL REGENERATION.

To the Editor of the Christian Observer.

THE paper of your correspondent A LEARNER, in your last Number, involves two points: the one chiefly verbal—as to the use of a phrase—and therefore not worth dwelling upon; the other, the whole discussion on baptismal regeneration—which has been already amply considered in your pages, and is much too important to be thus incidentally introduced.

A LEARNER says, that by the expression "the religious sense" he means "not the fruits of natural reason," but "the grace of God working" in the heart, whether in childhood or after-life. But your former correspondent, to whom he replies, would probably deny that this can be called a "sense," since the word "sense" seems, in ordinary language, to imply a congenital and not a subsequently-induced faculty. The "religious sense" must be a new sense—a characteristic of a renewed heart; "that which by nature we cannot have." The word "sense"—as when we say the sense of seeing or hearing—implies that which we *have* by nature, and the absence of which is the exception, and not the rule; that which, if bestowed upon one who happens not to have it—as in the case of a person born blind or deaf—only makes him like the great body of his fellows, but does not give him that which they have not. Your former correspondent, I conclude, would not deny that there may be the seeds of piety in the mind of a child; but he doubts the propriety of a mode of expression which seems to imply that all baptized children, and they only, are thus circumstanced. He would probably say that by nature we have not "the religious sense," and that it is not necessarily implanted in baptism; but that it commences upon our actual repentance, faith, and conversion to God, however late or early. The LEARNER's argument also supposes that by nature we had not this sense; but it presumes that it is given in baptism; that it may either be exercised or lie dormant; that if it never becomes visible, it does not follow that it never existed; and that its eventual appearance is a revival, and not a new creation. Neither of your correspondents denies that the grace of God renewing the heart induces what the LEARNER calls "the religious sense." So that the whole discussion goes to the point *when* this sense is induced; and on this point your correspondents are evidently at issue. But such a question should not be mixed up with the verbal part of the controversy—namely, whether the phrase "religious sense" is an appropriate expression for the grace of God working in the heart of man.

The real question may be thus stated:—Say that there are four men; and let us suppose two of them to be notorious for profligacy of life, and never to have evinced the slightest degree of religious susceptibility; and the other two to be eminent for piety, and without a shadow of doubt true servants of Jesus Christ. Let us suppose further, taking extreme cases by way of illustration, that the parents of one of the bad and one of the good were persons of wicked life, but presented their children in their infancy at the baptismal font: let us suppose that the parents of the other good and bad men were persons of exemplary piety, but were members of the Society of Friends, or Antipædo-Baptists, or even Episcopalians in a country where they could not obtain access to a minister of their own church, and that consequently their children were not baptized. I presume that your first correspondent would say that neither of the two profligates, the one baptized the other not, had ever had "the religious sense;" and that the two good men, the one baptized the other hitherto not, both possessed it. But your second correspondent's argument implies that one of the profligates had once possessed it, but had stifled it; and that the other had never had

it at all;—and that of the two good men, one had only in maturity what he received seminally in baptism; while the other, not having been baptized, could not have been born again, or have received the seed of Divine life in his soul, and was therefore not within the covenanted mercies of God. So solemn an issue as this, I repeat, should not be mixed up with a question of the appropriateness of a particular phrase.

No one will deny that there may be, and often is, the grace of God in a school-boy; but the question is, When and how he received it? Was it a sense given in his infancy in baptism, which might be either developed or lost in after-life; or was it a subsequent work of mercy, when the child came to a period of life at which the operations of the Holy Spirit in his soul became manifest? I confess, for one, that I see nothing consistent with Scripture or experience in the notion of a germ being always conveyed in baptism, which is so often lost in future life. It is merely a gratuitous hypothesis, to reconcile the fact that many baptized persons do not prove religious, with the idea that baptism does really, as well as emblematically, convey a spiritual change, a new birth unto righteousness. If we view baptism as only "an outward and visible sign of an inward and spiritual grace;" an emblem of a new birth, but not its necessary or promised conveyance; all is plain and consistent; and the child thus sacramentally born again is really and spiritually born again when he begins truly to exercise repentance and faith. But if we suppose that all the lawfully baptized are born again, and none of the unbaptized, then we must invent cycle upon cycle, orb on orb, to reconcile the hypothesis with the facts. The finally graceless must have altogether lost his new birth; the late repentant must have had it in a state of suspension; the profligate may be internally, though not outwardly, a child of God; and the most humble, meek, and faithful follower of Christ, if not baptized in his infancy, must, till circumstances allow of his receiving the wished-for rite, continue a child of wrath, and uninterested in the covenanted mercies of God: and all this to save an hypothesis which, as it is not scriptural, so neither is it necessary to solve the language of the baptismal service of the Church of England, which may be explained upon very different principles.

TERTIUS.

HISTORY OF MINISTERIAL ERRORS.

To the Editor of the Christian Observer.

WITHOUT disparagement to the rest, I consider the "History of Ministerial Errors" as by far the most valuable portion of your work. One day (I venture to foretell), bound up in octavo, and perhaps in several octavos —for, alas! it is an endless theme—it will be found in most clerical libraries. Let me add my mite to this treasury.

When I began to preach, I was *too candid*. Disgusted with certain divines who rail at objectors instead of answering them, I made a point of placing the difficulty I had to combat in the strongest possible view, and then I set about demolishing it. But I lived to fear that I was sowing tares instead of wheat—feeding the natural perverseness of the carnal mind, instead of humbling it. My *difficulties*—and *mine* I may well call them, for but for me they had never occurred to my simple hearers—were remembered; my solutions were soon forgotten, I am now endeavouring to preach—candidly and fairly, I hope, but—simply, and "with authority;" laying down what I believe to be Scriptural, without combatting what I suppose to be erroneous.

If I were to add, that I was too anxious to know what my hearers said

of my sermons, and that I was defective in tenderness as well as in simplicity, I presume this would be merely to re-echo the confessions of most of your clerical readers, with regard to their earlier years. Would to God that our earlier years were the only portion of our ministry on which it is humbling to look back!

CLERICUS SURRENSIS.

KING'S COLLEGE (LONDON) DECLARATION.

For the Christian Observer.

THE formation of that admirable and well-conducted academical institution, King's College, London, furnished so excellent an opportunity for avoiding whatever was amiss in our older collegiate establishments, that it is much to be lamented that the enlightened founders did not determine to forego, as worse than useless, the exaction of prospective stipulations on the part of the students. They did indeed decline demanding an oath, and so far is well; but they require a solemn promissory "Declaration," which is equally binding on the conscience. The official "Statement of the Arrangements" says:—"All the students," some of whom are under sixteen years of age, "will be required before they enter the college, to subscribe a declaration that they will strictly abide by such rules and regulations as the Council shall lay down for the good government of the college, so far as the same may affect the students in attendance on the regular course, or otherwise."

Now what is gained by such a declaration? If a youth offends against the college rules, the legitimate and adequate vindicators of academical discipline are reproofs, impositions, loss of honours, and in the last resort, expulsion. Why then superfluously make the pupil promise in advance to obey—he knows not what—not only all existing rules, but all rules that may hereafter be laid down. There is no reason to apprehend any improper regulation in the college, at least in our days; but without questioning that the regulations will be judicious and fit to be obeyed, why exact a promise which can do no good, and may do harm? for it may ensnare the conscience, and lead to trifling with a solemn stipulation; since a youth, under a strong temptation to violate his duty, may feel that he is doing amiss and breaking his word, and yet not have resolution to resist the snare, and may thus learn to tamper with his sense of right and wrong. And so again the well-disposed youth who happens for once to break a rule, has to bear not only the just pain and self-reproach, as well as the academical punishment, due to his delinquency, but also the more serious guilt of having violated a solemn declaration, which was morally tantamount to a vow. It will probably happen in this as in all human institutions, that some rules will become obsolete, or generally neglected, without any formal repeal; yet the youth stands bound to the letter of the law, even when obedience to it is no longer looked for, or perhaps possible; and the difference between the Statute-book and the practice is injurious to a delicate sensitiveness of moral feeling. Why at least run the risk? more especially as no valuable object is to be attained by the requisition. Does any man suppose that the pupils would be less docile and well ordered if no such promise were exacted?

The King's College pledge was doubtless intended to fill the happy medium between the oaths of the old academical institutions, and the absence of all prospective stipulation in the London University. The former had been so often and justly denounced, that no well-judging man could wish to embody them in any new institution. The founders of King's

College did not desire to try the experiment, and the public would not have tolerated it if they had. But at the same time there seemed to be considerable alarm as to swerving too far from ancient usages. Some precaution was judged necessary; and a solemn promise, without an oath, seemed a specious compromise between the opposing systems—a golden mean between the two extremes. But like most half-measures, it partakes of the evils of both sides. It is open, on the one hand, to many of the objections urged against unnecessary vows—for a vow it virtually is; while, on the other, it does not secure the benefits aimed at under the old system. There was some meaning in the academical oaths, which, however exceptionable, bore a religious aspect, and operated as religious tests; but the mere prospective declaration to obey college rules is but an apology for retaining the system of pledges, while we give up the most solemn part of the matters pledged for. When the King's College declaration is presented for signature to a youth of scrupulous mind, may he not think within himself,—"I am anxious to obey every rule of the College; I am sure it is for my benefit to do so, and to be guided by the wisdom of those who are older and wiser than myself; but at present I do not know what all the rules are, and still less do I know what rules may be laid down hereafter; I may even pledge myself to do what I have not the power to perform—as in the case of a rule enjoining certain exercises beyond my ability. My promise must therefore be simply an act of submission; for it cannot be founded upon an intelligent view of the matters to which I pledge myself. I doubt not that all is right; but I am very much in the dark as to what I am doing." A youth of a different character might have said within himself,—"My father has sent me here, and of course I must obey the rules. It is not *will*, but *must*." It is making too much of a youth of sixteen for the College to negociate with him as if he were an independent agent; asking, as it were, his opinion, and taking his pledge as to what he will do or not do. He is to do what the college prescribes, as long as he enjoys its benefits; the rest is a matter to be settled by his parents or guardians. If the declaration *is* to be made, it were almost better that it should be made by the natural protectors of the youth, guaranteeing to the college as his sureties, that he shall submit to its regulations.

The great evil is the prospective and undefined character of the requisition. A man may lawfully promise (in reliance upon the providence of God, James iv. 13—15) to pay a hundred pounds to his neighbour; for this promise is specific, and he knows what he is about; but he ought not to be expected to promise to believe for so many years to come all that his neighbour may say, and to approve all that he may do. The same reasoning applies in substance even to a child; for the most prompt obedience is grounded only upon the known present character of the individual and of his rules; and no parent exacts from his son a promise that he will obey him three or four years hence. If all is right on both sides, he will do so when that time arrives, just as he does now; and duty will be secured by daily obligation, not by anticipatory promises. It may be answered, that in the King's College pledge there is an implied reservation, as if it were said, "I promise to obey; or, if I disobey, to submit to the punishment of disobedience." The youth cannot add, not being his own master, "or to quit the institution." But this alleged reservation is not expressed, as it ought to have been, if it really forms a portion of the contract. It were certainly the better course to append this condition to the declaration, if it is meant to be virtually involved in it. But even with such a condition the pledge would be ensnaring; for if the party should occasionally violate a rule—and who is perfect?—what is he to do? Is he bound by his vow to

denounce himself, with a view to undergo the penalty of his disobedience? Is this, ordinarily speaking, to be expected, or even wished for; or ought a youth to be unnecessarily placed in this dilemma? He may mean well, and behave well, and give general satisfaction to his instructors, and obtain their approbation; but his pledge binds him to far more—it binds him to be infallible. Is such a pledge necessary? Is it judicious? Ought it not forthwith to be dispensed with? Let the rules, and the sanctions by which they are guarded, be made known to the candidate: the circumstance of enrolling his name, subject to these regulations, is pledge sufficient.

W.

PRAYERS FROM THE JEWISH LITURGY.

To the Editor of the Christian Observer.

THE Jews use in their synagogues—of course in the Hebrew tongue—the following nineteen prayers; eighteen of which they affirm were composed by Ezra, and which are mentioned in the Mishna as ancient forms; the twelfth being an interpolation they say by Rabbi Gamaliel, a short time before the destruction of Jerusalem, with reference it is alleged to the Christians. Great value is justly attached to the Syriac New Testament, under the idea that it contains many of the very words used by our blessed Lord himself; and it will add peculiar interest to the following prayers, if we consider that, with the exception of the twelfth, they must have been often recited, provided the Jewish records are true, in the synagogues which He frequented. I need scarcely remark, how direct and powerful an argument the example of our Lord furnishes in favour of set forms of prayer; for he not only gave his disciples a form, as John gave his disciples, but he also attended the public worship in the Temple and the synagogues, where set forms were habitually employed, without a single word having been recorded from his lips as to their unlawfulness or impropriety. Whether the exact forms following were then in use, it may be impossible to ascertain; but there is no proof to the contrary; though it may be very doubtful whether the compositions were as old as Ezra, or were drawn up by him.

PHILO-JUDÆUS.

PRAYERS FROM THE JEWISH LITURGY.

1. Blessed be thou, O Lord our God, the God of our fathers, the God of Abraham, the God of Isaac, the God of Jacob, the great God, powerful and tremendous, the high God, bountifully dispensing benefits, the Creator and Possessor of the universe, who rememberest the good deeds of our fathers, and in thy love sendest a Redeemer to those who are descended from them, for thy name's sake, O King, our Helper, our Saviour, and our Shield. Blessed art thou, O Lord, who art the Shield of Abraham.

2. Thou, O Lord, art powerful for ever. Thou raisest the dead to life, and art mighty to save; thou sendest down the dew, stillest the winds, and makest the rain to come down upon the earth, and sustainest with thy beneficence all that live therein; and of thy abundant mercy makest the dead again to live. Thou helpest up those that fall; thou curest the sick; thou loosest them that art bound, and makest good thy word of truth to those that sleep in the dust. Who is to be compared to thee, O thou Lord of might? and who is like unto thee, O our King, who killest and makest alive, and makest salvation to spring up as the herb out of the field? Thou art faithful to make the dead to rise again to life. Blessed art thou, O Lord, who raisest the dead again to life.

3. Thou art holy, and thy name is holy, and thy saints do praise thee every day. Selah. For a great King and a holy art thou, O God. Blessed art thou, O Lord God most holy.

4. Thou of thy mercy givest knowledge unto men, and teachest them understanding; give graciously unto us knowledge, wisdom, and understanding. Blessed art thou, O Lord, who graciously givest knowledge unto men.

5. Bring us back, O our Father, to the observance of thy law, and make us to adhere to thy precepts; and do thou, O our King, draw us near to thy worship, and convert us to thee by perfect repentance in thy presence. Blessed art thou, O Lord, who vouchsafest to receive us by repentance.

6. Be thou merciful unto us, O our Father, for we have sinned; pardon us, O our King, for we have transgressed against thee. For thou art a God, good, and ready to pardon. Blessed art thou, O Lord most gracious, who multipliest thy mercies in the forgiveness of sins.

7. Look, we beseech thee, upon our afflictions. Be thou on our side in all our contentions, and plead thou our cause in all our litigations, and make haste to redeem us with a perfect redemption, for thy name's sake. For thou art our God, our King, and a strong Redeemer. Blessed art thou, O Lord, the Redeemer of Israel.

8. Heal us, O Lord our God, and we shall be healed. Save us, and we shall be saved. For thou art our praise. Bring unto us sound health, and a perfect remedy for all our infirmities, and for all our griefs, and for all our wounds. For thou art a God who healest and art merciful. Blessed art thou, O Lord our God, who curest the diseases of thy people Israel.

9. Bless us, O Lord our God, in every work of our hands, and bless unto us the seasons of the year, and give us the dew and the rain to be a blessing unto us upon the face of all our land, and satiate the world with thy blessings, and send down moisture upon every part of the earth that is habitable. Blessed art thou, O Lord, who givest thy blessing to the years.

10. Convocate us together by the sound of the great trumpet to the enjoyment of our liberty, and lift up thy ensign to call together all of the captivity from the four quarters of the earth into our own land. Blessed art thou, O Lord, who gatherest together the exiles of the people of Israel.

11. Restore unto us our judges as at the first, and our counsellors as at the beginning, and remove far from us affliction and trouble; and do thou only reign over us in benignity, and in mercy, and in righteousness, and in justice. Blessed art thou, O Lord our King, who lovest righteousness and justice.

[12. Let there be no hope to them who apostatise from the true religion; and let heretics, how many soever they be, all perish as in a moment. And let the kingdom of pride be speedily rooted out, and broken in our days. Blessed art thou, O Lord our God, who destroyest the wicked, and bringest down the proud.]

13. Upon the pious and the just, and upon the proselytes of justice, and upon the remnant of thy people Israel, let thy mercies be moved, O Lord our God, and give a good reward unto all who faithfully put their trust in thy name, and grant us our portion with them, and for ever let us not be ashamed. For we put our trust in thee. Blessed art thou, O Lord, who art the support and confidence of the just.

14. Dwell thou in the midst of Jerusalem thy city, as thou hast promised; build it with a building to last for ever; and do this speedily, even in our days. Blessed art thou, O Lord, who buildest Jerusalem.

15. Make the offspring of David thy servant speedily to grow up and flourish, and let our horn be exalted in thy salvation. For we hope for thy salvation every day. Blessed art thou, O Lord, who makest the horn of our salvation to flourish.

16. Hear our voice, O Lord our God, most merciful Father; pardon and have mercy upon us, and accept of our prayers with mercy and favour, and send us not away empty from thy presence, O our King. For thou hearest with mercy the prayer of thy people Israel. Blessed art thou, O Lord, who hearest prayer.

17. Be thou well pleased, O Lord our God, with thy people Israel, and have regard unto their prayers; restore thy worship to the inner part of thy house, and make haste with favour and love to accept of the burnt sacrifices of Israel and their prayers; and let the worship of Israel thy people be continually well-pleasing unto thee. Blessed art thou, O Lord, who restorest thy Divine presence unto Zion.

18. We will give thanks unto thee with praise. For thou art the Lord our God, the God of our fathers for ever and ever. Thou art our rock and the rock of our life, the shield of our salvation. To all generations we will give thanks unto thee, and declare thy praise, because of our life, which is always in thy hands, and because of our souls, which are ever depending upon thee, and because of thy signs, which are every day with us, and because of thy wonders and marvellous loving-kindnesses, which are, morning, and evening, and night, continually before us. Thou art good, for thy mercies are not consumed; thou art merciful, for thy loving-kindnesses fail not. For ever we hope in thee. And for all these mercies be thy name, O King, blessed, and exalted, and lifted up on high for ever and ever; and let all that live give thanks unto thee. Selah. And let them in truth and sincerity praise thy name, O God of our salvation and our help. Selah. Blessed art thou, O Lord, whose name is good, and whom it is fitting alway to give thanks unto.

19. Give peace, beneficence, and benediction, grace, benignity, and mercy unto us, and to Israel, thy people. Bless us, O our Father, even all of us together as one man, with the light of thy countenance. For in the light of thy countenance hast

thou given unto us, O Lord our God, the law of life, and love, and benignity, and righteousness, and blessing, and mercy, and life, and peace. And let it seem good in thine eyes to bless thy people Israel with thy peace, at all times, and in every moment. Blessed art thou, O Lord, who blessest thy people Israel with peace. Amen.

SUGGESTIONS *for* A SYSTEM OF UNION AND CO-OPERATION AMONG THE LONDON CLERGY.

To the Editor of the Christian Observer.

In the present critical circumstances of the Established Church, it is the duty of every one who is conscientiously attached to her doctrines and discipline, and who views her as the great ensign and standard for upholding the public and national profession of Christianity, to bring forward and support any measure which may tend to strengthen her influence and confirm her sway over the affections of the people.

For this end I would now request your attention to some observations on the present ecclesiastical state of the metropolis and its environs; and, while pointing out some of its peculiar difficulties and dangers, I would hope also to suggest a remedy which may in some degree arrest these great and growing evils.

The first and chief defect which is incident to the members of the Church more or less throughout the capital, is the want of all parochial union and fellowship amongst themselves, on *the grounds of their common faith and duty*. We meet in vestry, for the purpose of parochial assessments, and we meet at the poor-house, for the purpose of superintending the parochial poor; but we want generally in our parishes some common focus of union, for doing good to ourselves and others, *on our religious principles* as *members of the Church of England*.

Another great and pervading evil amongst the members of the Established Church in the metropolis, is that gulf and *hiatus* between the higher and lower classes of society, which nearly precludes all communications, whether social, civil, or religious, between them. The most respectable tradesman is seldom known or noticed by his employer, except for his bill and receipt; whilst the poorest classes live and die quite in a world by themselves. Now, if any expedient could be devised by which the different orders of society in the metropolis could be brought into nearer contact with each other, and this *upon the grounds of their attachment to the Church*, it would be evidently for the benefit of the whole community, and it would greatly tend to the security, good order, and safety of all.

A still further evil which is felt by the members of the Church in the capital, results from the very little practical intercourse which subsists between the clergy and their parishioners. To baptize, to marry, and to bury, is nearly all that takes place in our largest Western parishes, between a minister and his individual parishioners. They see him once a week in the pulpit; but to the greater part of his congregation he is totally unknown, except through their attendance on public worship.

It is plainly desirable that some channel should exist by which this intercourse between the parochial clergy and laity should be enlarged and expanded amongst us. Nothing would tend so much towards strengthening the Church and diffusing kindly feelings amongst their parishioners, as some plan by which they might amicably co-operate with each other for the benefit and advantage of their poorer neighbours.

In meditating on these topics, I have been led, as an old member of the

Society for promoting Christian Knowledge, to consider whether we might not adopt that Society as a general basis of parochial union amongst the members of the Church in London and Westminster. I am well aware that some of your readers may not entertain such favourable sentiments of this Society as myself. Their tracts, it may be said, are not very attractive; and there is a want of warmth and spirituality about many of their publications. But these defects, I think it must be candidly owned, are gradually disappearing; and if we are to wait till we meet with a body against which no objections can be urged, which "has no spot, nor wrinkle, nor any such thing," we must wait till we arrive at "the church which is above."

In the mean time, Mr. Editor, I think it is the duty of the members of the Established Church in the metropolis to make the best of this case, by endeavouring to meet each other on some common platform; and for this end the Society I have now named possesses some great and decided advantages. It is, first, a very ancient Society, and it has considerable prescriptive weight and authority. It has also the sanction of all the heads of our Church; and is diffused, more or less, over every part of the British Empire. It is very wealthy and powerful, and is equal to the greatest efforts in the metropolis, where it has already nearly two thousand resident members.

Now, placing these facts together, I ask whether this Society does not present a basis sufficiently wide for this parochial union of the friends and supporters of the Church in the metropolis? I will suppose that its present members were arranged according to their respective parishes, and that they had the liberty of associating with themselves any respectable inhabitants of the same parish, as *local subscribers*, for the sake of diffusing its books and tracts in their neighbourhood. Would not this measure be attended with the best effects to all? Would it not tend to endear the rich to the poor, to bring the clergy and laity together, and to attach the middle orders to the doctrine and discipline of our Church?

I am glad to perceive that this subject is beginning to take hold of the attention of the resident members of our Society: but to bring it forward with propriety and effect, it must emanate immediately from the Bishop of London, as our diocesan, and not be left to any subordinate agents. A scheme like this, well devised and ably executed, might do much to remedy many of our ecclesiastical evils in the capital, whilst it would circulate life and energy throughout the kingdom, by the model and example which we should present to others.

AN OLD MEMBER.*

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* We recommend our correspondent, and our readers in general, to peruse a pamphlet which has just been published by the Hon. and Rev. Baptist W. Noel, entitled "The State of the Metropolis considered, in a Letter to the Lord Bishop of London." Mr. Noel is too actively occupied in an arduous and well-filled course of pastoral duties to find much time for authorship; but his occasional publications, and particularly two excellent discourses which he lately put forth upon "Glorying in Christ," shew that, if his line of duty appeared to invite him more prominently in this direction, he is well qualified to undertake the office of an instructor by his pen, as well as from the pulpit and in private ministerial engagements. The Letter to the Bishop of London is a most important document. Not confined to unimpressive generalities, it developes the moral and ecclesiastical statistics of the metropolis with a detail of facts and figures which exhibit in an appalling aspect the religious necessities of dense masses of human beings who are perishing for lack of knowledge; and it urges, in the most forcible and affecting manner, their claims, and the duties and responsibilities of the community in regard to them. We do not say that we have fully arrived at every conclusion of the zealous author—as, for instance, in regard to the necessity of establishing a system of open-air preaching—but his facts and appeals have impressed our minds

AMERICAN TRAVELLERS IN THE ISLE OF WIGHT.

To the Editor of the Christian Observer.

You have noticed in your last Number a flippant passage from some American tourist in the Isle of Wight, who concludes that Sir Charles Simeon must, from his name, be a Jew; though few persons, I presume, need be informed that his venerable uncle at Cambridge is one of the most eminent of Christians; a hearty lover indeed of the unhappy house of Israel, and one of the most munificent benefactors both to their bodies and souls; and who, like his Jewish namesake of old, having long waited to see the salvation of God, and having been permitted, in these remarkable days, to behold it in wonderful developement both among Jews and Gentiles, is now calmly awaiting, through the merits of his Redeemer, the blessed hour when, after his lengthened and much-honoured career, he shall "depart in peace," and be gathered to his rest, like a shock of wheat fully ripe into the garner.

Permit me, as a counterpoise to the extract above alluded to, to send you a few columns from the travels of two recent American tourists amidst the same scenes, and which, I doubt not, will interest yourself and your readers, as shewing the feelings with which your Christian brethren in the United States regard the many memorable localities in England connected with ecclesiastical history or religious associations, and not least among the latter the lovely scenery of the island where your lamented friend and correspondent, Legh Richmond, wrote his inimitable tracts. Those tracts are, if possible, more popular in the United States than even in England; though, unhappily, they are too often printed in a mutilated form; and some of the mutilations, I regret to say, are intended to diminish their episcopalian character.

The first extract which I enclose is from the journal of the Rev. Dr. Milnor of New York, who is personally known to many of your readers from his visit to England about five years since. The second extract is from the pen of the respected Editor of the Philadelphia Episcopal Recorder, who was in England at the same time, and accompanied him on his tour to the Isle of Wight. The scenes described are probably so familiar to most of your readers, that an apology is necessary for taking them once more over the same ground; but it may gratify their patriotism to find that an American, accustomed to the forests and mountains, the vast cataracts and ocean lakes of the Western World, is still able to discover and enjoy the natural amenities, as well as the moral associations, of British scenery.

Dr. Milnor writes as follows:

"The Rev. Mr. S. (Sibthorp) and the Rev. Mr. H. kindly proposed to accompany us to-day in a part of our ride through the island. They went in a one-horse carriage, and we with a fine pair of horses and an excellent coach, immediately after breakfasting with Mr. S. And now, at the close of our journey, I find myself utterly incompetent to describe the scenes of natural grandeur and beauty through which we have this day passed. I had often read and heard of them, but the actual view surpassed every expectation I had formed.

"The town of Ryde, where we spent the last two nights, and enjoyed so sweet a

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beyond any thing that we have ever yet read or thought upon the subject. We must, if possible, recur to this document more fully; but we lose no time in announcing it to our readers. It surely cannot be, that, with such afflicting statements as these in evidence, the clergy or lay members of the Church of England will any longer allow such an opprobrium in the very heart of the British dominions. What may be the necessary steps to take, will require serious deliberation; but no man who reads Mr. Noel's pamphlet can doubt that strenuous efforts should forthwith be devised and commenced, to stay the evil.

Sabbath, is opposite Portsmouth. It is situated on the side of a hill of considerable height, and affords a fine view of Portsmouth and its celebrated harbour, and also of several other important naval stations in the neighbourhood. Some of its houses are elegant, and all present a neat appearance, with great attention on the part of their occupants to the cultivation, in front and around them, of trees and shrubbery; so easy a species of ornament, and affording such a great addition to the beauty of a dwelling, that one is surprised it should be any where neglected: yet in all the villages we saw in France, the odour of filth and mud seemed more agreeable to their inhabitants than that of flowers, and a glaring sun-shine, when it could be had, preferable to the relief which the English think is afforded by an overshadowing foliage.

"The pier on which the steam-boat lands her passengers, extends about the third of a mile out into the bay, and supplies, what the town does not, a level and very pleasant promenade. In the vicinity of Ryde are several noblemen's and gentlemen's country seats, in which great attention has been paid to choice of situation, and simple elegance in their construction and decoration. At the commencement of our ride the weather looked a little inauspicious, but it soon cleared off and became very pleasant. Our road was not very broad, but smooth and winding, bordered on each side by luxuriant hedges, and often by lofty trees. The circuitous course of the road, over hill and dale, sometimes conducted us close to the water side, and presented a full view of the noble harbour of Portsmouth in the first part of our ride, and subsequently of the great Atlantic, and then, receding a little, and suffering the temporary interruption of our prospect by intervening hills, only increased our delight at emerging again upon a more extensive prospect. Every one knows how a change of position will alter the appearance of a landscape, and disclose at every varied view new beauties. Here we enjoyed this pleasure in a high degree; and besides seeing every object in a variety of views, new scenery, which the pen of Richmond could describe but mine cannot, was continually breaking upon us. We noticed a beautiful building, in the castle form, of recent erection—the seat of Lord Vernon; and another, on a lofty hill, belonging to Sir Richard Simeon; and within three miles from Ryde, six or eight other country seats, of many forms of architecture, but all seeming delightfully to harmonize with the enchanting scene around.

"Soon after passing Helen's Green, a small village of neat cottages, we saw the tower of its old church, on which the sea encroached until it was abandoned to ruin, and another built in a safer situation. We then came to Brading Haven, which at high water forms a lake of several miles in extent, but at low water is an uncovered marsh. The tide flows in at a narrow inlet, over which we crossed in a small boat, our carriage being taken over in a larger.

"We were now approaching Brading, where the Rev. Legh Richmond commenced his ministry; were passing through the rich and delightful scenery which he so tastefully describes; and about to behold, and in some instances to press with our footsteps, those almost hallowed spots on which occurred events the remembrance of which he has perpetuated in those memorable tracts, the Young Cottager, the African Servant, and the Dairyman's Daughter. We had with us these invaluable tracts, and employed ourselves in reading such parts of them especially as were calculated to direct our attention to the several places which he does not name, but describes with such fidelity to nature that the observant traveller needs no other guide to point them out. I am glad that we can bear our testimony to the accuracy of his descriptions, because many have supposed them to be principally fanciful, and on this account much that adds greatly to the interest of his narrative, and is highly instructive, in shewing the Christian the religious feeling with which the works of the great Creator should be viewed, and the profitable use to which their contemplation may be applied, has been in many editions of them omitted. Though not so intended by the curtailers of these tracts, the retrenchment, in my opinion, is an injustice to their lamented author, and an injury to the narratives themselves.

"On arriving at Brading, we drove immediately to the church-yard, where are interred the remains of little Jane. There were several children playing near the gate. I asked a fine-looking little girl if she could shew us the grave of Jane the Young Cottager? Oh yes, she said; and advanced before us as our guide. After shewing us the grave of Jane, and standing over it as long as we desired, in silent but affecting meditation, she told us she would shew us the verses on Mr. and Mrs. Berry's tombstones that Jane had got by heart and repeated to Mr. Richmond. Well, my dear, said I, the reading of these verses helped Jane to become a good girl, and to die happy; did it not? She answered, Yes, sir; as she did my next inquiry, whether she would not try to be as good a girl and die as happy as little Jane *. The epitaphs

* Dr. Milnor's questionings were not very searching, and I presume that these children are not much at a loss to know how to answer the many visitors who accost them in similar terms. To a stranger, it is pleasing to see groups of children greeting him on

which little Jane committed to memory, and especially the one on Mr. B.'s tombstone, which was probably the means under God of her first serious impressions, are both pious and affecting; and their influence on the mind of this youthful candidate for heaven may shew the simple means the Holy Spirit often employs to accomplish the conversion of the soul to God.

"We went from the grave-yard into the church, a very ancient structure—not less, the sexton assured us, than eleven hundred years old. It has been enlarged since its first erection, and is remarkable for nothing in its interior but two singular tombs with wooden effigies of the deceased, several plainer but apparently very old monuments of stone, and a most helter-skelter inconvenient arrangement of the pews. Its location, however, is at once sequestered, and convenient to the village, above which it is considerably elevated. The parsonage, a comfortable-looking abode, is immediately adjacent to the church-yard. From the church the view of Brading Haven, the bay beyond, the elevated hill on the right, and the sloping bank upon the left, and the other scenery described by Mr. Richmond in the Young Cottager as seen from this spot, are all just as there represented. On our way from Brading to Sandown-bay the prospects were variegated and pleasing, and as we passed the fort we emerged upon one of the grandest views of the ocean, through the bay, we had yet seen. Here was pointed out to us the high down which Mr. Richmond describes in the African Servant, the perpendicular cliff in which it terminates, and the jutting rock under which he discovered and conversed so interestingly with his sable friend. Nothing could be more true to nature than the surrounding scenery as he describes it in that tract.

"We saw the cottage of the celebrated John Wilkes, in the garden of which are flourishing several rose-bushes, said to have been planted by his own hands. It is very near the water, but on an eminence so raised above it as to present an extensive sea view. We then proceeded on to the village of Shanklin, consisting of a few neat cottages, and stopped at a residence bearing nothing of a tavern aspect, but affording us the refreshment which we needed. After our lunch we walked down to Shanklin Chine, a large romantic fissure, or chasm, in the cliff that fronts upon the sea. The descent to the beach is by an ordinary road, and then you return again through the chasm to Shanklin. No description extant of this singular spot is either so minutely accurate, or so beautiful, as that given by Mr. Richmond in the Young Cottager, as one of his places of solitary religious meditation. We occupied the same 'little hollow recess in the cliff' from which he surveyed and delineated the scenery around. We there read deliberately his graphic description of the various interesting objects that lay before him, and could discern no difference between it and the noble scene in actual view, except that a mist hid from us 'the towering spire' of the Chichester cathedral, that in these peaceful times we beheld no 'frigate standing into the bay,' and but few vessels of any description happened at that time to enliven the prospect. We lingered long upon and near the beach, and then proceeded up the Chine; along the side of which the fishermen have formed a convenient foot-path, with a resting-place or two on the way, where an interesting point of observation happened to offer. Several neat cottages with small gardens have been erected within the fissure, each of which, while sheltered from the weather by its lofty sides, enjoys an extensive prospect of the sea.

"Returning to the village, we resumed our carriage, and, passing by Shanklin church, a neat old edifice, we came to Bonchurch village, which is quietly seated in what is called the Undercliff, a deep recess between a very lofty eminence or down on the inland side and a high bank toward the sea. We got out of the carriage and proceeded along the bank, for the sake of the view which it presented of some excellent scenery not before disclosed. Below the village we threaded the way down a footpath to the road, and got into our carriage; our course now lying up a valley, between gently-sloping but lofty hills on either side. Landscapes of peculiar beauty and variety, exhibiting numberless fields of grain nearly ripe for the harvest, herds of cattle and flocks of sheep, with here and there a company of haymakers busily employed, presented themselves in ever-changing aspects, as we ascended or descended

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his arrival at places of interesting resort, and eagerly volunteering to detail to him the information he requires; but to the children themselves the practice is very injurious. They are usually stationed by their parents to look out for visitors; they learn their tale; they press forward with interested eagerness; they live by speculation; they soon become little artful mendicants; and they are not the more likely to learn to love hard ill-requited labour by commencing with the softer art of extracting splendid shillings from kind holiday gentlefolks. I have seen little hypocrites acting their part—looking sentimental—and enchanting a carriage-full of admiring ladies; while, before the sound of the wheels had died away, the "dear little angels" burst into a rude laugh, or fell to quarrelling and fighting over their spoils.

the successive slopes of this delightful valley. We had long in sight, and at length passed at some distance, the splendid seat and extensive park and grounds of Lord Yarborough, called Appuldurcomb. Travellers have given rapturous descriptions of the interior, and its rich collections of paintings and sculpture. Of these we shall probably never have a sight, but it was commended to our notice by circumstances of a very different kind. It was there that the sister of the Dairyman's Daughter died, whose funeral Mr. Richmond attended at the request of the latter; and where, on a visit about a week after, he had his first conversation with her, whose religious experience, as narrated by that faithful minister, has had a more extensive influence in the world than ever attended any similar publication. He gives, in the Dairyman's Daughter, a correct account of the situation and appearance of Appuldurcomb and of the adjacent scenery. We saw 'the summit of the hill adjoining' the venerable mansion to which he ascended after the visit referred to, the triangular pyramid of stone near which he sat down to meditate, and the magnificent surrounding prospect. In full view of this elevated spot we read his extended description, and turned southward, and south-eastward, and northward, and westward, and admired, as he had done, the unequalled beauty of the scene. Certainly neither of us had ever read the descriptive part of the Dairyman's Daughter with the like interest and emotion. My feelings obliged me to resign the book to my companions, and, under the various emotions the narrative and the scene excited, it was difficult for any of us to prosecute our reading; but with an intensity of interest we gazed upon the lovely prospect until it could be no longer seen.

"We now approached Arreton, the village in the church-yard of which lie interred the mortal remains of Elizabeth Wallbridge, the sainted daughter of the dairyman. About a mile from it we stopped before the cottage from which her soul ascended to its rest, and were kindly received by her surviving brother, a man now advanced in years, and still a resident in the mansion of his birth. He shewed us Elizabeth's Bible, in which was simply written, 'Elizabeth Wallbridge, daughter of Joseph and Elizabeth Wallbridge; born 1771—died 1801;' and took us up stairs into the room in which she expired. We added our names to a long list in a book kept by her brother for the purpose, and then took our leave, Mr. W. in a very respectful manner thanking us for our visit.

"Our simplicity in finding satisfaction in such a visit would be a fruitful subject of derision to men of the world; but if they will indulge our simplicity, and we can enjoy feelings such as these scenes excited, let them laugh, and we will delight in every thing calculated to cherish the memory of the pious dead. On leaving the cottage, our path was the same as that over which moved the funeral procession of the Dairyman's Daughter, in the manner so affectingly described by Mr. Richmond. It lay through a narrow but excellent road, winding between high green hedges, and sometimes under an arch formed by the trees on either side; a lofty cultivated hill on the right, and a charming view of the luxuriant valley now and then breaking upon us to the left. As we read the account of the solemn passage of the mourning yet rejoicing relatives and friends of the deceased, we were ready almost to realize its actual vision, and hear the pious strains of melody as they then filled the air and ascended to the skies. Thus prepared, we reached Arreton church, and, leaving our carriage to ascend the hill without us, we went to the grave of Elizabeth, read the beautiful lines which love of her character and the recollection of her triumphant death have caused to be inscribed on her simple monument, meditated for a while on her present glorious state, dropped a tear of sympathy, but not of sorrow, and silently retired.

"From this to Newport, our destined resting-place, we could only talk on things connected with the scenes and incidents and reflections of the day; uniting in the sentiment that Paris, with all its palaces, and gardens, and paintings, and statues, had afforded no such gratification to our eyes as the glorious works of God on which they had dwelt in this enchanting island, and none of its multiplied attractions such an inward feast as the mental associations of this day's travel had supplied.

"We were fatigued in body, but refreshed in spirit. At the close of a day so occupied with contemplation of the works of God and of the wonders of His grace, it was not a little gratifying to find ourselves in a quiet inn, where, after taking tea, we commended ourselves to the care of our Heavenly Father and retired to rest."

Such is Dr. Milner's description.—The following interesting particulars are taken from the account given by his friend, the Editor of the Philadelphia Recorder:—

"——— I had visited the most prominent spots described in the 'Dairyman's Daughter' and 'Young Cottager,' and now wished to see those which had attracted my attention in the 'Negro Servant.' I had seen at a distance the recess of Sandown Bay, where the conversation on the sea-shore with that humble and devoted disciple had occurred, but was obliged at that time to be contented with a glance afar

off. On the Wednesday following (July 14th) I had the happiness to stand upon the consecrated spot, and indulge myself with the perusal of the tract amidst the very scenes which it so beautifully describes.

"On this day Mr. M. being much better, and apparently needing nothing but quiet, Dr. Milnor went on a visit to Southampton. After his departure, finding Mr. M. to be still improving, I concluded to take a ride and visit the remaining scenery which I was so anxious to see. I formed the plan of going, in the first place, from Newport to Brading. This would take me over the road which Mr. Richmond travelled from his house at the latter place to visit the Dairyman's Daughter. Newport is very near the centre of the island, and Brading lies nearly east of it, about eight miles distant.

"Newport is situated in a lovely plain, and the road towards Cowes, immediately after leaving it, crosses a steep ascent. The hill whose summit you then gain is not of a conical form, but stretches along several miles to the eastward. It is called Arreton Downs, and forms the northern boundary of the beautiful valley in which lie the village and church of Arreton, and the cottage of the dairyman.

"I rode along the ridge of this hill for a mile or more, when I came to the part which overhangs the village of Arreton. Here I dismounted, and took from my pocket 'the Dairyman's Daughter.' I wished to see if Mr. R. had described in this tract a scene so lovely as that which was then spread before me. I had not to search long, for his description is like the mold in which the sculptor casts his models—there is one image which corresponds to it, and but one. You may imagine, but I cannot describe, the feelings with which I read the following passage:—'At that moment the first sound of a tolling bell struck my ear. It proceeded from a village church, directly beneath the ridge of a high hill, over which I had taken my way. It was Elizabeth's funeral knell. The sound was solemn; and in ascending to the elevated spot over which I rode, it acquired a peculiar tone and character. Tolling at slow and regulated intervals (as was customary, for a considerable time previous to the hour of burial), the bell, as it were, proclaimed the blessedness of the dead which die in the Lord; and also the necessity of the living pondering these things, and laying them to heart. It seemed to say, "Hear my warning voice, thou son of man: there is but a step between thee and death. Arise, prepare thine house; for thou shalt die, and not live." The scenery was in unison with that tranquil frame of mind which is most suitable for holy meditation. A rich and fruitful valley lay immediately beneath; it was adorned with corn-fields and pastures, through which a small river winded in a variety of directions, and many herds grazed upon its banks. A fine range of opposite hills, covered with grazing flocks, terminated with a bold sweep into the ocean, whose blue waves appeared at a distance beyond. Several villages, hamlets, and churches were scattered in the valley. The noble mansions of the rich, and the lowly cottages of the poor, added their respective features to the landscape. The air was mild, and the declining sun occasioned a beautiful interchange of light and shade upon the sides of the hills. In the midst of this scene, the chief sound that arrested attention was the bell tolling for the funeral of the Dairyman's Daughter.'

"I rode slowly along for several miles in sight of this scenery, which would have attracted me by its beauty, even without the delightful associations with which it is now inseparably blended. After leaving these downs, I crossed another hill, of still greater elevation, from whose summit the traveller beholds the ocean on the east, and the verdant coast of Hampshire (separated by a narrow strait from the island), on the north. On my arrival at Brading, I made another visit to the church-yard, stood for the last time by the grave of Little Jane, and viewed with deepest interest the parsonage, whose walls had been hallowed for so many years by the prayers, the praises, and the holy conversation of Legh Richmond. I gazed too, for a few moments, in silent meditation upon the green where Little Jane and her companions assembled to receive his instructions; then reluctantly mounted my horse and set out for Sandown Bay, the chief object of my journey.

"My course was now in a south-easterly direction. Wishing to ascertain the exact road over which Mr. Richmond was accustomed to pass in his frequent visits to the spot whither I was going, I accosted an old man who was resting upon a green bank by the road side. He gave me the information I sought, with so much cheerfulness, and manifested so obliging a disposition, that I was induced to regard him more attentively, and pause awhile to pursue our conversation. His grey hairs and relaxed limbs, which seemed to need repose, indicated a more advanced period of life than I should have attributed to him from his apparently robust frame and healthy countenance. His features gave evidence, I thought, of a sound and intelligent mind. You will easily anticipate my first question, 'Did you know Mr. Richmond?' 'I did,' was his reply, 'and often heard him preach.' I endeavoured to ascertain the impression made upon him by hearing the word of God from one of His most faithful ministers, but I could gather nothing from his remarks which assured me of his being more than 'a hearer of the word.' He spoke in exalted terms of Mr. Richmond,

saying, that he had never heard such a preacher, and never expected to hear one like him again. In the conclusion of our conversation, he spoke of the extreme difficulty of getting work, greater than he had ever known before, and the consequent hardships to which persons in his class of life were exposed. I could not but remind him that his time for earthly labours was nearly at an end, and that he was called to the services of One who required his constant services, and would never suffer His servants to want. I gave him a trifle in parting, happy that it was in my power to assist one apparently so deserving. He had excited, too, a peculiar interest in my mind, from being as it were a link which brought me in close connection with his former venerated minister.

"I must not linger on the road which led to the Bay, but take you as directly as I can to the point, which you will perhaps think I am long in reaching. Mr. R., you will observe from 'the Negro Servant,' rode thither 'over a lofty down or hill,' terminating at the sea in a 'tremendous perpendicular precipice.' This down is now enclosed and cultivated, and I was under the necessity of skirting along its western base, instead of passing over its summit. The road which I followed brought me to the bay shore, about half a mile eastward of Mr. Wilkes's cottage, where we were the preceding day, and perhaps the same distance westward of the spot which I was seeking.

"I rode along the beach until I came to the 'small cove,' described in the tract. When visited by Mr. Richmond, nearly thirty years ago, 'its shore consisted of fine hard sand,' but during the period which has since elapsed it has been covered with a coarse gravel, if I may so term the particles of hard chalk which have been washed into pebbles by the action of the sea. There were around me large masses of this substance, as well as rocks of other descriptions, which had fallen in abundance from the overhanging cliff above. There was one other circumstance, and only one, in which a change has taken place since the period referred to in the tract. The limpets, which then adhered to the rocks, and furnished so apt an illustration to the disciple and to his teacher, are no longer to be found. After looking round upon the 'fragments of rock, chalk-cliffs, and steep banks of broken earth,' which met my eye, and comparing them with the description of Mr. Richmond, I made fast my bridle in the cleft of a rock, seated myself upon another, and spent some time in reading the tract. Seldom have my feelings received such mingled impressions of delight and awe; I was shut out from human intercourse, and even screened from human sight. The advancing tide rolled forward, with a roaring, hollow sound, and threatened to overwhelm me beneath its surges; but I knew that its bounds were fixed, and that its Maker had appointed the limits which it could not pass. How striking an exhibition is this of the wisdom and power of Him whom the sea obeys, and has obeyed, day after day, for ages past! HE has set for it 'bars and doors, and said, Hitherto shall thou come, but no further; and here shall thy proud waves be stayed.' (Job xxxviii. 11.)

"After enjoying my situation for some time, I looked around for some practicable way of ascending the cliff; but so steep was the declivity, that I feared to make the attempt. Immediately over my head, was the 'perpendicular cliff, white as snow, and stupendously lofty and large.' A little more westward, it sloped into 'a more gradual declivity of many-clouded earths, interspersed with green patches of grass, and little streams of water trickling down the bank, and mingling with the sea at the bottom.'

"But even this, it seemed to require more nerve and activity to climb than I possessed. I looked anxiously for 'the rude staircase, formed by fishermen and shepherds' boys in the side of the cliff;' but, to my great disappointment, it could not be found. I twice attempted to ascend, but, finding the difficulty fully as great as I had anticipated, and fearing the effect of so much fatigue on my feeble frame, I as often relinquished the attempt. My anxiety to gain the down from which Mr. Richmond descended, was, however, so great, that I made a third effort, and succeeded. After ascending the bank a few yards, I discovered the steps cut in the earth, and which had been hitherto concealed from view by the long grass with which they were covered. Up these I toiled, and at last reached the top of the cliff. What was my disappointment to find myself at the base of a second hill, which hid from me every thing, except that which I had already seen. This, too, I ascended; and when I gained the top, what a prospect opened before me! In front was the boundless ocean. On the right, was Sandown Bay, sweeping round in a beautiful curve of nine or ten miles, and lined with a luxuriant valley, which extended two or three miles in depth, until it was terminated by a high range of hills from the north. On my left, was the channel which separates the island from Hampshire, and Portsmouth in the distance. I never saw a prospect which appeared, at the time, so magnificent; and never do I recollect to have had my feelings excited to such a degree of enjoyment by natural scenery.

"It was with great reluctance that I quitted this delightful spot, and returned to the beach. I then remounted my horse, and rode to a small inn, near the village of

Shanklin, to obtain rest and refreshment, which, by this time, were much needed, both by my horse and myself. After dinner, I took my way homewards by a road which passed the dairyman's cottage. It was a secluded and private road, bounded on both sides by green and beautiful hedges, and often shaded by overhanging trees. When I reached the cottage, I found some of Mr. Wallbridge's children before it, and, accosting them, entered, to make the family a second visit. I had now more time than on the previous day, to examine this lowly dwelling, more interesting to me than the palaces of kings, and to indulge the pleasing reflections which its associations occasioned. I conversed for a short time with Mr. Wallbridge, and looked over Elizabeth's Bible, which had in it her name, in her own handwriting. Mr. W., who seemed pleased with the interest of American travellers in his sister, took me again to the chamber in which she breathed her last. I then made another visit to her grave, and returned to Newport, having made a circuit of about twenty miles. I never, in so small a space, beheld such a variety of beautiful scenery; never was scenery more beautifully or accurately described, than this was by the pen of Richmond; and seldom, if ever, I presume, has the interest of *such* scenery been increased by *such* associations.

"I am sure that you will sympathize with me in my deep interest for the scenes of Mr. Richmond's labours. The portraits which he has drawn in his tracts, have been regarded with interest by thousands, in almost every part of the globe; multitudes have been charmed with the beautiful and unaffected features of *the Christian*, and have sought, by Divine grace, to be transformed into the same image. They will pass down to posterity as representations of humble piety in the nineteenth century; not more interesting for the subjects pourtrayed, than for the master's hand by whose instrumentality they shall be had in 'everlasting remembrance.' No one, surely, can contemplate these characters in any circumstances, without some impression; how deep must that impression be, amid the very scenes in which they moved, and in sight of the surrounding objects, with which Mr. Richmond has enlarged and adorned his pictures! We were all deeply affected, and the tracts formed the chief subject of conversation during our common visit. The greater part of them we read aloud at the different places to which they refer. I was truly thankful that my steps had been directed to the Isle of Wight, instead of Switzerland, as I at first proposed; for I would not exchange the gratification, and, I trust, spiritual improvement, which I received, *even* for a view of the magnificent scenery of that romantic land. This is but a part of the fabric which will be dissolved, when the elements shall melt with fervent heat; when the earth, and the things that are therein, shall be burnt up—that is, consecrated by the footsteps of holy beings, who will live in the favour of Him who created the earth with its beauteous decorations, FOR EVER."

I add not a word to these interesting passages. If they are somewhat highly wrought, the enthusiasm is directed to noble objects; and English readers, it is hoped, will not be too severe upon American raptures, where English topics are their theme; or rather, in this instance, topics equally dear to the followers of Christ in all lands.

VIATOR.

THE SWEDISH PARISH PRIEST.

To the Editor of the Christian Observer.

THE following account of the life of a parish priest in Sweden is translated from the works of the celebrated German, John Paul Frederick Richter. It is somewhat too airy and romantic for sober truth; and it describes rather "the religion of sentiment" than the more elevated feelings of a faithful minister of God's word, who seeks to win souls, and to unfold to his flock "the unsearchable riches of Christ;" but it gives an interesting view of the habits of a Swedish village and parsonage, as affected by the meteorological peculiarities of a high latitude. I am not sure that your clerical readers, or their flocks, will envy the felicity of going to church on Christmas-day, "in a starry forenoon," by the aid of lanterns; but the picture may serve to rouse to activity some who, in a far less rigorous climate, and with the sun for their torch, can scarcely find time to be at church on a winter's day till their less torpid neighbours have half concluded their devotions.—

"Sweden apart, the condition of a parish priest is in itself sufficiently

happy: in Sweden, then, much more so. There he enjoys summer and winter pure and unalloyed by any tedious interruptions: a Swedish spring, which is always a late one, is no repetition, in a lower key, of the harshness of winter, but anticipates, and is a prelibation of, perfect summer—laden with blossoms—radiant with the lily and the rose: insomuch that a Swedish summer-night represents implicitly one half of Italy, and a winter-night one half of the world beside.

"I will begin with winter, and I will suppose it to be Christmas. The priest, whom we shall imagine to be a German, and summoned from the southern climate of Germany upon presentation to the church of a Swedish hamlet lying in a high polar latitude, rises in cheerfulness about seven o'clock in the morning; and till half past nine he burns his lamp. At nine o'clock the stars are still shining, and the unclouded moon even yet longer. This prolongation of star-light into the forenoon is to him delightful; for he is a German, and has a sense of something marvellous in a starry forenoon. Methinks I behold the priest and his flock moving towards the church with lanterns: the lights dispersed amongst the crowd connect the congregation into the appearance of some domestic group or larger household, and carry the priest back to his childish years during the winter season and Christmas matins, when every hand bore its candle. Arrived at the pulpit, he declares to his audience the plain truth, word for word, as it stands in the Gospel: in the presence of God, all intellectual pretensions are called upon to be silent; the very reason ceases to be reasonable; nor is any thing reasonable in the sight of God but a sincere and upright heart.

"Just as he and his flock are issuing from the church the bright Christmas sun ascends above the horizon, and shoots his beams upon their faces. The old men, who are numerous in Sweden, are all tinged with the colours of youth by the rosy morning-lustre; and the priest, as he looks away from them to mother earth, lying in the sleep of winter, and to the church-yard, where the flowers and the men are all in their graves together, might secretly exclaim, with the poet, 'Upon the dead mother, in peace and utter gloom, are reposing the dead children. After a time uprises the everlasting sun, and the mother starts up at the summons of the heavenly dawn with a resurrection of her ancient bloom:—And her children?—Yes: but they must wait awhile.'

"At home he is awaited by a warm study, and a 'long-levelled rule' of sun-light upon the book-clad wall.

"The afternoon he spends delightfully; for, having before him such a perfect flower-stand of pleasures, he scarcely knows where he should settle. Supposing it to be Christmas-day, he preaches again: he preaches on a subject which calls up images of the beauteous eastern-land, or of eternity. By this time, twilight and gloom prevail through the church: only a couple of wax lights upon the altar throw wondrous and mighty shadows through the aisles: the angel that hangs down from the roof above the baptismal font, is awoke into a solemn life by the shadows and the rays, and seems almost in the act of ascension: through the windows the stars or the moon are beginning to peer: aloft, in the pulpit, which is now hid in gloom, the priest is inflamed and possessed by the sacred burthen of glad tidings which he is announcing: he is lost and insensible to all besides; and from amidst the darkness which surrounds him he pours down his thunders, with tears and agitation, reasoning of future worlds, and of the heaven of heavens, and whatsoever else can most powerfully shake the heart and the affections.

"Descending from his pulpit in these holy fervours, he now, perhaps, takes a walk: it is about four o'clock: and he walks beneath a sky illu-

mined by the shifting Northern Lights, that to his eye appear but an Aurora striking upwards from the eternal morning of the south, or as a forest composed of saintly thickets, like the fiery bushes of Moses, that are round about the throne of God.

"Thus if it be the afternoon of Christmas-day; but if it be any other afternoon, visitors perhaps come, and bring their well-bred, grown-up daughters. Like the fashionable world in London, he dines at sun-set; that is to say, like the *un*-fashionable world of London he dines at two o'clock; and he drinks coffee by moonlight; and the parsonage-house becomes an enchanted palace of pleasure, gleaming with twilight, star-light, and moon-light. Or, perhaps, he goes over to the schoolmaster, who is teaching his afternoon school: there, by the candle-light, he gathers round his knees all the scholars, as if—being the children of his spiritual children—they must therefore be his own grand-children; and with delightful words he wins their attention, and pours knowledge into their docile hearts.

"All these pleasures failing, he may pace up and down in his library, already, by three o'clock, gloomy with twilight, but fitfully enlivened by a glowing fire, and steadily by the bright moonlight; and he needs do no more than taste at every turn of his walk a little orange marmalade, to call up images of beautiful Italy, and its gardens and orange groves, before all his five senses, and, as it were, to the very tip of his tongue. Looking at the moon, he will not fail to recollect that the very same silver disk hangs at the very same moment between the branches of the laurels in Italy. It will delight him to consider that the Æolian harp, and the lark, and indeed music of all kinds, and the stars, and children, are just the same in hot climates and in cold. And when the post-boy, that rides in with news from Italy, winds his horn through the hamlet, and with a few simple notes raises upon the frozen window of his study a vision of flowery realms; and when he plays with treasured leaves of roses and of lilies from some departed summer, or with the plumes of a bird of Paradise, the memorial of some distant friend; when, further, his heart is moved by the magnificent sounds of Lady-day, Sallad-season, Cherry-time, Trinity Sundays, the rose of June, &c. how can he fail to forget that he is in Sweden by the time that his lamp is brought in? and then, indeed, he will be somewhat disconcerted to recognise his study in what had now shaped itself to his fancy as a room in some foreign land. However, if he would pursue this airy creation, he need but light at his lamp a wax-candle-end, to gain a glimpse through the whole evening into that world of fashion and splendour from which he purchased the said wax-candle-end: for I should suppose that at the court of Stockholm, as elsewhere, there must be candle-ends to be bought of the state-footmen.

"But now, after the lapse of half-a-year, all at once there strikes upon his heart something more beautiful than Italy, where the sun sets so much earlier in summer-time than it does at our Swedish hamlet; and what is *that?* It is the longest day, with the rich freight that it carries in its bosom, and leading by the hand the early dawn, blushing with rosy light, and melodious with the caroling of larks at one o'clock in the morning. Before two—that is, at sun-rise—the elegant party that we mentioned last winter arrive in gay clothing at the parsonage; for they are bound on a little excursion of pleasure in company with the priest. At two o'clock they are in motion: at which time all the flowers are glittering, and the forests are gleaming with the mighty light. The warm sun threatens them with no storm nor thunder showers; for both are rare in Sweden. The priest, in common with the rest of the company, is attired in the costume of Sweden: he wears his short jacket with a broad scarf, his short cloak

above that, his round hat with floating plumes, and shoes tied with bright ribbons: like the rest of the men, he resembles a Spanish knight, or a Provençal, or other man of the south; more especially when he and his gay company are seen flying through the lofty foliage, luxuriant with blossom, that within so short a period of weeks has shot forth from the garden plots and the naked boughs.

"That a longest day like this, bearing such a cornucopia of sunshine, of cloudless ether, of buds and bells, of blossoms and of leisure, should pass away more rapidly than the shortest, is not difficult to suppose. As early as eight o'clock in the evening the party breaks up; the sun is now burning more gently over the half-closed sleepy flowers. About nine he has mitigated his rays, and is beheld bathing, as it were, naked in the blue depths of heaven. About ten, at which hour the company re-assemble at the parsonage, the priest is deeply moved; for throughout the hamlet, though the tepid sun, now sunk to the horizon, is still shedding a sullen glow upon the cottages and the window-panes, every thing reposes in profoundest silence and sleep: the birds even are all slumbering in the golden summits of the woods: and, at last, the solitary sun himself sets, like a moon, amidst the universal quiet of nature. To our priest, walking in his romantic dress, it seems as though rosy-coloured realms were laid open, in which fairies and spirits range; and he would scarcely feel an emotion of wonder, if, in this hour of golden vision, his brother, who ran away in childhood, should suddenly present himself, as one alighting from some blooming heaven of enchantment.

"The priest will not allow his company to depart: he detains them in the parsonage garden—where, says he, every one that chooses may slumber away in beautiful bowers the brief warm hours till the re-appearance of the sun. This proposal is generally adopted; and the garden is occupied. The happy priest walks up and down through the parterres. Coolness comes, and a few stars. His night-violets and jillyflowers open, and breathe out their powerful odours. To the north, from the eternal morning of the pole, there exhales as it were a golden dawn. The priest thinks of the village of his childhood far away in Germany; he thinks of the life of man, his hopes and his aspirations; and he is calm and at peace with himself. Then all at once starts up the morning sun in his freshness. Some there are in the garden who would fain confound it with the evening sun, and close their eyes again; but the larks betray all, and waken every sleeper from bower to bower.

"Then again begin pleasure and morning in their pomp of radiance;—and almost I could persuade myself to delineate the course of this day also, though it differs from its predecessor hardly by so much as the leaf of a rosebud."

JEROME ON ST. PAUL'S QUOTATION FROM EPIMENIDES, (TITUS I. 12); AND ON THE CHRISTIAN APPLICATION OF CLASSICAL LEARNING.

To the Editor of the Christian Observer.

YOUR correspondent J. P., in your Appendix for 1833, p. 778, was puzzled by finding Mr. Jones of Nayland attributing to Callimachus the line quoted by St. Paul, Titus i. 12; while Dr. A. Clarke, he says, refers it to Epimenides. Another correspondent, W. G., in the succeeding Number (1834, p. 44), remarked that the poet could not be Callimachus, since he was not a Cretan, but a Cyrenian; and he added, that the line is not attributed to him by any ancient writer. He mentioned several

authors—and among others Jerome, in his commentary on the passage—as giving it to Epimenides. Another of your correspondents, W. O. J. (same page) mentioned other ancient authorities on the same side. Indeed, there cannot be a shadow of doubt as to the real authorship: the mistake has arisen from the works of Epimenides not being extant to refer to; while the works of Callimachus have a line beginning with "the Cretans are always liars," but ending differently from that quoted by St. Paul. A few words, however, of Jerome, in a letter to Magnus, will explain the matter. He says:—"Paulus Apostolus Epimenidis poetæ abusus versiculo est, scribens ad Titum; Κρητες αει ψευσται, κακα θηρια, γαστερες αργαι: id est, Cretenses semper mendaces, malæ bestiæ, ventres pigri; cujus heroici *hemistichium* postea Callimachus usurpavit." (Hieron. Magno, Oratori Romano: Opera, tom. ii. p. 331; edit. Basil, MDXXIV.)

The letter which contains this information is so valuable in other respects, that I am tempted to send you a translation of it. The circumstances under which it was written seem to have been these: Magnus had complained to the learned Father of his frequent allusions to the Heathen writers, and called upon him to defend what he denounced as an unlawful or suspicious practice. Jerome seems to have regarded the objection as suggested to his correspondent by his adversary Ruffinus, and answers Magnus in a letter of great ingenuity, eloquence, and learning. I omit a few sentences at the beginning, and proceed to a translation of the main subject of the epistle.—

"But with respect to the question you ask at the end of your epistle, Why in my works I sometimes introduce passages of secular literature, and thus pollute the purity of the Church with the filthiness of the Gentiles? receive a brief answer. You would never ask this question if you were not wholly occupied with Tully, and if, leaving Volcacius, you would read the Holy Scriptures and examine their interpreters. For who does not know that even in Moses and the volumes of the Prophets some things are borrowed from the books of the Gentiles; and that Solomon proposed questions and returned answers to the philosophers of Tyre; whence, in the beginning of the Proverbs, he advises us to understand the sayings of prudence, and the niceties of words, parables, and obscure language—'the words of the wise and their dark sayings'—which properly belong to dialecticians and philosophers. Moreover, the Apostle Paul has adapted a verse of Epimenides the poet, in writing to Titus: 'Κρητες αει ψευσται, κακα θηρια, γαστερες αργαι:' that is, 'the Cretans, alway liars, evil beasts, slow bellies:' a hexameter of which Callimachus afterwards used a hemistich. And it is no wonder if in Latin a verbal translation does not retain the metre, since Homer, when rendered into the same language, loses his poetical character and becomes prose. In another Epistle also he introduces a *senarius* of Menander, 'φθειρουσιν ηθη χρηστα ὁμιλιαι κακαι:' that is, 'evil communications corrupt good manners:' and, disputing at Athens, in the Senate of Mars, he calls Aratus as a witness: 'For we are also his offspring;' which is in Greek 'του γὰρ και γενος εσμεν,' and is the close of a hexameter verse. And lest this should seem a small thing, this leader of the Christian army, this unconquered orator, while pleading the cause of Christ, skilfully turns even an inscription with which chance had presented him, into an argument for the faith. For he had learned from the true David to wrest the sword from the hands of the enemy, and to strike off the head of the proudest Goliath with his own weapon. He had read it commanded in Deuteronomy, by the word of the Lord, that the captive woman was to have her head shaven, and her eyebrows, her hair, and her nails cut off, and so to be retained as a wife. What wonder then if I, admiring the literary elegance and beautiful form of secular learning,

should wish to make her an Israelitish woman, instead of a bond-maid and a captive; if what is dead in her—I mean idolatry, voluptuousness, error, and licentiousness—I shave off and cut away, and by her become the father of a home-born offspring, by me connected with the holy seed, for the service of the Lord of Sabaoth? My marriage with the strange woman at once conduces to the profit of Christ's family, and tends to increase the number of his household. Hosea took unto him an unfaithful wife, Gomer, the daughter of Diblaim; and his son Jezreel, whose name means the seed of God, was born of a harlot. Isaiah shaves with a sharp razor the beard and the hair of the feet of the sinners; and Ezekiel, in type of the unfaithful Jerusalem, cuts off his own hair, that he may take away every thing that is in her but feeling and life.

"Cyprian, a man distinguished for eloquence and martyrdom, is blamed by Firmianus *, who mentions it, because, when writing against Demetrianus, he employed testimonies of the Prophets and Apostles, which his adversary asserted to be forged and invented, and not rather those of the philosophers and poets, which as a heathen man he could not gainsay. Celsus and Porphyry wrote against us: Origen answered the former; Methodius, Eusebius, and Apollinarius very forcibly answered the latter: of whom Origen wrote eight books; Methodius advances to ten thousand lines; Eusebius and Apollinarius composed respectively twenty-five and thirty volumes. Read them, and you will find *me* quite ignorant in comparison of them; and, even after so long a time of leisure, a mere child and dreamer in learning. The Emperor Julian, in his Parthian Expedition, put forth seven books against Christ, and, according to the fables of the poets, wounded himself with his own sword. If I should attempt to write against him, I suppose you would forbid me to beat back the rabid dog with the doctrines of the philosophers and Stoics—that is, with the club of Hercules—although he would feel our Nazarene, and Galilean (as he himself is wont to call him) at the very first encounter, and, pierced with disgrace, would receive the penalty of his abusive language.

"Josephus wrote two books against Appion the grammarian of Alexandria, to prove the antiquity of the Jewish people, and produces such testimonies of secular writers, that it strikes me as a miracle how a man who was a Hebrew, and trained from infancy in sacred letters, could have studied all the library of the Greeks. What shall I say of Philo, whom the critics pronounce another Plato, or a second Jewish Plato? I will run through the several names. There is Quadratus, a disciple of the Apostles, and pontiff to the Athenian church: did not he deliver a book in defence of our religion to the Emperor Adrian, when he visited the mysteries of the Eleusinian goddess? and such was the universal admiration which it caused, that his admirable genius allayed a very severe persecution. Aristides the philosopher, a very eloquent man, presented to the same Emperor an Apology for the Christians—a work covered with the opinions of the philosophers. Justin, himself too a philosopher, afterwards imitated him, and delivered to Antoninus Pius, his sons, and the Senate, a book against the Gentiles, in which he defends the ignominy of the cross, and preaches the resurrection of Christ with perfect freedom. What shall I say of Melito, bishop of Sardis? what of Apollinarius, priest of the church of Hierapolis? and of Dionysius, bishop of the Corinthians? and of Tatian, and Bardesanes? and of Irenæus, the successor of the martyr Photinus, who explained in many volumes the philosophic sources from which flowed the poisons of the several heresies of Origen? Pantænus, a philosopher of the Stoic seet, on account of his very distinguished learning was by Deme-

* Lactantius, Div. Inst., l. v. 4. But I must not trust myself to annotate.

trianus, bishop of Alexandria, sent into India to preach Christ among the Brachmans and philosophers of that nation. Clement, a presbyter of the church of Alexandria, in my judgment the most learned of all, wrote eight books of Stromata, and as many of Institutions, and another against the Gentiles, as well as three volumes of the Pædagogue. What is there unlearned in them?—yea, what is not of the deepest philosophy? In imitation of him, Origen wrote ten books of Stromata, in which he compares with one another the opinions of the Christians and philosophers, and confirms all the doctrines of our religion from Plato and Aristotle, Numerius and Cornutus. Miltiades too wrote an admirable volume against the Gentiles; Hippolytus also, and Apollonius, senators of the Roman city, composed works of their own. There are extant books of Julius Africanus, who wrote chronological histories; and of Theodorus, who was afterwards called Gregory, a man of apostolical miracles and virtues; and of Dionysius, bishop of Alexandria; and of Anatolius, priest of the church of Laodicea; also of the presbyters Pamphilus, Pierius, Lucian, Malchion; of Eusebius bishop of Cæsarea, Eustathius of Antioch, and Athanasius of Alexandria; also of Eusebius of Emesa, and Triphyllius of Cyprus, and Asterius of Scythopolis, and Serapion the Confessor; moreover of Titus bishop of Bostra; and of the Cappadocians, Basil, Gregory, and Amphilochius; who all fill their books to so great an extent with the doctrines and opinions of the philosophers, that you would not know which principally to admire in them, their secular learning or their knowledge of the Scriptures.

"I will come to the Latins. Who more learned or acute than Tertullian? His Apology, and Books against the Gentiles, contain a complete course of human learning. Minucius Felix, an advocate in the Roman forum, in his book which is entitled Octavius, and in the other against the Mathematicians (if, however, it is not ascribed to the wrong author)—what part of Gentile literature has he left untouched? Arnobius published seven books against the Gentiles; and his disciple Lactantius as many; who composed two volumes also concerning the Anger and the Workmanship of God; which if you will read, you will find in them an epitome of the Dialogues of Cicero. Although learning be wanting in the books of Victorinus the martyr, there is no want of a wish to appear learned. With what brevity, with what knowledge of history, with what splendour of words and meaning, has Cyprian proved idols to be no gods! Hilary, a confessor and bishop of my own times, has imitated in style and number the twelve books of Quintilian; and in the short tract which he wrote against the physician Dioscorus has shewn what he can do in literature. The presbyter Juvencus, in the reign of Constantine, set forth in verses the history of our Lord and Saviour, and feared not to reduce the majesty of the Gospel to the laws of metre. Of the rest, whether dead or living, I say nothing. Their ability, and their willingness to shew it, are evident in their writings. Nor would I have you deceived by the false notion that this is lawful in treatises against the Gentiles, but ought not to be employed in other disputations; for *all* the books of almost all of them—those excepted who, like Epicurus, did not study literature—are replete with erudition and learning. Though I rather believe, what has occurred to my mind since I began my letter, that you are not ignorant what has always been done by learned men, but that through you the question is proposed to me by another person, who, perhaps for his love of the histories of Sallust, is surnamed Calphurnius Lanarius; whom I beseech you to persuade not to envy the teeth of those who can eat because he is himself toothless, nor to despise the eyes of the roes because he is himself as blind as a mole. There is, as you see, abundant matter for disputing; but the limits of a letter already call for a conclusion." I am, Mr. Editor, yours, &c. J. G. D.

ANOTHER HEAD OF CHURCH REFORM.

To the Editor of the Christian Observer.

THERE is no portion of your labours which upon retrospection you will have greater reason to rejoice in, than those which relate to the correction of abuses and the supply of defects in the administration of the Established Church. I say the *administration*, because neither the defects nor the abuses are any part of her legitimate system. It must be consoling to every Conservative Church Reformer, to see the very measures of purification so long urged, now recommended to Parliament from the Throne, and an Ecclesiastical Commission formed to devise the requisite arrangements. Would that this had been done before the enemy was at the gates! But better late than never; good measures may even yet be in time to save the Church from destruction. It is, at least, an important point gained, to have rescued the question from the hands of those who wish for subversion, and not reform; and to have placed it in those of the sincere and zealous friends to the Establishment—only let them not shrink from their arduous duty; or cloke evils, instead of amending them.

I have reason to believe that your best-judging readers agree with you in two of the negative heads of Church Reform—namely, first, that the Liturgy should not be mutilated; and secondly, that the cathedrals should not be dismantled. On the first of these heads, we have reason to be thankful that there is at present no danger; liturgical alterations not being within the scope of the Commission: though most of the conscientious friends of the Church could wish that a few things were different, since there are some passages in the Liturgy which are stumbling-blocks to many.

But I fear more for the cathedrals; and, if I am not mistaken, some of the projected alterations will prove in the end very unwise. Even sinecures, as they are called, are not in every case of necessity an evil; and the popular objections urged against cathedral emoluments and dignities, have been directed to the abuse of patronage, and not to the reward of merit. If our Cabinets and Prelates had always been careful conscientiously to confer such posts only upon those whose claims were known and approved, instead of so often prostituting them to political interest, private friendship, the clamours of consanguinity, or the remuneration of personal services, there would have been no outcry against the offices themselves. It may satisfy some of the present occupants or patrons, if their own life-interests are guaranteed; but the next generation will have just cause to complain, if, in order to silence ignorant opposition, they willingly suffer the fee-simple of church stability to be invaded, or deprive the Establishment of the power of honourably rewarding those to whom honour is due.

The plea for interfering with cathedral property is, that it is wanted for parochial purposes. I do not deny that connecting benefices with cure of souls to prebendal stalls, where the benefice is contiguous to the cathedral, is a salutary measure—as in the instance of the stall which has lately become vacant at Westminster, and the emoluments of which are to be attached to an ill-provided, populous, adjoining parish; but in a financial view it is a plan of very limited efficiency; for even the total spoliation of the cathedrals would be but a drop in the ocean for the relief of poor benefices. There is, however, an available source of income to a large extent, which no person has, I believe, ventured seriously to propose, but which would afford great relief, and this without a shadow of injury in any quarter, and with manifest benefit both to Church and State. The plan I propose is, that the whole of the Government Advowsons should be sold, and the proceeds devoted to the augmentation of ill-endowed livings. The benefices

to which the First Lord of the Treasury and the Lord Chancellor present are so numerous, and many of them so valuable, that, if the advowsons were judiciously sold, they would bring in an incredible sum of money. The amount I pretend not to calculate, and I am unwilling to injure the principle by mistakes in the details; but I have ascertained that it is so large that it would at once afford a most salutary and efficient augmentation. The advowsons might be sold by public competition, in a given number of years—so many each month—according to a list of the whole made out beforehand, so as not to overdo the market, and to give all persons ample time to know what benefices were to be disposed of in their own neighbourhoods, and the time of sale; that thus parishes, corporations, trustees, and private individuals, might make their arrangements accordingly.

So far from the measure being injurious in a public view, it would be exceedingly desirable. The Church patronage (I confine my remarks to parochial benefices) held by the First Lord of the Treasury and the Lord Chancellor, so far from being a benefit to the nation, is a source of much evil; for it will not be pretended that any Cabinet, of whatever political sentiment, has ever administered its Church parochial patronage in a disinterested manner, and with no view to oblige friends, or to requite debts of private or political gratitude. I call it Cabinet patronage, for it is only nominally in the gift of the Crown, and the King would lose nothing by its alienation; and what his ministers, whoever they might be, lost in the way of corrupt influence, would be so much public gain. Their church patronage is a dangerous possession, of which it would be well, for the sake both of Church and State, to divest them. It could not be worse administered in private hands; and in many cases the advowsons would be purchased by those who were conscientiously anxious to discharge their trust upon Scriptural principles, or by those who had a direct local interest in the appointment of a suitable clergyman. The Cabinet might think itself well off to get rid of this source of trouble and irritation; for a statesman's patronage usually makes him more foes than friends, as he must disappoint many for one that he obliges.

It may be said that the sale of advowsons is bad in principle. If so, let it be rendered illegal; but let it not be retained where it may often do evil, and be forbidden where it would effect much good.

A LOOKER-ON.

ON THE EMBER-WEEK PRAYERS.

For the Christian Observer.

In the Rubrics it is enjoined that one of the prayers for candidates about to be ordained, shall be read in the Ember weeks. In the Rules for the Feasts and Fasts prefixed to the Prayer-book, the Ember days are declared to be the Wednesday, Friday, and Saturday, after the first Sunday in Lent, the Feast of Pentecost, September 14, and December 13. The Ember week, therefore, by this rule, commences on the Sunday preceding the aforesaid Wednesday, Friday, and Saturday, the Lord's-day being the first day of the week. But it is a very common practice with the clergy to read the Ember-week prayer the Sunday after, and not before: it was so read, probably, in hundreds of churches on the second Sunday in Lent, instead of the first. But is this correct? Perhaps some correspondent of the Christian Observer would state, for the information of those of his brethren who are doubtful on the subject, what is the practice in cathe-

drals and college chapels, where the service is read daily? Is not the reading of these prayers commenced the preceding Sunday? and, if so, why should so many of the parochial clergy defer it till the succeeding?

CLERICUS.

G. W. R. IN REPLY TO L. G. ON HIS BIBLICAL CRITICISMS.

To the Editor of the Christian Observer.

ALLOW me to express my conviction of the propriety of L. G.'s observations on the passages to which he refers in your last Number, p. 170. My criticisms were probably too minute; and though I still think they will admit of some defence, I am not disposed to press them. In my future communications I propose to be less hypercritical, and shall offer to the consideration of your correspondents such passages only as decidedly require improvement in their translation. I am glad to find some little interest has been excited among your readers by the remarks that have already been offered and commented upon. May this, and every means of extending the knowledge of our Lord and Saviour, be attended with His blessing! But may we all bear in mind that they are *only* means; and that the religion of Jesus was not designed merely to enlarge the understanding, but to purify the heart.

G. W. R.

REVIEW OF NEW PUBLICATIONS.

LORD ROSSE ON THE TRUTH OF CHRISTIANITY.

An Argument to prove the Truth of the Christian Revelation. By the Earl of ROSSE. 1 vol. 8vo. London, 1834.

IN the course of the infinitely wise and merciful, though often afflicting, awards of Divine Providence, the author of this able volume was some time since called to mourn the loss of a son, the Hon. J. C. Parsons—a young man, it is stated, whose talents, acquirements, character, and amiable virtues, greatly endeared him to all who knew him, and, it was hoped, would render him an ornament and benefactor to his country and mankind. "During the long period of deep affliction for so great a loss, I studied," says the Right Honourable author, "the subject of this argument." The wounded spirit finds its best and only true balm of consolation in God: to the Cross of the Redeemer alone can it cling, and in the consolations of his Holy Spirit alone can it repose, amidst the sins and sorrows of this changeful world; and if, while the heart is solaced by spiritual themes, the understanding also requires a congenial sphere for its exertion, so that the mind may not prey upon itself for want of occupation, there are many appropriate themes of interesting research within the confines of sacred study, to which the intellectual powers may direct themselves, without that recoil which they would feel in the hour of deep calamity from an addiction to directly secular pursuits. The author of this volume had the felicity to discover this source of salutary occupation in his chamber of affliction; and he has given to the world the results of his meditations. His work is not, indeed, of a directly doctrinal, devotional, or preceptive kind. It is a survey of the foundations and buttresses of the sacred temple, with a view to shew their solidity; and not an ex-

ploration of its inner courts, its ineffable mysteries, and its "holy of holies." He has gone round about the walls of Zion, and marked her bulwarks; and in this day of infidel scoffing, when so many are saying, "Down with it, down with it, even to the ground," every accession to the mass of evidence for the truth of the Gospel, every successful attempt to place that irrefragable evidence in a new and striking light, is to be hailed, as calculated to fortify the mind of the believer himself, in moments of temptation, against the incursions of infidelity, as well as to lead the infidel to serious consideration, which, by the blessing of God, may end in his conversion to the faith.

We have premised these remarks, in order that our readers may the better understand the character and utility of this valuable publication, which, though elicited by an unforeseen occurrence, is far from exhibiting the pen of a sciolist who protrudes upon the world a train of commonplace thoughts, which, being new to himself, he supposes to be also new to others. On the contrary, his Lordship's volume is worthy of an honourable rank among the standard defences of our holy religion, especially in reply to what are called scientific objections, such as those derived from the phenomena of geology. Our earnest hope and prayer is, that, though his Lordship in this volume has confined his attention chiefly to the external topics of Christianity, he has in his more intimate thoughts and feelings been led to explore the inward mysteries above adverted to, and has found ample occasion to say, with an inspired Apostle, "I am not ashamed of the Gospel of Christ," not merely because it is strong in its external evidences, but because "it is the power of God unto salvation to every one that believeth." The arguments which refer chiefly to his latter branch of evidence (for evidence it is, as much as the exterior abstract proofs), and which demonstrate that Christianity is a Divine Revelation from its more than human adaptation to mankind, in all the exigencies of our fallen and sinful condition, are to most persons far more persuasively convincing than a merely intellectual bombardment of the understanding without any reference to the feelings and sympathies of the soul. But both are necessary to the complete argument, and there is cause for gratitude to those who augment either *.

* A publication happens at this moment to lie before us, which we have much pleasure in recommending, as exhibiting, in a very interesting and instructive combination, both these lines of argument: we allude to a treatise upon the Evidences of Christianity, by the Right Rev. Dr. M'Ilvaine, Bishop of the Protestant Episcopal Church in the State of Ohio. Dr. M'Ilvaine, before his appointment to the Episcopate as the successor of Bishop Chase (who resigned the bishoprick of Ohio and has retired to Michigan), was for some years one of the Professors at the Military College of the United States, where he found a spirit of avowed infidelity widely prevailing among the cadets. It pleased God in a remarkable manner to bless his labours; so that a considerable number of the young men became Christians, not only in name, upon intellectual conviction, but in heart, by the spiritual reception of "the truth as it is in Jesus." The attention of Dr. M'Ilvaine being thus strongly directed to the investigation of the evidences of Christianity, which he had occasion still further to study as Lecturer upon that subject in the University of New York, he was induced to publish this volume, which is deservedly popular in his own country, and has been reprinted in England. The name of Bishop M'Ilvaine is brought to our recollection by still another association; for it will not be forgotten by our readers, that among the most munificent benefactors to Kenyon College and its allied institutions in Gambier Town, of which the Bishop of Ohio is officially the President, an honourable distinction is due to a near relative of the nobleman whose volume we are reviewing—the Lady Dowager Rosse, after whom the rising ecclesiastical edifice at Gambier is named "Rosse Chapel." This handsome building is 108 feet long by 66 wide: it is of the Ionic order of architecture: it occupies the most beautiful site in Gambier, and commands an extensive view of the surrounding country. The conductors of the "Gambier Observer," in alluding to it, remark:—"It rejoices our heart to think that it is a substantial structure, destined, as we may believe, to abide, centuries after we of

It would spare the reader much unnecessary trouble, and also facilitate his lucid comprehension of the volume, if his Lordship had given, by way of introduction or recapitulation, a full outline of his plan and argument. The whole may, however, be summed up in one statement—namely, that the world has ever been under Divine superintendence, as proved by undeniable facts and phenomena; and that Christianity is the sequence and consummation of one infinitely wise, merciful, and righteous economy. The following condensed passage furnishes the best, though an imperfect, summary of the argument. After speaking more immediately of the miracles of Christ and the testimony of his Apostles, his Lordship says:—

"Let it be recollected again and again, that it was not about opinions, but about facts, that these pious men gave this evidence: facts about which they could not be mistaken—facts, too, which were never opposed by any contradictory testimony. Warned, during the life of Jesus, by his prophetic voice, of the persecutions which they were to undergo, and elevated into heroism by the example of that patience and fortitude which he had displayed in his last dying hours of torture, they bore and braved every suffering, and expired under aggravated cruelties, asserting the divinity of his works and the truth of his resurrection.

"Wonderful, then, as this account is in its latter scenes, and in its innumerable miracles, and awful as the attestation of them is in the midst of the tortures and deaths of these pious sufferers, let it be remembered, that it is not more wonderful than the scenes with which it commenced:—the dark abyss of waters—the calling forth light into existence amid the dreary waste—the raising a submerged world into a habitation for man—the spreading over it an etherial canopy, and hanging in empty space its innumerable luminaries—the forming out of torpid matter a variety of animated beings, and, finally, man himself, with all his intellectual faculties and powers—the instructing him by supernatural agency in every thing that was necessary to his primal existence—the rescuing his race afterwards miraculously from a second waste of waters; and then, after a lapse of ages, revealing to his inspired legislator the mysterious history of the works of God in the creation, the truth of which revelation the discoveries of modern science have incontestibly established.

"These acts of Divine superintendence being thus, in various instances, attested, not only down to the time of the great Deluge, but to periods subsequent to that event, it requires no great force of evidence to prove a still further continuance of them. Nay, it is no more than justice to this sacred argument, to maintain that, after these facts, it would perhaps demand a still stronger evidence to prove that such superintendence was abruptly withdrawn than that it was continued. And if so, instead of calling for more powerful proof than is usually expected in the affairs of this world to establish the miracles of Jesus, it may almost be said that it would require less; it being more probable that the Deity should have continued his active superintendence upon the earth, until there was some evident completion of his great design, as predicted and expected, for the instruction and government of mankind by a final revelation of his will, than that he should have abandoned them, and left them to wander still in doubt and obscurity.

"Let us recollect too, that such supernatural interference forms, from the beginning, one consistent consecutive scheme, all the parts of which agree and cohere; that the early parts of it have been incontestibly proved to be true, and that the latter parts are obvious consequences, without which all that precedes would be evidently incomplete, and devoid of any apparent end and object." pp. 405—408.

To go through the whole masterly detail which embodies these facts,

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the present generation are forgotten, a monument of the enlarging and cementing power of true religion, erected as it has been by the united piety of Great Britain and America. Heaven grant that within its walls may be ever taught in their purity and power the faith and love of which it is the fruit; and that there may never be wanting in its pulpit a race of men to lift up the Lord Jesus, as upon the cross, before the hearts of sinners, and to publish Him as the only hope, 'the All-in-all,' of a ruined world!" We heartily add our Amen to this aspiration.

Bishop M'Ilvaine is now in England; and to those who are acquainted with him, either personally, or through the medium of his publications and his official addresses and proceedings, we need not say how eminently he is qualified for the office to which he has been called. We have recently perused with much interest his Charge to the Clergy of Ohio upon the preaching of Christ crucified; in which he shews, in a truly Scriptural manner, what is implied in that expressive phrase, and presses home the subject upon the understandings and the consciences of his hearers, with much faithfulness and affection, and in a spirit of the most glowing piety.

from the Creation to the close of the Sacred Canon, would be to re-write his Lordship's volume. We will, however, touch upon a few particulars, which may serve as an illustration of the whole.

The portion of the work which relates to the Creation is exceedingly well wrought out, and is the more interesting at the present moment on account of the discussions now pending upon the bearing of geological phenomena upon sacred history.

In refutation of the figment of Aristotle and others, that the world was eternal, his Lordship shews that it may be demonstrated, by the remarkable scientific discoveries of modern days, to have been formed in time, and consequently to have been the work of a superior Being. Thus, it is proved from the profound reasoning of La Place, confirmed by his examinations of actual admeasurements of the earth's surface, and by experiments with the pendulum, that our globe was once fluid. Cuvier also proves that "the waters covered for a long time the masses which form our highest mountains, long before these waters nourished living bodies;" and adds, that "the primary rocks shew by their crystallization, and even by their stratification, that they have been formed by a liquid." Thus these two eminent philosophers, the one by sublime mathematics, the other by ocular inspection, arrive at the same result—namely, that our planet was once fluid;—and it is clear that man could not at that time have existed, and that Aristotle's fancy of his having been eternal is at war with demonstrable fact. It is equally proveable that there was a time when no other organic being, vegetable or animal, existed on our globe; and it might have moderated the mistaken alarms of some, who fear lest geology should be perverted (for it can only be by gross perversion) to serve the purposes of infidelity, that its very first and most important discovery, the formation of the primary rocks long before the developement of organic life, displaces the corner-stone of atheism—namely, the eternity of the human race—and that the whole of the facts connected with the earth's strata evince that the period was even recent, as Scripture chronology shews that it was, when man first appeared upon our globe.

But if life was evidently at one period not to be found upon our globe; if neither animal, nor even vegetable, existence had a place; and if every thing was torpid materiality, without a trace of mental being; what caused the mighty change? whence originated the first germ of life? and, above all, whence sprang man, with all his mighty powers of intellect, as well as of animal existence? Aristotle maintained that the world and its inhabitants have existed from eternity as we now find them; but this is disproved both geologically and mathematically: and the result is another corroboration of the fact that God created the earth and all things therein, as Moses, by Divine inspiration, has disclosed to us in the first chapter of Genesis, and as is repeated again and again throughout the sacred oracles.

Lord Rosse applies the argument to the sun, moon, and stars; and sums up the conclusion from the whole, as follows:—

"Let us now take a view of what has been established:

"First, As there was a time when neither man nor any other animal existed on this earth; and as the earth has no power of itself of producing them; and as there is no power on this earth capable of making or producing them; they must have been made by some being of much greater power than any that our senses have cognizance of on this earth.

"Secondly, The Being that originally made man and the other animals, also made the earth, which is adapted for their support and sustenance.

"Thirdly, The same being that made the earth, made the sun, moon, and other planets, and also the comets, and the stars; in short, all the celestial bodies which are discoverable by us in the universe.

"And from these facts it follows:

"1. That as this Being had the power to make all things, he is all-powerful.

"2. As he had the knowledge to make all things, he must know all things; therefore he is all-knowing.

"3. That as he made all things with a wisdom surpassing human conception, he must be all-wise.

"4. That as from him proceeded all the intelligence which we see in man, he must himself be supremely intelligent.

"5. That as he is thus all-powerful, he can do whatever he wills.

"6. That as he is all-knowing and all-wise, he can never be in error.

"7. That thus knowing whatever is wisest and best, and having the power of doing it, he can never have any inducement to do any thing that is not just and good, and therefore his justice and his goodness must be as unlimited as his power and wisdom.

"8. But the Being who is thus all-powerful, all-knowing, all-wise, all-just, and all-good, is God.

"9. And as the same design, as well as the same law, is manifested throughout, in the construction of the universe, by the perfect harmony that prevails through the whole, without any collision among its numerous and complicated parts and movements; it was *one* Being that made the whole. And thus we arrive at this great conclusion, that, as there is through the whole but one design and one law, so there is but one God.

"This then is the origin and foundation of the most awful obligation which can be contemplated by the mind of man—namely, his duty to him who made him." pp. 15—17.

Still it may be objected, that, though God made the world, it does not follow that He continues to concern himself with it. There have been those who have said, that, when He created the universe, He placed it under certain physical laws, which superseded all further interference; and that when He made man, He gave him reason for his guide; and that, this faculty being sufficient, He never afterwards made himself known to him by any further communication or revelation of his will. But there are many questions of great importance to mankind, and particularly those which relate to a future existence, upon which unassisted reason cannot decide. Still, though reason cannot decide directly, it can conduct us to a decision, by an attentive examination of the proofs which have been afforded us of a Divine revelation. If these proofs are found to be satisfactory, our reason, doubtless under the Divine guidance, will have led us, by its legitimate exercise, to the necessary discoveries, though it could not itself have made them.

Lord Rosse follows up this clue by an elaborate argument. In refutation of the opinion of Aristotle of the eternity of the world, his Lordship shews, from the scientific discoveries of La Place, Cuvier, Humboldt, &c., that it must have been the work of a Superior Being. That there was a primitive revelation respecting the original state of the earth as it is described by Moses, is proved by the agreement of the Mosaic record with modern discoveries; for since it was impossible that Moses could have learned this from the sciences that were known in his day, he must have learned it from revelation; and from the proof of an early revelation follows the probability of subsequent Divine communications. His Lordship shews, that what Moses says respecting the creation of light, and the formation of the sun and other heavenly bodies, is agreeable to modern science, and that he could not have known it except from revelation. He adduces similar proofs of revelation from the account which Moses gives of the order in which living beings were created; of the formation of man; and of the Deluge; in all which Moses displays repeated instances of knowledge which he could not have obtained but from revelation. The miraculous interference of the Deity on the earth after the Deluge, is demonstrated by the limited location of various animals in various countries, and by other proofs. That Moses wrote from a Divine revelation, is further proved from facts, recently discovered, bearing upon the cause of the Deluge, and the date of the Creation as established by geological and astronomical facts, such as could not have been known in the time of Moses, but which strikingly coincide with his account.

As a specimen of his Lordship's dissertations on this interesting series of topics we will give his very striking argument derived from the once fluid condition of our globe.—

"In the first place, let us ascertain whether there really was a primitive revelation made to man.

"La Place says, as I have already mentioned, that the earth was originally formed in a fluid state; that it was a fluid of varying density; that the most dense materials of which this fluid was composed were situated at the centre, and the rest in order above them according to their respective densities; that such of these materials as became hard, became so in the order in which they were arranged; and thus the water, being the lightest, remained at the surface. According, therefore, to this account, our globe, at its first formation, was entirely covered with a sea of waters.

"Let us then compare this with what Moses says on the same subject. Moses represents the waters in the beginning as covering the face of the earth. 'Darkness,' he says, 'was on the face of the *deep*. And the Spirit of God moved on the face of the *waters*. God said, Let there be a firmament,' that is, an airy expanse, 'in the midst of the waters. And God made the firmament, and divided the waters which were under the firmament from the waters that were above the firmament. And God called the firmament heaven.' 'And God said, Let the *waters* under the heaven be gathered together in one place, and let the dry land appear.' Thus no description can be more explicit than this, that, according to Moses, in the beginning the surface of our globe was at first an entire sea; nothing visible but the waters, until the third day, when the dry land was ordered to appear.

"The question then is, How did Moses obtain a knowledge of this extraordinary fact? Observe, it is a fact that preceded the formation of man—a fact, therefore, that could not have been known by the sight or observation of any man—a fact that could not have been transmitted from one generation to another as a state of things to which any human being had been a witness. How then did Moses obtain a knowledge of it? There are but two possible ways in which it could be known to any man. One is by scientific research, as it was ascertained by La Place and Cuvier, and other modern men of science; the other is, by a revelation from a Superior Being. Let people turn it in their thoughts, and reason upon it as they may, a fact like this, of what occurred *previous* to the *existence of man*, could not possibly be known to *man* but by one of the ways which I have mentioned. Not all the sceptics and infidels on the earth could point out any mode by which this ante-creation fact could be known to any human being except by one or other of these two ways. This, then, is the rock upon which I take my stand in this argument, certain that in standing on it I cannot be shaken. I ask, then, did Moses obtain the knowledge of this fact by scientific research, or was it by Divine revelation? I cannot suppose that there is any man who will ascribe it to scientific research No one will maintain that the sciences were in such a state in the time of Moses, nor for numerous centuries after his time, as would by their light enable him to discover such a fact. He must, therefore, have derived his knowledge of it from Divine revelation. The conclusion is irresistible. The researches and knowledge which establish it at the present day were not only unmade and unthought of in his time, but were unmade and unthought of till near our own time. It is, therefore, clear as any demonstration in geometry, that his knowledge of it must have been by revelation. Whether that revelation was made to Moses himself, or to Adam, or to some other person at or previous to the time when Moses wrote, makes no difference in that part of the argument. To whomever it was made, it was still a Divine revelation: and, therefore, this most important fact is established incontestably, that God did make, in this instance, a revelation to man. Thus the objection of those who deny or doubt of a revelation having been ever made to man, because they are of opinion that the reason of man was, from the beginning, sufficient for his instruction, is completely overthrown by the fact which is thus undeniably established.

"It may perhaps be asked, What then was the object of this revelation?—of what consequence was it to man to be told that, in the beginning, the sea formed the whole surface of our globe?—of what use could it be to man originally to know this fact? To this I reply, that, in the first place, the question for us is, whether such a Divine revelation was made, not why it pleased the Deity to make it. It might have been made for reasons in some respects transcending our limited view of things. But the following reasons may, perhaps, be alleged without presumption as some of the grounds for such a Divine communication: that this globe was made by God for an habitation for man, and that God caused the dry land to appear out of the waters to render it habitable for him, and that it was God that made man, are all most important truths, constituting the first foundations of all religion; and therefore there could be no more necessary, no more worthy subject of revelation. As God made us, we are bound to obey him, to be grateful to him, and to give him thanks; for to Him we are indebted not only for our existence, but for every other good which we possess.

"It was not, therefore, a barren fact which was communicated in this revelation; it was not an idle or merely an interesting curiosity which it proposed to gratify: it was a pregnant truth, of all others, perhaps, the most fit to be made a subject of a Divine revelation. And instead of its appearing, as some might lightly think it, one not of sufficient consequence for such a special communication, it is really of such a nature as in itself to carry on the face of it evidence of its Divine origin; so much so, that if man might presume to say what should be the first communication made to man by the Deity, it is that with which the first chapter of the book of Genesis commences.

"The case then is this. That book describes a particular state of things, which, at the time when it was written, could only have been known by a Divine revelation. It describes the world to have originally existed in a state totally dissimilar from the present: it describes it as having been originally all covered with sea, and no land any where appearing. What could be more improbable than this? It was such an improbable description, that the philosophers of Greece and Rome totally discredited it. Knowing that as far back as the records of any history which they deemed authentic related, the world had been always described as having the same appearance as at present—the same mountains, the same rivers, the same continents and islands, the same seas—they thence concluded that it had never been otherwise from all eternity. Nor would any thing, seemingly so improbable, ever have occurred to the imagination of any man in those remote ages, as that it was formed in a liquid state. One great importance then of this early revelation is, that it disclosed a fact most improbable at the time, but which, after a long succession of centuries, science and research would prove to be true. Therefore this revelation bore within itself the remote proof of its own veracity—a proof which establishes itself decisively to be a revelation from the Deity; a proof which was destined to be hid for such a lapse of ages, but which finally, that is in our time, was to be established with such irresistible evidence, that no reasonable man can now deny or doubt that there was such an ancient revelation made by God to man.

"Here, then, I say, is a fact which overthrows the reasoning of all the sceptics for a number of past centuries. It proves that an early communication had been made by the Deity to man, from which an obvious inference arises of the probability of subsequent Divine communications. The evidence of prophecies may be objected to by some persons in various ways: the evidence of miracles also may in various ways be objected to: but here is an evidence of a Divine communication, which cannot possibly be objected to or controverted in any way. A fact is related in confessedly the oldest book now extant on earth; a book of the authenticity of which there can be no question. It relates what occurred before the creation of man: it relates what, at the time when it was written, and for a number of centuries after, no man could have a knowledge of except by a Divine revelation. The truth of what it thus relates, recent discoveries have incontrovertibly established. In what more satisfactory way, then, can we conceive that the Deity could have proved his having made a revelation than this, for the conviction of the present generation, and of all generations to come?" pp. 25—31.

We confess that the above passage carries with it to our minds perfect demonstration. We will adduce another, of similar character, respecting the creation of the vegetable world. Our extracts must of necessity be long, in order to avoid mutilating the argument, but we are sure they will not prove tedious.

"We have seen that, according to La Place, this globe was originally formed in a liquid state; its materials, when in that liquid state, being arranged according to their respective densities."

"The only way in which the dry land could have been made to appear must have been by some internal convulsion, upheaving a part of the heavy materials of the globe, and raising them out of the waters. When, therefore, some of the layers of heavier materials, of which the crust of the globe was constituted, were upheaved out of the waters, forming the primitive continents and islands, with their hills and mountains, they must have left proportionally great vacancies in the places from which they were raised; and the waters, which had previously occupied the places out of which those continents were formed, must, according to the well-known properties of fluids, have retired to the vacancies left by the upheaved materials. Now this perfectly corresponds with the account given by Moses, 'And God said, Let the waters under the heavens be gathered together into one place, and let the dry land appear: and it was so. And God called the dry land earth, and the gathering together of the waters called he seas.' The seas are so deep that they have never been fathomed, except near the shores, or in some shallow places that occur occasionally. The account given by Moses, though very brief, thus corresponds with the results of the scientific research of the present day. The surface of the seas, as

they are now spread on the face of the globe, is above three times more extensive than that of the land; and the sea being of the great unfathomed depth that I have mentioned, though probably not exceeding much the greatest elevation of the continent, it is evident, that if all the lands with their immense masses of mountains were cast down and levelled again into the seas, they would be entirely swallowed up, and the sea would again, with a great depth of water, cover the whole earth. Therefore, there is nothing incredible, even to ordinary apprehensions, in this account which both science and sacred writ give of the original envelopement of the earth in the waters.

"Now to proceed. The lands, when they were upheaved out of the waters, must have been completely barren; mere dreary wastes without tree or herb. This must have been so, according to the account of those great men whom modern science has so much distinguished, and whose authority I have already so often quoted. For this globe having been, as they assert, in a fluid state at first; and consequently in a state of such heat as would render it thus fluid, no vegetable, nor the seed of any vegetable, could have existed in it. The lands therefore that were raised up must have been perfectly barren; and must have remained so for ever, if there had not been a creating power to clothe them with vegetation.

"It is now maintained by all naturalists that there is no such power in nature as that which is called equivocal generation. That is, the power of producing plants or animals without any parent or seed. All the old opinions on that subject have been abandoned. Consequently, it could have been only by the special act of the Deity that the various species of vegetables which grew upon the earth, could have been originally produced; and that must have been done after the upheaving of the lands out of the waters. The primary rocks are therefore without any trace or appearance of any tree or plant within them. This, as we have seen, is attested by Cuvier, Humboldt, and all the great naturalists. These rocks are called primary, because they were the first upheaved, before any vegetable or animal was in existence on our globe. This great fact then I wish to impress on the reader, that a vegetable creation must have taken place after the primitive lands and mountains were raised up out of the sea. This vegetable creation was the first instance of that wonderful construction by which these works of the Deity were so constituted as to continue themselves, each bearing its seed with an endless property of reproduction and succession; the humblest weed that grows thus transcending the utmost power of formation in the most ingenious man. The naturalist may ascribe the upheaving of the lands out of the waters to internal fires, and to the conflicts and explosions of subterraneous elements, without any immediate or extraordinary interference of the Deity; but what power in nature could clothe with verdure the surface of a barren world, destitute of a plant or a seed? It must have been the work of the Deity alone, and by his immediate operation, that these wonderous productions of his power were formed; and to his sacred beneficence only can they be truly ascribed. I say, beneficence, for without these the still higher orders of the creation which followed could not have subsisted. Whether the vegetable creation was at once produced perfect and at full size; or whether the seeds were first created, and whether they then, by a rapid or by slow progress, came to maturity, it was equally a miracle, and a stupendous miracle. To cover with herbage, and plants, and trees, in endless variety, the enormous masses of the earth, which had been previously in fusion, where no form, nor embryo, nor organized material of vegetation existed, was surely an act of supreme supernatural agency.

Such are the facts which recent science has established; and in perfect accordance with these is the account by Moses. 'And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit after his kind, whose seed is in itself upon the earth, and it was so. And the earth brought forth grass and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind.'

"It may be said, perhaps, that, though this account given by Moses is perfectly conformable to the discoveries of modern science, yet how otherwise could he have accounted for the vegetable production? And it may be argued that this was evident; that he could not in so plain a case have missed his way; that no communication from the Deity was necessary to instruct him in this. I grant that it may seem so; but the case is not so clear. In the first place, it was not certain in the time of Moses, that the earth had not the power of originating vegetables independent of any seed. It was not certain, so late even as two hundred years ago, that the earth had not a power of producing plants spontaneously. It was maintained by many that there was a principle of fecundity from which, in fermenting clay and manures, and in rich and putrescent soils, vegetables might originate, and spring up, where never a parent vegetable or seed of the kind had existed. It is not two hundred years since such opinions were maintained by scientific men. And nothing would have been more natural for Moses, if writing from his own surmise or invention, than to

have supposed that the first vegetation on that new earth, which had just emerged out of the water, was spontaneously generated, in its slimy and fertile surface, as soon as it was exposed to the invigorating rays of the *sun*; and that thus it became adorned with its verdant covering. Why should he introduce the Deity as accomplishing that, which he might well have presumed, according to the notions of his times, could have been effected without such Divine intervention? The people of the country where Moses was born and bred, believed especially in equivocal generation. The great fecundity of the slime of the Nile, under the influence of the warm temperature of Egypt, afforded such exuberance of production, that it was there believed, that not only vegetables, but animals, sprung spontaneously from the ground. About Thebes, it was said, that after the fertilizing inundations, the mice particularly used to rise in millions out of the earth, the mere product of that luxuriant soil. If Moses had therefore followed the early opinions which had been impressed on his mind by the Egyptians, he would have assigned a very different cause for the earth having been at first clothed with vegetation. How then did he become more enlightened than they? How did he arrive at a knowledge of the true cause which first made the grass to shoot up and the tree to grow? How did he know, contrary to the opinion of the people who brought him up, and among whom he was educated, that equivocal spontaneous vegetation was contrary to the laws of nature? The most enlightened Roman writers, even in the Augustan age, record the opinions that prevailed in their days of spontaneous generation. Every school-boy remembers Pastor Aristæus, and his bees; and the accounts even of men growing out of the earth, as related by the poets. While the graver writers, as Pliny and Mela, bear witness to similar conceptions. How then did it happen, that the opinions of Moses were such anticipations of true knowledge? Will it be said that it was a lucky conjecture? It may be alleged that this instance is not a *decisive demonstration* of an early revelation from the Deity; but it approaches so near to it, that, I believe, few reasonable men will doubt that it was so." pp. 33—39.

We proceed to a similar argument in respect to the creation of light.—

"The dry land having been upheaved out of the waters, according to Moses, on the third day, and clothed with trees and herbs, it was necessary, for their preservation and growth, that they should have immediately enjoyed the vivifying light and heat of the sun; and accordingly, he says, it was created the day following. But he previously said that on the first day of the creation the light was made. This deserves particular notice. Mankind in general have supposed that all the light originally emanated from the sun. They have considered the sun as its great reservoir and fountain. And therefore it has seemed to many persons to be a contradiction in Moses to say, that the light was formed before the sun, instead of having its origin in the sun, and from it, in the first instance, flowing upon the earth and planets. It is necessary, therefore, to examine this more particularly. Moses says, 'In the beginning, God created the heaven and the earth. The earth,' he says, 'was without form and void.' That this is true, follows from what La Place has proved. For the earth must have been without form at first, because it received its form from its rotatory motion, and it must have existed before it revolved. It afterwards received its spheroidal form from revolving. The materials of the earth appear to have been, according to La Place, all in existence in the first instance. And so it also appears that they were, according to Moses, God having created them in the first instance. After the earth was formed, it does not appear that any further creation of *materials* on it took place. The rocks were formed of the original materials. So were the plants. So were the animals. In short, we have no reason for supposing, from the accounts of the naturalists, nor from the account of Moses, that any *material*, either of the earth, or of the bodies on or connected with it, was created after the earth was first formed. The materials at first created were afterwards fashioned or organized, but no new materials were created. In perfect harmony with all this is the Mosaic account of light. The light, which is a distinct and peculiar substance, was, according to that account, formed on the first day.

"There are two theories or opinions respecting light among men of science, and it has not yet been determined which is the true one. One of these is called the corpuscular theory. This supposes that light consists of very fine particles, moving with most wonderful velocity from the shining body; and that the sun is the principal source of this light. The other theory supposes that light consists of a very fine fluid or ether, which exists every where, and which, when put in motion, moves in undulations, as the air is moved for the diffusion of sound. It supposes that the light does not flow from the sun, but that the sun is merely one of the exciting bodies which causes such undulations, and which thereby produces what we call light. This is called the undulating theory. But whether the one or the other be true, there is no difficulty in the Mosaic account; for, in both cases, it was most consistent with the other works of the Creation, that light should be first created, it being the *material* from which the luminous appearances should proceed, when the bodies to excite them

should be formed. Thus, if the corpuscular theory be true, the light having been formed in the first instance, a large portion of it was collected afterwards to form the sun; from which it still continues to shine, and irradiate, and produce all those well-known appearances which it is unnecessary to dwell on. And just as plants and animals were formed of previously existing portions of the earth, so the sun, and other self-shining celestial bodies, were formed of previously existing portions of light.

"In like manner, if the undulating theory be the true one, then the ether or fluid which, when excited, produces the light, was formed on the first day of the Creation, and the sun, which, in this case, is the principal exciting power, was created subsequently to put that ether in motion, and thereby its splendid phenomena followed.

"Besides the sun, there are various substances capable, according to both theories, of giving light; a high temperature alone being sufficient to impart that property to them. A candle, and a red-hot iron, are familiar instances. Science has furnished us with instances more striking. Among these, perhaps, I may select the evolution of light, from a small particle of incandescent lime, which in quality and intensity nearly resembles the light of the sun; and also that most brilliant light which attends the discharge of a voltaic battery. In short, whether we adopt the corpuscular or the undulating theory of light, the sun is only one of the many causes of luminous appearances. Moses, therefore, in representing the light as existing prior to the sun, only represented it as existing prior to one of the bodies from which luminous appearances proceed. But, how could Moses in his time have known this? How could he have known that light could have existed before the sun existed? There was no science on the subject which could, when he lived, have taught him this. It is, therefore, reasonable to conclude that he knew it from Divine revelation.' pp. 40—44.

Lord Rosse has a chapter to shew that the succession of fossil remains found in the various strata of the earth's surface corresponds in a remarkable manner to the order in which they are described as having been created. There is certainly very strong ground for this argument, but we doubt whether it is quite conclusive; for, first, the order (beginning with extinct marine shells and vegetables, and proceeding to what are considered the higher orders and species of animal life previous to man) does not admit of such perfect distinctness and classification as to bring out absolute demonstration; and, secondly, the succession, if supposed to correspond with the successive days of creation, must of necessity make those days to have been protracted periods of time—as Mr. Faber and others, who take this view, argue; but even if this protraction were admitted, the order of succession, and other attendant facts, do not so *perfectly* cohere with the theory as inevitably to carry conviction with them. Lord Rosse says, indeed, that the protraction of the days of creation to lengthened periods is not necessary to the argument. He urges, that it is enough that Moses points out the fact that the animals which inhabit the waters existed before the land animals: the order and succession, he says, are all that are requisite to be considered. Moses tells us that those living things were created first which geology actually finds nearest the primitive strata; that fishes and quadrupeds were two separate creations, on different days, which, as he could not know it by scientific research, he must have learned by revelation.—Scripture declares the fact that Moses did thus obtain all that he has recorded on the subject; but if geology is to be brought in as a corroborative proof, we can only ask her aid where she speaks decidedly; whereas her testimony, taken alone, would be far from leading necessarily to the conclusion that there were only a few hours between the marine and the terrene animals. Enormously thick layers of fossil shells, bedded in solid rocks, lead the mind to the notion of long-protracted periods, during which the animals that inhabited them lived and died and were petrified; and if we maintain that the separation between these and the terrene animals is to be accounted for by the circumstance that they were two successive acts of creation, then we must either admit a protracted period, or suppose a miracle to have concentrated the ordinary growth of thousands of years into a few hours. We are far from saying that the striking analogies between the geological order of fossil succession and the inspired narrative

of the work of successive days, are to be accounted fanciful, or that they may not eventually lead to the discovery of some remarkable harmonies between the word and the works of God; but we are bound to express considerable doubt as to whether the geological detail does so decidedly, and without exception, shew that succession, which we know from Divine inspiration to have been the real succession in the work of creation, as to prove that it is in this particular class of facts that we are to look for the ocular demonstration from nature of the several days of creation. That successive days and successive works did occur, we know from Divine authority; but whether the traces of this fact are demonstrable in the actual fossil layers, is not so certain: and we believe that most Christian geologists, including the Professors at both our Universities, have now well-nigh abandoned the attempt to point out the days of creation by the inapplicable test of the successions of fossil stratification. But, without going into the detail of facts which belong to this question, all that we maintain is, that our author cannot logically separate the argument from the hypothesis of protracted days of creation; for if he does, he gets into a vicious circle: he adduces the separation between marine and terrene fossils to corroborate the Scripture account of successive stages of creation; and yet he will not allow that it is of any importance to the question whether *day* means literally twenty-four hours, or a lengthened period: whereas the argument of his infidel opponent was, that, if day mean twenty-four hours, then the interval between the marine and terrene animals must have been far longer than Moses says. The difficulty—that is, this particular difficulty—is indeed solved by saying, with Mr. Faber and others, that the *day* is a period long enough for the marine animals to have lived and died for ages before the terrestrial were formed; but then we come to difficulties peculiar to this hypothesis: and if all of them, so far as concerns Biblical criticism, are surmounted, then still recurs the primary question, Does this particular class of geological facts really bear upon this particular portion of the record of creation? We do not assert that it does not; but the matter is at least not so certain as on it to ground a direct argument for the truth of Revelation. We have solid arguments enough, without constructing any that are at all doubtful.

Lord Rosse proceeds to the creation of man. It is an undeniable record of fossil antiquity, that, while the vegetable tribes and the various races of irrational animals are found in great profusion, no vestiges have been discovered of man that can with the slightest probability be considered older than the period assigned to the creation of the human race by the Mosaic chronology. It is the opinion of the great body of the best-informed geologists, that not a single trace of man or his works has been found in any of the older strata, or in juxta-position with the extinct genera or species of irrational animals. We see not the slightest reason to depart from this opinion. But even the few persons who maintain that vestiges of humanity are found contemporaneous with the fossil remains of genera or species now unknown, even these few persons, who are divided into two classes—namely, on the one side, the Penns, and Buggs, and Fairholmes, and Coles, who consider that the Mosaic cosmogony requires that the oldest of the animal tribes should not be older, except by the few days of creation, than man; and, on the other, some infidel geologists, who, urging the remote antiquity of the extinct orders, wish to set aside the truth of the Sacred Record, by maintaining that man is equally old—even these few writers—for few they are, taking in both classes—admit that the instances of the occurrence of ancient human remains thus circumstanced are extremely rare. There is but one Guadaloupe skeleton, even if that instance were decisive; and few are the plausible specimens, even were it

admitted that there are any, that are indubitable in their language. Now whether we assert the entire absence—as we believe facts warrant—or only the very rare occurrence—which all allow—of this juxta-position, in either case it equally follows that human beings were few upon the earth at a period when it was amply replenished with the inferior animals. There are two ways of accounting for this fact: the one, and that which is generally adopted by geologists, is, that the human race was created at a period long subsequent to that of the extinct inhabitants of our globe, which lived under some former condition of its surface not described in Scripture, because not necessary for us to be known; and the other, that while but one man and one woman were created, other animals were formed in large numbers. This latter notion is advocated in the treatise before us; and by means of it, having a world full of animals and vegetables at once to begin with, it is inferred that some sixteen hundred years between the Creation and the Deluge were amply sufficient for all the actual fossil phenomena. The reader may exercise his ingenuity on the subject; but it is obviously impossible to ascertain, because it is not revealed, to what extent God created multiplicate copies of each prototype; or whether, as analogy would seem to indicate, he made of the inferior animals, as he did of mankind, but one pair of each species, and left them to multiply and replenish the earth. It may be doubted whether the multiplicate hypothesis solves the difficulties apparently attendant upon crowding so much into so short a period; though, in the early stages of the world's duration, when it was probably placed under very different circumstances (especially as to the degree of heat) from those under which it now exists, it were too much for any man to assert that there could not have occurred those terrene and marine revolutions and transitions, and those vast accumulations of animal and vegetable life, which geology discloses. Lord Rosse admits, that, as regards the solid crust of the earth, an extension of time is requisite for the facts; and he finds no critical difficulty in supposing that the first verse of Scripture describes the creation of the materials of the universe, and that a lengthened period then elapsed, during which the primitive rocks were becoming crystalized in the fluid chaos, before the Creator formed the vegetable and animal tribes. Indeed, scarcely any person now doubts that a protracted period is *somewhere* necessary, in order to account for the actual phenomena. Our author admits this protraction as regards the primitive rocks; and, here at least, we think there is no cause for theological alarm, for the initial disclosure in the opening of the book of Genesis is obviously separable by a break from the details which follow. But geology still requires a Newton, clearly to shew to the world either that 1600 years were sufficient for the subsequent processes, or in what way the Sacred Narrative will admit a longer period. Our author is constrained to suppose that there might be a fresh creation of animals after the Deluge—an hypothesis quite as gratuitous as the protraction of the period of vegetable and animal life before the existence of mankind.

But it were a distorted condition of mind that preferred dwelling upon minor difficulties to seizing upon large and important facts; and it is certain those of the comparatively recent origin of the human race, as recorded in Holy Writ, and of the Deluge, which destroyed the world on account of man's transgressions, are demonstrated by geology with a distinctness which has added another vivid ray to the sunbeams of evidence by which the Inspired Word is illuminated. Other modern sciences have also afforded their aid in the same cause;—as, for instance, physiology, which has proved that the human race, notwithstanding all its varieties, is, as the Inspired Narrative informs us, but one family. The many remarkable points in which the Bible anticipates the deductions of modern

science, and at a period when those results could not have been known but by a Divine revelation, present an argument in proof of inspiration of the most striking and conclusive character.

We will now quote one or two detached passages bearing upon some of the particulars to which we have alluded.

The following is the author's reasoning from the fact of the entire absence —or, if this be not admitted, yet, as all concede, the extreme paucity—of human relics among the earlier fossils. The argument, however, as we have already observed, is in part open to the reply that a lengthened period of natural multiplication, between the creation of irrational animals and that of man, would account for the plenty of fossil remains in the one case and their rarity in the other, as much as the hypothesis that the distinction arose from the one being created in multitudes, and the other, as we know was the fact, in a single pair. But, take what hypothesis we may, the striking fact remains, that both geology and physiology confirm the Mosaic narrative.

"How came we to be placed on this earth? Who placed us here? For what purpose? Are we, in the manner in which we act, answering the ends for which we were formed? This is the subject to which my argument applies. Let us, therefore, proceed with it.

"That man must have been at first created complete, in full adult perfection, cannot be reasonably contested. If he had been at first formed a mere infant, unable to feed himself or defend himself, he must have perished. Being then formed adult, the next consideration is, in what numbers mankind were at first created? It appears from the fossil remains of other animals who existed previous to the Deluge, that they had been created in considerable numbers. The fish have been found so abundant in the secondary rocks in every part of the earth that has been explored by men of science, that there can be no doubt of these animals having been created in great multitudes. Of beasts, especially the greater kinds, their fossil remains too are so numerous, and it so clearly appears that they inhabited the various countries where those remains are found, that there can be no doubt but that they were at the original creation formed in great numbers. They are besides found every where, and in all countries. On the contrary, of man, before the flood, no remains whatever anywhere have been discovered. Cuvier says, 'In the beds which contain the ancient races, among the palæotheria and even amongst elephants and rhinoceroses, not a particle of human bone has ever been found. Yet human bones preserve equally well with those of animals under similar circumstances. There is no difference between the human mummies found in Egypt and those of quadrupeds. We do not find in ancient fields of battle, that the skeletons of men are more altered than those of horses, if we allow for the difference of size; and we find among the fossils, animals as small as rats still very perfectly preserved. All these tend to confirm the assertion, that the human race did not exist in the countries where fossil bones are found, at the epoch of the revolution which buried their bones.' 'The establishment of man in the countries where we have said that the fossil remains of land animals are found, is necessarily posterior, not only to the revolutions which have covered these bones, but even to those which have laid open the strata which envelope them, and which are the last which the globe has been subjected to; whence it is clear that we can neither draw from the bones themselves, nor from the more or less considerable masses of rock or earth which cover them, any argument in favour of the antiquity of the human species in these different countries.' From this the inference is obvious, that men were not created in numbers, and that previous to the Deluge they were confined to a small portion of the earth. For if they had been at first created in numbers as the beasts, they would, as the beasts, have inhabited various countries prior to the Deluge, and numerous remains of their bones would have been discovered with the bones of the beasts in those countries.

"Now let us compare all this with the Mosaic account. According to Moses, 'God said, Let the earth bring forth the living creature after his kind, cattle and creeping things, and beasts of the earth after his kind; and it was so.' Thus the earth is ordered to produce the cattle and beasts, as before there was a general command for the waters to bring forth their inhabitants. But when he comes to the creation of man, Moses does not represent God as saying, Let the earth bring forth man; but 'Let us make man in our own likeness, so God created man in his own image, male and female.' He formed but one pair of the human species. Now this is what Moses states as a fact. And as strongly as we could expect any such fact to be attested by scientific research, we see it has been attested. For since it appears from such research that prior to the Deluge, man did not, like other animals, inhabit

the various countries of the earth, it is evident not only that he was not produced in numbers as the other animals out of the earth itself, but that he was not created in such numbers as enabled him in the space of time from the creation to the Deluge, that is in one thousand six hundred years, to spread beyond the confined tract of country where he was originally created. Here then, as on many preceding occasions, I must ask this question, how did Moses know this? How did he know, that at the original creation men were not made as numerous as the beasts of the field, or the fishes of the sea? It is impossible to account for his knowledge on this subject but by revelation. Either by a revelation made to himself or to some one at or before his time. If Moses had said that God had ordered the earth to produce men, as he ordered it to produce the beasts of the field, then indeed there would have been evidence in the earth itself, in its fossil remains, to refute the account given by Moses. But having said the contrary, every reasonable man will admit, that the earth itself bears witness to the truth of his narration.

"This is, perhaps, one of the most unexpected proofs of a Divine revelation, that can well be imagined. For consider the event described. An event which happened at the moment of the first existence of man. An event of which there could be no witness but some superior Being. An event of which there could be no account or tradition, but from some such Being. How could even the first man himself, when he first woke into existence, give an account of it? How could he tell whence he came? or how he began? How could he tell that he was the first human being created upon the earth? How could he know, but that there were thousands of human beings created at the same time in other parts of the earth? or created long before he was, and inhabiting other countries? His knowledge could only extend to a small spot of our own globe: to the little place which he inhabited, and only to the short distance to which he was able to move about in it. Nothing but a revelation from the Deity could have informed him further. Societies or nations might have been flourishing in divers parts, and neither he nor his posterity for ages know any thing about them, no more than the rude Americans knew of the inhabitants of the other quarters of the world, when their country was first discovered by Columbus. If then Moses acquired his knowledge of the creation of man from Adam, through some of his descendants, and was thus informed, that but one pair of human beings was first formed, Adam must have acquired it by a revelation from God. It might thus have been transmitted through Noah to Moses; but still, however Moses obtained this knowledge, it must have had a Divine revelation for its source: by no other possible mode could he have obtained it. Again then, I say, whether that revelation was made to Adam, or whether it was made to Moses, or whether it was made to some intermediate person between Adam and Moses, still it was equally, in any of these cases, a revelation from God to man, made after the creation; and thus it establishes the fact, that after the creation God did not abandon man merely to the guidance of the laws which he originally imposed upon all his works, but that he did, in this instance as well as in the others that I have already stated, make a direct communication to man himself, which is all that is necessary for my present argument. Neither was that revelation a trivial or unimportant one for the information of man. It shewed him distinctly to whom he was indebted for his being. It shewed him the peculiar favour with which he was created. It shewed him to whom he should be subject and obedient. To whom he should give praise and adoration for his pre-eminence upon this earth. In short, it shewed him the true basis of all religion, and therefore it was a revelation most important to man, and well worthy of the great Being by whom it was made.

"Let us examine it further. Moses, in pronouncing that all mankind proceeded from one pair of human beings, and that no others were created but these two, asserted that which in his time could not have been deemed probable, and in opposition to which was the notorious fact, of some races of men being, by the blackness of their skins, and other peculiarities, so distinguished from the rest, that it could scarcely be believed by any person in his days, or even much later, that there were not different species of men originally created, instead of the whole population of the earth proceeding from these two parents. Nothing short of revelation could have given him confidence in making such an assertion—nothing less than a firm belief that the account proceeded from the Deity. Had he been writing from his own conjectures, he would have asserted, that there were at least two distinct pairs of different species of human beings formed at the creation. So, for a number of centuries, many who were not guided by the Mosaic account, and their reverence for it, believed. Nay, even down to our own time such an opinion has been by many persons maintained, particularly by the late Lord Kaimes. But science here, as in other instances, as it has advanced, has made its discoveries, which support the truth of the Divine record, and establish the fact, that there is but one species of mankind, and that those varieties of colour, hair, &c., are but the effects of a difference of climate and of customs, and are to these causes alone attributable. Here then again I ask, How could Moses have known, in the age in which he wrote, that it was possible for mankind, notwith-

standing their varieties of colour, &c., to have proceeded from one pair originally? Nothing but Divine revelation could have assured him of this, and therefore here is another proof of such a revelation having been made by God to man." pp. 57—65.

The following is a summary of the results derived from the geological argument:—

"Some, indeed, assert that geology is a science at present too imperfectly known to build such reasonings upon, as I have been pursuing. But I am confident that they are mistaken. For though much is still unknown—as is indeed the fact in all sciences—yet much has been also discovered; and enough for those who will confine their arguments to what has been clearly established. To such, therefore, I have confined myself. Thus, that originally this globe was in a liquid state, and that the water was at the surface, can never be contradicted by any future research or discovery: that the sea animals existed before the land animals: that the race of animals which existed on the earth before the Deluge were of different species from the present: that the remains of these fossil animals have been discovered and explored in most of the civilized countries of the world, and no human bones discovered among them; and, therefore, that man could not have spread much over the earth, previous to the Deluge: that there have been so many evidences already traced and confirmed of the Deluge in every well known country of the earth, that there can be no doubt of such a catastrophe, and of its being universal: these and other such facts as these are of a nature, that though geological knowledge may be extended, and numerous particulars ascertained by future researches, yet the truth of these can never be disproved." pp. 76, 77.

The following are curious incidental corroborations; though, from their nature, they involve some points which, it may be objected, are not themselves so clearly demonstrated as on them to ground a further stage of argument.

"We have just seen that the fossil remains of plants and animals prove, that even in the most northern parts of the earth, its temperature before the flood was as high as it is now between the tropics. This high and uniform temperature at that time must have produced some effects which deserve attention. We do not know what part of the earth men at first inhabited, though there have been various discussions respecting it. But whatever part it was, and wherever they wandered, they found, in consequence of this high temperature, a genial climate, which required little or no artificial aid to supply them with clothing or with dwellings, and which freely afforded them all the year round a diet well adapted to such warm regions. Agreeably to this we find, in the Mosaic account, that vegetables only, during that period, were ordered by the Deity for the food of man. God says, 'Behold I have given you every herb bearing seed which is upon the face of the earth, and every tree in which is the fruit of a tree yielding seed; to you it shall be for meat.' Gen. i. 29. But immediately after the Deluge, when the climate was changed and the heat mitigated, man was permitted to use animal food. God said, 'Every moving thing that *liveth* shall be meat for you; even as the green herb have I given you all things.' Gen. ix. 3. This accordance of the Mosaic account with the state of our earth at that time, as ascertained by the discovery of modern science, is another attestation of the truth of the sacred volume. Again, the winds and storms which now disturb our atmosphere are principally attributable to the inequality of its temperature, being so hot between the tropics, and so cold at the poles; the hot air from the one part, and the cold from the other, rushing to replace each other. This inequality of temperature did not exist on the antediluvian earth; a nearly uniform warmth prevailing all over it. From such a tranquil atmosphere of nearly uniform temperature, one remarkable consequence would have ensued; that there would seldom, if ever, be a shower of rain. It is unnecessary here to account scientifically for this effect. The theory from which it is deduced will be found in Daniel's Meteorological Essays. This absence of rain affords us another striking coincidence between the modern discoveries of science and the account given by Moses; for Moses says, 'The Lord had not caused it to rain upon the earth.' 'But there went up a mist from the earth, and watered the whole face of the ground.' Gen. ii. 5 and 6. And from this, again, there is another consequence; that as there was no rain before the flood, there was *no rainbow*. Agreeably to this, Moses relates that God said, 'I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there be any more a flood to destroy the earth. And God said, This is the token of the covenant which I make between me and you, and every living creature that is with you, for perpetual generations; *I do set my bow in the cloud*, and it shall be a token for a covenant between me and the earth.'

"This passage, which represents the rainbow as if it was then seen for the first time, was one of those difficulties which the account given by Moses presented, and which afforded to the opponents of the Bible an argument against its accuracy. Men are often too ready to doubt every thing, because they meet something which, from

the imperfect state of their knowledge, they are unable to account for; but in the history of such a remote and extraordinary period, they should rather expect to find representations of some things inconsistent with the state of the earth at the present day, as I have already observed. Such errors, however, gradually disappear before the lights of a more extended science; and in the present instance this phenomenon of the rainbow, instead of affording to unbelievers a topic for impeaching the truth of Moses, furnishes an additional evidence of his supernatural information; for neither Moses, nor any one in his time, could have known that the antediluvian earth had such a warm and equable temperature; nor, if they did, could they have known that such an effect as that there would have been no rain, and consequently no rainbow, would have resulted from it. And therefore what Moses has here said, as intimating the first appearance of the rainbow, must have proceeded from a Divine revelation.

"The altered state of the atmosphere and of its temperature after the Deluge, of course produced those vicissitudes of seasons which we at present experience; those winds, and storms, and clouds, and rain. And agreeably to this, we may observe, in the Mosaic account which occurred immediately after the Deluge, the conformity of the expressions of the Deity in his engagement to Noah. 'While the earth,' says he, 'remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease.' The temperature of the earth having undergone this great change which modern science has discovered, and cold winds and clouds and rains having succeeded that ardent and serene sky which universally prevailed in the antediluvian age, man would necessarily feel great apprehensions at such a change, lest the earth might become more and more refrigerated, and lest the solar power to ripen the fruits and the corn should gradually decay, and deprive him of every means of supporting his existence: therefore, according to Moses, the Deity consoled him at this awful epoch with this encouraging assurance, 'that seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease as long as the earth remaineth.' Here then we again see the discoveries of science and the words of the divine writer going as it were hand in hand in the accounts which they afford of this primitive era. Is it then necessary once more to ask the reader, how it was possible for Moses thus to have fashioned his history of such a period so as to render it, in so many particulars, conformable to the facts which science has recently discovered, if what he wrote was a mere invention of his own fancy?" pp. 99—103.

The geological reader will probably be disappointed in those portions of Lord Rosse's work which refer to the Deluge, since he does not clearly distinguish between the great Noachian catastrophe, and those many terrene and marine convulsions with which geologists think there is indubitable evidence of our globe having been affected. We will quote a passage, with a view to shew where the argument is solid, and where it fails.

"I have already stated the opinion of Cuvier respecting the time of the Deluge, which he fixes at four or five thousand years ago. The question now is, What was the distance of time between the Creation and the Deluge? Perhaps the most striking phenomenon on this subject, which geology has furnished, is the fact, that among the diluvial remains of animals, which research has discovered, there have been no traces of man—not a human bone in any diluvial deposit any where explored. Consequently, as Cuvier says, man, previous to the Deluge, did not inhabit those countries. But these researches have been made through a great part of Europe, through parts of Asia and of America. If therefore many thousand years, as some have supposed, had elapsed, from the creation of man to the Deluge, we must presume, that the human race, in such a length of time, would have spread over those countries, and their remains would now be found amidst the diluvian relics. Now since all the great naturalists, who have applied themselves to this subject, have found that this is not the case, we must admit that, previous to the Deluge, the human race had not extended over any great portion of the earth, and consequently that the time from the Creation to the Deluge was not considerable, and therefore it is reasonable to assign to it but a limited period, not greater than that assigned to it by Moses, that is about sixteen hundred years.

"But as man is indisputably the principal being on this earth, and as it appears, that it was for his accommodation especially that the earth was created, we have no reason for supposing that it was created for any great length of time previous to his creation. Neither is there any phenomenon yet discovered by geologists which indicates an earlier date to it." pp. 108, 109.

The former of these paragraphs is solid; for it is demonstrable, first, that there has been a great convulsion of waters, which may as safely with geological as with chronological truth be assigned to the period of the

Noachian Deluge; and it is equally demonstrable that man could not have existed very long before that catastrophe, otherwise there would be vestiges of him and of his works. But the second paragraph is not equally conclusive; for, first, it begins with reasoning in a circle, and taking for granted the thing that is to be proved. It lays down as a postulate, that, man being the principal inhabitant of the earth, the earth was created for his accommodation, which those who believe the Scriptures know to be the fact: but in reasoning with those who deny these sacred records, or who do not admit the wise and merciful providence of a Supreme Being in the work of creation—and to the case of such is the argument addressed—it is not allowable to take this wise and merciful adaptation for granted. The objector would reply, that the mite in a cheese might equally argue that the cheese was made for his accommodation. The proofs of the evidently express adaptation of the world to man should have been made out, as they may irrefragably; but it is not logical in such an argument to pre-suppose them. The other sentence of the paragraph is also incorrect; for it is not true that geologists have discovered no phenomena which appear to them to indicate that the earth is older than sixteen hundred years before the Flood. On the contrary, they very generally assert that a much longer period is requisite to account for the phenomena; and the author himself admits that the primary formations were going on long before that period. The great point is the chronology of man, and on that the voice of geology strikingly coincides with Inspiration; but it is too much to say that no geologist feels any difficulty in crowding all the revolutions of the strata, and the accumulation of fossil remains, into sixteen hundred years. The fact is notoriously otherwise; and a Newton, as we have already remarked, is wanted to reconcile apparent conflictions—for *real* conflictions there can be none.

From the period of the Deluge the traces of Divine communication become more numerous, from the large details of narrative, type, miracle, and prophecy recorded in the Sacred Scriptures. We must pass over our author's chapters on these subjects, which include, among other topics, the following:—The confusion of tongues, and the dispersion of mankind; the children of Israel in Egypt; Moses appointed by the Deity to deliver them; his miracles before Pharaoh examined and corroborated; the institution of the Passover; the miraculous escape of the Israelites out of Egypt; their journey in the desert; Mount Sinai, and the delivery of the Ten Commandments. Thus we arrive at the conclusion of the five books of Moses. To these succeed the Prophets, which include a period of about 1000 years, which brings us to within about 400 years of the Christian era. The authority of the Prophets was recognised by Moses; and as he is proved to have been inspired, we have in him authority for their inspiration also. He tells the people that a Prophet like unto himself would be raised up, into whose mouth God would put his words; and that if the people did not obey that Prophet they should be punished accordingly. He foretells the penalties that in that case would be inflicted on the people, with which the destruction of Jerusalem minutely coincides, though the prediction was 1500 years before the event. We come then to the prophecies respecting the Jews recorded by Moses, and distinctly fulfilled. Judea was reduced to a Roman province; at which time, agreeably to the prophecy, Jesus of Nazareth was born. His pedigree, and the place and time of his birth, agree with the predictions. The remarkable prophecy of Daniel fixes with precision the year in which the Messiah should be born, and at that time Jesus of Nazareth was born. This prophecy was 500 years before the event. That the Messiah should be preceded by a forerunner was predicted by Isaiah 700 years before the event; also predicted still more dis-

tinctly by Malachi, 397 years before the event; and John the Baptist was this forerunner, and he announced Jesus as the Messiah. But though the time and place and family of Christ corresponded with the predictions, still it was necessary that He should possess supernatural powers, and prove by his miracles that he was a revealer of Divine truths. This is established by an examination of his miracles. Lord Rosse then proceeds to comment on several of our Lord's miracles; solving difficulties, answering objectors, and proving their credibility and truth. The greatness of the number of the miracles wrought by Christ, as Mr. Locke well observes, is itself a splendid proof of his Divine mission, as, in proportion to their number, was the facility afforded of detecting a fallacy, if there had been a fallacy in any of them. Next follows the resurrection of Christ himself—a matter of fact, in which the witnesses could not be mistaken; and they braved torments and death in attestation of their truth. Lastly, we have the attestations of persons contemporary with the Apostles, as Clement, Polycarp, and Ignatius.

There is, of course, much in the discussions on these topics which is familiar to theological students; and there are some points on which, if space admitted, we should hold a friendly argument with the writer; but, as a whole, the volume deserves serious perusal, both in the portions which are compiled with care from preceding authors, and in those which the Noble Lord has given as the result of his own reflections and researches.

VIEW OF PUBLIC AFFAIRS.

Our last Number closed at the critical moment when his Majesty's Government had been outvoted in the choice of a Speaker, and seemed likely to be so, as happened, upon the Address in reply to the King's Speech. Sir R. Peel and his colleagues, however, determined not to resign, but to introduce their intended measures, in order that they might be fairly judged of, and to throw themselves upon the justice and patriotism of the House and of the public. The result has been most auspicious; for never, during so short a period of time, have so many important and publicly acceptable measures been brought forward, and with a great accession of support to a Ministry that commenced its labours under the greatest difficulties and discouragements.

We shall now touch upon a few of the chief Parliamentary proceedings during the month.

Early in the month Lord Chandos brought forward his motion for the repeal of the Malt Tax, with a view to benefit the agricultural interest. The repeal of taxes is always popular, and the agricultural interest in Parliament is powerful; but the loss of nearly five millions of income would have wholly deranged the national finances, so that it could not be expected that his Majesty's Government would listen for a moment to the suggestion; and the majority of the House concurring with them in opinion, the proposal was negatived.

Sir Robert Peel has brought in a Bill to relieve Dissenters from the grievance of being obliged to celebrate their marriages according to the rites of the Church of England. The Bill introduced last session for that purpose by the late Government pleased no party. Its authors say that this was no fault of theirs; for that, in this and various other measures, owing to their unpopularity in the House of Lords, they were obliged to consider—not merely what they themselves approved, but—what they thought they were most likely to be able to carry; and they complain that the Conservative body are pushing forward by acclamation the chief of those very reforms in Church and State which they had been accused of destructiveness for attempting. Now it is not to be denied that there is far too much of party spirit on all sides among our public men; and that also, even separate from party spirit, many persons, who judge of the character of measures by their abettors, will gladly consent to improvements from a friend, which they were alarmed at in the hands of an opponent; on which ground we expressed, several months ago, our strong hopes that the appointment of Sir R. Peel to office would be favourable to practical and extensive amendments, which could not have been looked for during the power of those who were not confided in by the great body of the firm friends of our existing institutions in Church and State. But making every allowance for

the readiness with which persons often assent or dissent according to their degree of confidence in the proposer of a measure; and fully admitting that Sir Robert Peel's Dissenters' Marriage Bill, and several other of his reforms, would have been opposed by some who now praise them, had they been brought in by another political party; it is still palpable that the measures of the present Government, even where they tend to the same object as those of the last, have been marked by a statesman-like wisdom and consideration which were in vain looked for in the propositions of their predecessors. Of this a remarkable proof is before the public in the Dissenters' Marriage Bill, which has been hailed by all parties as a measure at once safe, simple, and effectual. Sir Robert Peel stated that it appeared to him that the most efficient and least objectionable mode of giving relief was to propose two ceremonies—one a civil ceremony, and the other a religious ceremony. He would make the civil ceremony an indispensable preliminary of marriage: that was the security which he would require on the part of society. He would hope, however, that the ceremony of marriage would not, in consequence, be divested of its religious character, and he believed that it would not. He would encourage as much as possible the religious ceremony, but he would not exact its performance as an indispensable condition of the validity of marriage. Indeed, it would be impossible for the Legislature to impose one fixed form of religious ceremony: it must be varied to suit the different opinions of the different bodies of Dissenters. The religious ceremony that would suit the Unitarians would not suit the Independents or the Baptists. But it appeared to him, that if the Legislature were to leave the different Dissenting bodies to superadd to the civil contract of marriage such religious observances as were in accordance with their peculiar opinions, nothing of the value of a religious sanction would thereby be lost. —Under these circumstances he proposes that the marriage of Churchmen shall be in every respect as before; but that those who object to go to church may adopt what religious rites they please, but must appear before the civil magistrate and make a declaration of marriage; and the magistrate is to see the marriage duly registered in the parish books.—It might have been thought that this would have satisfied the most vehement Dissenter; but we lament to say, that the overbearing political spirit, of which we have of late had such frequent reason to complain, among some of the Dissenting body, has invented grievances even in this plenary measure of relief; and Mr. Wilks, the Member for Boston, who seems to think that the "civil rights of Dissenters" will never be achieved but by inflicting civil wrongs upon Churchmen, is not content with the permission that the Dissenter may be married in a way to ease his scruples, but insists that the Churchman shall give up his own system and follow that of the Dissenter.—Churchmen say, "Let us alone; we are content; we are satisfied with going to church to be married, and the State is satisfied too; you, who disapprove of our plan, may adopt the proposed remedy." "No," says the political Dissenter, "that is not enough; you, must adopt it too." Was ever any thing so intolerant, so tyrannical? The Quakers objected to an oath; and the Legislature very properly listened to their scruples, and allowed of a declaration instead. But upon Mr. Wilks's hypothesis this was only a refinement of oppression; and the Legislature ought to have enacted that all the world should make declarations like Quakers. He wishes, he says, "to remove acerbities" and "to restore harmonious feelings." But how? why by making every body conform to his standard. We lately complained of what appeared to us a similar spirit in the matter of the Congregational Union. A Dissenting minister says, "I am a Congregationalist; that is, I am not an Episcopalian or a Presbyterian; and I am, therefore, so far eligible to become a member of your body."—"But do you use '*free prayer?*'" "I use what prayers I think proper: Congregationalism refers to church government, and not to the words of a prayer, or to whether I read them out of a book or speak them extempore, or by memory; or to whether I wear a white vestment or a black one while offering them." "We beg pardon," say the Congregational Union; "if you use the Liturgy of the Church of England you are not a Congregationalist, and shall not be admitted into a body so denominated." Is this reasonable or candid? We read the temperate and well-considered defence of the proceeding in our last Number, by a highly respectable Dissenting minister; but we were not convinced by it. Every voluntary society has indeed a right to reject whom it will; but a Congregational society cannot, with any consistency, *as such*, say that all Congregationalists shall be also anti-liturgists. If there were other causes, as perhaps there were, and good ones, in the back ground, they should have been brought forward; and the rejection should have been put upon its true footing; but to make extempore prayer the test of Congregationalism is as absurd as it would be to make precomposed formularies the test of Episcopacy. Episcopalians very generally adopt formularies; and a particular Episcopalian church, as that of the Church of England, may prescribe them in its own service; but forms of prayer are not episcopacy. Suppose that Dr. Pye Smith

or any of the Claytons—and more respectable names we cannot quote—retaining all their present opinions upon church government, were nevertheless to come to the conclusion that the use of certain written prayers would be profitable to their flocks, and their flocks did not object; would it be reasonable to say that they had ceased to be Congregationalists, and had therefore of necessity become Episcopalians?—for Presbyterians in general object to forms. We mention these matters in connection with the objections of Mr. Wilks and other political Dissenters to Sir Robert Peel's Bill, because they appear to us to indicate a spirit at war with tolerance and catholicity. Why are the members of English universities to break their statutes, to violate their oaths, to fetter their consciences, and to abstain from religious discipline and instruction, to which they are pledged, because Dissenters say that while these remain they cannot come among them? And why are Churchmen to go before a magistrate to be married, because a very few Dissenters scruple going to church, and either wish for, or at least must have, a civil ceremony, as they cannot agree among themselves upon any one that is religious? Surely the ninety-nine Churchmen have consciences and feelings which ought to be consulted, as well as those of the one Dissenter.

Another important Government measure, is the Irish Tithe question. It is proposed to abolish tithe; to extinguish the very name; and to give the tithe owner a rent-charge of 75*l.* for every 100*l.* of tithe. The rent-charge is to be payable by the landlord. It is to be redeemable; and the redemption money is to be invested in land, or other security. The landlord has thus a bonus of 25*l.* per cent., and the clergyman sacrifices that sum for peace and regular payment. The measure of the late Government, as "amended" by Mr. O'Connell, and which was rejected in the House of Lords, gave the clergyman 77*l.* 10s., and made the landlord's bonus 40*l.* per cent.; securing the difference between the 60*l.* and 77*l.* 10*s.* upon the public purse;—a scheme, as we said at the time, altogether unwise and unstatesmanlike; for, besides offering the landlord an extravagant boon, it fixed a large portion of the clergyman's income upon the uncertain basis of a national annual grant, which next year might be denied. The present Bill is as good a scheme as, under all the circumstances, could probably be devised; and we rejoice to find that it has been favourably received by the House of Commons, including those members who have hitherto objected to tithe commutation. It is proposed that the sums advanced to the clergy out of the 1,000,000*l.* voted by Parliament in 1833, shall not be reclaimed; and that the remainder—namely, 307,000*l.*—shall be employed in payment of the tithe for 1834.

Sir James Graham has brought in a Bill, with the concurrence of the Cabinet, and amidst the acclamations of the House, for the Abolition of Impressment. By means of bounties, and other well-devised and liberal advantages, he hopes to man the navy without having recourse to this practice. He, however, makes every seaman liable, under extreme circumstances, to be compelled to serve for five years; but this service protects him for the remainder of his life. We rejoice greatly at the introduction of this wise, humane, and politic measure.

Mr. Poulter has brought in a Bill for the better observance of the Lord's Day, as regards trading. It is not all we wish, but it is excellent so far as it goes; and we are glad to find that it has been allowed to pass the second reading. It is entitled "A Bill to render more effectual an Act of the 29th year of King Charles II. for the better Observance of the Lord's-day." It enacts, that "keeping an open shop for the sale of any goods, wares, merchandize, animal, chattel, or effects whatsoever, shall be an exposure to sale (except so far as respects the forfeiture of the goods exposed for sale) within the intent and meaning of the said recited Act; and every person so offending, shall, for every such offence, forfeit the sum of ten shillings; and the further sum of ten shillings for every hour beyond the first hour during which he or she shall so keep open shop. And that every act of ordinary trading or dealing which by the said recited Act, or by this Act, or otherwise, is prohibited to be done on the Lord's-day, shall be deemed and taken to be a separate and distinct offence."

Most of the daily newspapers give a very scanty and mangled account of the Parliamentary discussions on this topic, which have been throughout the whole progress of the question for two or three years, much fuller and more important than the public seem to be aware of. Our newspapers in general betray great apathy upon questions of morals and religion; and where they disapprove of the introduction of a measure, or have some dislike to a speaker—particularly if he has complained of their reporting—they often mangle the discussion, so that a member's constituents have no notion that under a brief notice that "Mr. —— spoke," or Mr. —— approved or disapproved of a measure, is "Burked" (as the reporters express it) a speech of perhaps considerable length, and of great importance. The practice is most disingenuous; for an honest reporter or editor ought to be doubly careful to do *impartial* justice where he does not *individually* approve of a speaker or his argument, as is too

generally the case with the writers in our newspapers on this question of the observance of the Lord's-day.

Mr. Goulbourn, we are happy to say, did himself honour in supporting the measure; but we regret to add that Sir Robert Peel followed the example of Lord Althorp last session, in absenting himself, and not voting on the occasion, as if such matters were below the notice of statesmen. Sir A. Agnew's plans will be guided by the issue of Mr. Poulter's measure.

The Duke of Richmond's Bill for the substitution of Declarations for Oaths in public offices, and in other instances—as in the case of trustees of turnpikes, and churchwardens—is passing successfully through the House of Lords. The Bill does not take in academical and municipal oaths; but it is of great importance so far as it extends, and we trust that it will be promptly followed up by further measures, so as to blot out the national sin of the unnecessary multiplication of oaths. The public schools and universities might legislate for themselves, if they were empowered by law to do so without subjecting themselves to a breach of their charters. We feel assured that the Bishop of London has not lost sight of this very important part of this great question.

The Duke of Richmond has also procured a Committee, which it is to be hoped will be assisted by the labours of a Commission, to consider the state of the Gaols and various questions connected with prison discipline. At present there is no uniformity, no system, in our prisons; so that the actual punishments for the same offence vary in different prisons to an incredible extent. A recent circular of the Inspectors of Prisons in Ireland, shews that the best disciplined gaols are the most economical, and the worst the most expensive. A valuable report by Mr. Crawford, who was sent to the United States by Lord Melbourne to inquire into the management of the American penitentiaries, has been printed for the use of Parliament, and deserves to be attentively considered. It suggests great improvements in the system of English prison discipline.

The accounts from the West Indies are gratifying beyond expectation. Notwithstanding some unfavourable circumstances, the emancipated population have been orderly in their conduct, and are quite willing to work beyond hours for fair wages. The slight disturbances which have occurred in a few places, have arisen from the masters wishing to exact labour without adequate remuneration. Sir R. Peel and his colleagues have acted most honourably and wisely in promoting the successful working of the great measure of emancipation; which Sir R. Peel has candidly stated it was the more incumbent upon himself and his friends to do, because they had not augured much good from the abolition; and, indeed, the Duke of Wellington's protest against it stands upon the journals of Parliament, to his standing reproach. The religious education of the emancipated population is of the utmost importance. We have already mentioned what has been commenced in this respect by various bodies of Christians; and we had occasion recently to notice the large and liberal plans devised by the venerable Society for the Propagation of the Gospel. We rejoice to add, that the chief difficulties which impeded the operations of the Church Missionary Society, in both the West-India dioceses, have been removed; so that there is now a wide door open before the Society in this interesting and important sphere of missionary labour. The Society, we understand, is about to issue an appeal on the subject, which, we trust, will be liberally responded to; and that not only funds will be raised, but, what is still more important, and more needed, that it will please the Lord of the harvest to send forth an abundant supply of labourers into this portion of his harvest. It is impossible to read what by the Divine blessing has been effected in the diocese of Barbadoes, under the vigilant care of its zealous and indefatigable Bishop, during the last ten years, without exclaiming, with grateful wonder, What hath God wrought! We heartily wish that these valuable and interesting statistics were condensed and widely circulated.

There are many other subjects of public interest to which we should have gladly adverted, and shall probably find other opportunities of doing so in future Numbers; but we have only space at present to notice the measures which have been commenced with a view to increase the religious efficiency of the Established Church. Of these, only two are as yet before the public, but they are both very important. The first comprises the recommendations of the Church-Reform Commissioners relative to the territory, income, and patronage of the Bishops.

It is proposed to erect two new Bishoprics, Manchester and Ripon. The greater part of the new diocese of Manchester is to be taken from the present diocese of Chester. The archdiocese of York is to supply the new diocese of Ripon. The number of Bishops in the House of Lords will not, however, be increased; for it is proposed to unite the bishoprics of Bristol and Llandaff—the out-lying part of the diocese of Bristol in Wilts and Dorset to pass to the diocese of Salisbury—and also to unite the sees of Bangor and St. Asaph. It is likewise proposed to de-

prive the see of London of those parts of the metropolitan diocese which lie in Essex and Herts; giving to London in return all that in the represented metropolitan districts which now belongs to Canterbury or Winchester, so as to make the diocese nearly co-extensive with the represented metropolis. Essex is to be transferred to the bishopric of Rochester. These are the most striking territorial changes proposed; but there are many minor arrangements under the same head. The Commissioners consider 5,000*l.* per annum a suitable income for a Bishop; but when the income of a Bishop amounts to 4,500*l.* no addition is to be made to it, nor any diminution unless it exceed 5,500*l.* The bishoprics of London and Winchester are intended to be provided for on a higher scale.

All the Commissioners, including the Lord Chancellor, have agreed to surrender their patronage, for the purposes contemplated in the Report. As an example of the mode in which it is intended that this patronage shall be employed, we may mention the cases of the prebends in Westminster and Canterbury that have lately fallen in. The parish of St. Margaret, Westminster, is to be divided, and, the income of the present parochial minister being added to the income of the prebend, one half of the aggregate is to be allocated to each of the ministers of the divided parish. A similar arrangement has been made for Canterbury.

The above propositions are excellent, on many grounds, and not least as they will tend to diminish the evil of episcopal translations.

The other proposed measure is the Commutation of Tithes. Sir Robert Peel, in the Bill which he has announced, proposes, for the present, that commutation shall not be compulsory; but he offers facilities, which he hopes will in most cases effect the object without constraint. The Crown is to appoint two Commissioners, and the Archbishop of Canterbury one, who will be empowered to aid and give effect to voluntary commutations. But we fear that more will be wanted to effect a general commutation. What Sir Robert Peel promises is most desirable, so far as it extends, and we hail it with joy; but if two-thirds, in value, of the land owners on the one hand, or a tithe-owner on the other, do not agree to commute, the opposite party has no remedy. We feel persuaded that the Commissioners must, in the end, be armed with powers to enforce this salutary measure; but we defer our remarks till we see the Bill itself.

Nothing has yet transpired respecting other questions of Church Reform,—such as those relating to pluralities and residence—but there is reason to hope that very considerable amendments will be proposed.

The great trying question, on which Lord John Russell and his adherents loudly proclaim their hope of a triumph and the breaking up of Sir R. Peel's Government, is that of the Appropriation of the Irish Church Revenues. The Ministry stand firm to their pledge of withstanding the spoliation of the Irish Church, either for secular purposes or for paying the Roman Catholic Priesthood. We should hope, that, with the aid of Lord Stanley and his friends, they will not be out-voted; but if they are, they will have the support and the prayers of the friends of religion and Protestantism throughout the land upon their side; and we have no doubt but that a temporary defeat on such a question would conduce in the end to greater strength and stability.

ANSWERS TO CORRESPONDENTS.

J. E.; E. P.; G. P.; G. M. A.; J. F.; G. B.; G. C.; ANSELM; KLARA; R. V.; D. B. L.; ALPHA; BEGENSIS; E.; T. B.; E. P. E. T.; R. N.; A MEMBER of a BIBLE ASSOCIATION; and AN OLD AND SINCERE FRIEND; are under consideration.

P. CORNELIUS, who wrote last month to vindicate Dr. Bretschneider from what he thought was a mistake of ours, wishes to correct his statement. The mistake, he says, was his own. "I wrote Bretschneider for Schleiermacher; and of the hopeful change in the latter it appears you were already informed."

In answer to R. G., we presume that our Courts of Law would so far recognise the discipline of any religious community, that if a person brought an action against the officers of a sect for injury by reason of censure or expulsion regularly and temperately awarded according to the rules of the society, to which, by becoming a member, he had voluntarily rendered himself amenable, no Judge would recommend and no Jury would award damages to the sufferer, or punish the officer for defamation.

In reply to a remark in our last Number, a Correspondent writes, that a genuine and unmutilated edition of Dr. Sprague's admirable "Letters to a Daughter" is on the list of the Religious Tract Society.

We observe among the papers stitched under our cover, a powerful Appeal on behalf of Kenyon College, Ohio. At first sight the object might not seem peculiarly pressing upon British Christians, except so far as every important object of Christian benevolence is pressing upon all who have it in their power to aid it; but when the statements in the Appeal are duly weighed, and more especially the fact that it is for our own *emigrant countrymen* that the required aid is peculiarly solicited, the claim will be felt to be irresistible; and we trust that it will be largely and liberally responded to; and we may add, promptly, as Bishop M'Ilvaine is obliged speedily to leave England.

SUPPLEMENT TO RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

THE success of the fund for the emancipated population of the West Indies is most gratifying; and doubly is it so, if, as we understand to be the case, it has not injured the general funds of the Society, but has rather served to interest the friends of religion anew in its objects.

THE

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RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

For the Christian Observer.

ON RETAINING OR RECOVERING OUR FIRST LOVE IN RELIGION.

THE most advanced Christian, under the most advantageous circumstances in which he can be placed in a world of sin and danger, is, as the Apostle Peter confessed himself to Cornelius, "also a man;" as indeed he had proved himself before. Even the spiritual man is renewed only in part: he continues to be the subject of temptation; carries about with him an evil heart of unbelief, as well as a body of sin and death; is liable to fall from his standing; is prone to depart from God, to restrain prayer before him, to neglect watchfulness, to forget former experiences, to indulge undue confidence, to harbour spiritual pride, or to give way to carnal sloth. There is also in the bare continuance of any good, and therefore of spiritual as well as of temporal good, a certain indifference and insensibility engendered, as the mere result of continued possession; which, without our entertaining the least doubt as to the intrinsic value of the good in question, has the natural effect of rendering our sense of that value less vivid and abiding than it was at first; thus insensibly operating to affect the intensity of our early love, and that, possibly, where there may even be no real diminution in the solidity of that affection: while, in some other cases, the character of the affection itself may be deeply and awfully impaired—as in the case of David, Peter, Hezekiah, and many others, whose falls are recorded in Scripture as happening to them for ensamples to ourselves. Now, since any loss, however small, of the sense of the Divine favour, and any, even the least, diminution of the light of God's countenance, must needs be cheerless and distressing, while greater withdrawals and alienations leave us to positive sin, and to the painful discipline of renewed repentance, it will be profitable to consider both how we may retain our first love, and recover it if lost.

I apprehend that we owe to the sovereign grace of God eminently, and above all means within our own reach, both the retaining and recovery of our first love, quite as much as we do the possession of that love at the first. Far from any capacity in us to retain the love we have received without the abiding grace and mercy of God, we never could continue in possession of it, had not He who began that good work determined to perform it unto the end; and, far from being able to recover our enjoyment of a first attachment, when from any circumstances we have for a season lost it, we should only fall from bad to worse, if He, who watches over and

commiserates our low estate, were once to leave us to perish with the world. There is nothing, I apprehend, in this consideration, which in the slightest degree affects or interferes with the value or use of the means of grace by which the God of grace is ordinarily pleased to work: but, while I fully admit their importance and efficacy, we are surely bound to honour and exalt the infinite compassion and tender affection of Him who has decreed concerning his people "that they shall never perish, neither shall any one pluck them out of his hand." Employed in humble subserviency to the mighty power of God, the means by which we adhere to Him are important and indispensable; but without Him Paul and Apollos must equally labour in vain. "Thy God" (says David) "has commanded thy strength;" but this does not prevent his adding, "Strengthen, O God, that which Thou hast wrought for us" (Psalm lxviii. 28).

We may now consider those means, and,

FIRST, of the means of *retaining* our first love.

1. It is well often to look back to our first impressions, and to consider how we then felt the evil of sin, feared the wrath of God, and hailed the sight of Jesus Christ, and him crucified. Our subsequent feelings and frame of mind may indeed often vary; but the above particulars are great fundamental verities by which we trace the work of the Holy Spirit in our effectual calling "from darkness to light, and from the power of Satan unto God." We see *that* to have been no cunningly devised fable which could have such force to arrest and affect us; to turn us from the course we were pursuing; to place us in a new way, and to make us new creatures. Nothing of all this may have been sudden, or the work of a day, a month, or a year; nay, we may be wholly unable to trace its precise period; but if in the main we have Scriptural reason to believe that, as contrasted with our former condition, old things have passed away, and all things are become new, then we may conclude that we are in Christ; and the conviction that all this is a Divine reality, and no delusion, affords us the strongest argument for retaining with the firmest grasp our first sense of that love which thus selected and separated us from a world lying in wickedness.

2. For retaining our first love, we should dread and pray over the growth of worldly prosperity. Many have been called to the knowledge of their God and Saviour in early life, when wealth, friends, and other external aids to happiness, were very limited. Should these increase, there is naturally much in their operation to retard our spiritual growth and diminish our first love in religion. Now, that we may the better retain it, in spite of such disadvantages, it seems important, first, to be as much with God as possible in prayer and reading the Scriptures, in order that we may be preserved from the seducing power of prosperity; and, secondly, that the most godly and searching ministry should be sought by us. But while these, and other spiritual advantages, may be easily pointed out and faithfully used, how do our frequent neglect of these means under prosperous circumstances, and our barrenness in spite of them so long as outward peace continues, serve to recommend the unspeakable value of affliction, by which, if we be indeed the children of God, He will, as our greatest mercy, preserve our faith from failing, and prevent us from setting up our rest below. In the degree that riches and other sources of worldly joys are dangerous, do the woes which embitter this world to us become the most necessary blessings of our earthly pilgrimage; and how often have we found, that, though "no chastening for the present seemeth to be joyous, but rather grievous, nevertheless it afterward yieldeth the peaceable fruit of righteousness to them that are exercised thereby?" Now what is this but to proclaim, what must be more or less the experience of

every Christian, that a prosperous course has not the same tendency to produce "the fruits of righteousness?"—"If the man of God," said Mr. Newton, "will set up his nest on earth, God will put a thorn into it; and if that will not do, God will set it on fire." But, notwithstanding this persuasion of the value of affliction, we can neither pray for what is so contrary to our natural feelings and desires; nor perhaps are we commanded to do so. How great then is the mercy of God, which, rather than that so great a blessing should be withheld, has provided those "light afflictions, which are but for a moment," to work out for us, instrumentally, "a far more exceeding and eternal weight of glory; while we look not at the things which are seen," and by which the prosperous are dazzled and blinded, "but at the things which are not seen," except by the eye of faith, thus purged and qualified for the celestial vision.

3. Another means for retaining our first love, is to cultivate the society of the faithful. "The communion of the saints" is an article of our Creed, which, as we advance in the Divine life, we learn to understand better than we did at first. The most intellectual and agreeable society I have ever known, is incomparably that of men who have been taught of God; but when to the advantage of superior talent is added the spiritual "wisdom that cometh down from above," this is to begin, even on earth, the intercourse and enjoyment of heaven. If the bane and curse of the worldly is the wretched company they keep, under which they become the mutual tempters and destroyers of each other; so does the blessing of God appear to rest upon the intercourse of "those who fear the Lord, and speak often one to another"—the Lord himself even vouchsafing to hear them, and to keep a book of remembrance; declaring they shall be His in that day when he shall make up His jewels. No wonder, then, that holy David preferred "the saints that were in the earth, and the excellent, in whom was all his delight."

4. But notwithstanding this cordial attestation to the value of Christian society, I would, further, record my conviction of the indispensable importance of frequent solitude and silence, in order to the retaining the first love of the Christian. I apprehend that most of us live too much in the crowd, in this bustling age of publicity and action. I think that Christians lose too much time with defiling newspapers, although I can scarcely get any body else to think so; and I am not even sure that a portion of the time that is devoted to religious and benevolent societies might not, in some cases, be better employed to the increase of our own spirituality. However this may be, I think it cannot be doubted that we shall all do well to study more how we may "redeem the time," and *that* the rather when "the days are evil." Without much retirement, there will be little meditation, and less prayer; and without these wings of the Christian, how can he mount upward from the necessary business and constant distraction of worldly contamination?

Whatever blessings the good and wise may ever have imparted to others, these must have had their rise in much abstraction and privacy. The Study and the Oratory make the Press and the Pulpit; and a nearer connection has sometimes existed between the oil of the midnight lamp and that of the mid-day sanctuary than has always been apparent. Even the humbler and more private Christian, whose duties lie within a more contracted sphere, must be much alone with God, if he will either grow in grace or be useful to those around him. Even one who does not appear to have turned solitude to the very best account [Zimmerman], does not consider it any loss of time, or abuse of talent, to have written a whole volume for the purpose of recommending it to mankind.

> "Oh! lost to reason, lost to manly thought,
> Lost to the nobler sallies of the soul,
> Who think it solitude to be alone—
> Our reason, guardian angel, and our God." YOUNG.

In order then to retain our first love, we must not be afraid of meeting ourselves alone, as more likely there to meet with God—even that God of whom Hagar said, "Thou, God, seest me;" and of whom it was repeatedly declared, by Him who was in the bosom of the Father, who was acquainted with all the secrets of his heart, and himself saw Nathanael under the fig-tree, that it is under these very circumstances of sacred retirement that OUR Heavenly Father, "which seeth in secret, shall himself reward us openly."

SECONDLY, With regard to the best means of *recovering* our first love. There seems hardly a remedy applicable to the preceding case, of *retaining* that love, which does not equally apply here. For one and the other case, whether of spiritual declension or its cure, we must alike resort to the great and only Physician of souls, the Lord of life and glory; once incarnate in our sinful world, now ascended thence, in order that he might bestow upon us his Holy Spirit, and, "ever living, to make intercession for us." Looking from ourselves, from our sins and our righteousnesses, from our enemies, and even from our friends, we must eminently "look unto Jesus, the Author and Finisher of our faith," if we would expect that faith, which was His gift, to endure unto the end. It is "through faith and patience" that we must "inherit the promises;" and it is in order to the running of our race "with *patience*"—that is, with power to hold on and to hold out to the end—that we are expressly invited and commanded, as our first privilege and highest duty, to look unto Jesus. It is the office of the faithful ministers of Christ to invite Christians to resort under every trial, whether spiritual or temporal, to Him who is "a hiding-place from the wind and a covert from the tempest;" their great object being to exhibit the Saviour, in his marvellous incarnation and atonement, as rendering God intelligible and accessible; reconciling us as completely to Himself as if we had never fallen; and thus providing for our full security in time, and our eternal salvation hereafter. And how does all this at once exalt His almighty power, and His infinite love, and serve to display Him in such close connection with our nature, and so interested in our deliverance, that we become almost ashamed of those traitors—our doubts and fears—and, under some sense of the stupendous mystery of the provision thus made for the redemption and exaltation of our ruined condition, feel assured, that, with Jesus, the Son of his love, God has determined "freely to give us all things!" Now, it is to no less a personage than Him who, though a babe born in our world, has thus the government of all creation on His shoulders, and the reins of Providence in His hands, that the heirs of grace are called to resort in every time of need, in virtue of that covenant which David saw to be "everlasting, ordered in all things, and sure;" and which, as it was appointed to be "all his salvation," he determined to make "all his desire." Here only is sure footing, or the means of regaining it, either for the beginner in the spiritual life, the more advanced Christian, or the most accomplished saint. "Without me ye can do nothing." It is in virtue of this relation alone, in which the believer stands with Christ, that, "if he sin, he has an Advocate with the Father, Jesus Christ the righteous, who is the propitiation for our sins." "Here is the faith and patience of the saints." The great secret of *their* standing who yet abide faithful, and of the restoration of those who lose their footing, whether more or less, is, that all this infirmity and pollution on our part were fully foreseen, and as abundantly provided for, on the part of Him who is "the same yesterday, and

to-day, and for ever." A spirit of adoption is still theirs; in virtue of which they can say, with filial affection, "Lord, to whom else shall we go?" and in virtue of which connection they are themselves addressed, "Thou shalt call me my Father, and shalt not turn away from me"—that is, not fatally and finally; for it is remarkable, that, even in that same connection, the charge brought against this very people is that they had "dealt treacherously, perverted their way, and forgotten the Lord their God;" and are even appealed to as "backsliding children," and called upon to return, with a promise of being healed. To which their answer is, "Behold, we come unto thee, for thou art the Lord our God" (Jer. iii. 19).

It is true that all this does not prevent the absolute necessity of the Apostolic appeal, "Little children, abide in him," any more than it does the original caution and charge of the Great Shepherd of the sheep, "Abide in me, and I in you." Equally necessary was the admonition, "Little children, keep yourselves from idols;" and indeed every one of those earnest and affectionate invocations to all holiness and watchfulness which characterize the entire instruction of our adorable Lord and his inspired Apostles; all of whom are incessantly sounding in our ears the substance of that word of the restored Peter, who may be supposed to have spoken most feelingly on this subject, "Be sober, be vigilant; because your adversary the devil, like a roaring lion, goeth about seeking whom he may devour: whom resist, stedfast in the faith." Whether, therefore, we only doubt, with the incredulous Thomas; depart, with the denying Peter; or fall more grossly and awfully, with the revolting David; there is yet hope concerning us, through that abundant mercy that is laid up in Christ: while the anguish and terror which overtook these disciples, the positive injury they inflicted on the church and the world by their falls and sins, the agonizing doubts they must all have experienced (before a fresh repentance, with all its aggravated bitterness, had given them renewed hopes at the foot of the Cross) as to whether they were indeed among the children of God, or were not rather the children of the wicked one, and therefore doing the deeds of their father;—these accompaniments and consequences of backsliding may well deter and alarm us, and fully justify all the anxiety of the Chief and under-shepherds of the Gospel fold, that we "hold fast the things that remain;" and fear "lest, a promise being left us of entering into his rest, any of us should [even] seem to come short of it."

ZENAS.

METRICAL VERSION OF A LATIN INSCRIPTION.

To the Editor of the Christian Observer.

OVER the porch of a church in Shropshire is the following inscription:—

"Si Christum discis, satis est si cætera nescis:
Si Christum nescis, nihil est si cætera discis."

The excellent Mr. Gilpin of Wrockwardine translates the distich as follows:—

"If Christ thou knowest, thou art truly wise,
Though all things else be hidden from thy eyes:
Not knowing Him, though wisdom be thy boast,
Thou art in darkness still, and nothing know'st."

This is a very weak and rambling paraphrase of two Latin lines, thus spun out into four English ones for the sake of the rhymes, and deformed with such a tasteless contraction as "know'st," when the word "knowest"—which is as feeble as *know'st* is tasteless—had occurred just before. I have tried to express the sense more succinctly in two lines, but not to

my own satisfaction. I send the result of several trials; but perhaps some of your correspondents could easily favour me with a better than any of them. I prefer the last.

"Teach me but Christ, all wisdom you bestow:
Teach me all else, I less than nothing know."

"If Christ I learn, I all things learn:
Discerned not Christ, I nought discern."

"Who knows but Christ, sits chief in wisdom's school:
Who knows all else, though learned, dies a fool."

"Christ known, all wisdom I explore;
Unknown, in vain all other lore."

"From Christ alone all wisdom flows:
Who knows not Jesus, nothing knows."

F.

CRITICAL INTERPRETATION OF LUKE XI. 36.

To the Editor of the Christian Observer.

BISHOP Middleton has the following note on Luke xi. 36: εσται φωτεινον ὁλον. "Michaelis observes that this verse would be more intelligible if we inserted the article: εσται φωτεινον το ὁλον. The meaning of the passage would then be: If, in consequence of one perfect eye, the whole body is light, take care that the whole—that is, the whole man, both soul and body—become light. The eyes give light to the body; but that which Christ calls light, shall enlighten, or give true knowledge, to the whole man. The sense which would thus arise is indeed unexceptionable; but perhaps nearly the same meaning is conveyed in the reading of the manuscripts. In the sense of *wholly*, ὁλον does not require the article: the meaning, however, will be the same, whether we render, 'it will be wholly enlightened,' or, 'the whole will be enlightened.' In the former case, it is true, the reference will be to σωμα: but I much doubt whether, if we had read το ὁλον, we could have understood it of the 'body and soul,' nothing more than the body having been mentioned, though the soul be the object which our Saviour has in view; and to this probably, by a tacit inference, the application is to be made. In ver. 35 the analogy between external and internal light has been established: in the present, the complete illumination described in the concluding clause, though intended of the mind, is affirmed only of the body; the application, after what has been said, being supposed to be obvious. Rosenmüller appears to have understood the passage somewhat in this manner, when he says, 'Permixta est nempe rei comparatæ ipsa comparatio.' If these remarks have any weight, the conjecture of Michaelis becomes gratuitous."

Thus far Bishop Middleton.—But the Bishop does not appear to me to have exactly perceived where the stress of the difficulty lies. When our Saviour says, "If thy body be enlightened fully, having no part dark, it shall be fully enlightened," there seems, instead of an inference, to be a repetition of the same thought, and in the same words. This is the alleged difficulty, not any obscurity in the metaphor, or confusion of the comparison and the thing compared. The Bishop is right in thinking that the moral interpretation of the metaphor is sufficiently manifest; but what an expositor wants is, that this interpretation should be more manifest in the second member of the sentence than in the first; or, at the least, that the two members should be distinguished from each other by some variation of language, if not of meaning. Michaelis's proposed alteration would in

some measure effect this; and I may add, that though το ὁλον must perhaps be grammatically connected with σωμα, *body*, yet it may easily extend its meaning, so as to include a reference to the *soul*. Thus the application of the metaphor becomes rather easier than according to the common reading, where there is simply the same subject, σωμα, for both terms of the argument. The conjecture of Michaelis, therefore, does not seem to be gratuitous; though it is certainly arbitrary, and on that account inadmissible. It is almost unnecessary to say that the received translation of the verse agrees with the Greek of Michaelis.

The following is Dr. Doddridge's version and paraphrase:—"If thy whole body [in consequence of a clear eye, and thy whole mind, by means of a rectified judgment] be enlightened, having no part [remaining] dark [through distemper or prejudice], (being *thus* all enlightened,) [the benefit of it will be such that] it will be as when a lamp lights thee by its sprightly lustre [and thou goest on with security and pleasure in those paths which would otherwise be full of uncertainty and danger]." He adds in a note, that "by allowing these words, φωτεινον ὁλον, to be thus included in a parenthesis, we prevent the absurdity of supposing, as our translation would lead one to imagine, that our Lord says, *If thy whole body be full of light, the whole shall be full of light*. Else the clause should be so rendered as to shew that the following words make a part of what our Lord asserts of the enlightened body: *it shall be all as full of light as when a lamp*," &c. The Greek words do not appear to me to admit the construction which Dr. Doddridge has put upon them in his version; and his second hypothesis does not seem much more probable. He supposes our Saviour to say, "If thy body be enlightened, it will be so enlightened as when a lamp shines upon thee." This appears to me to be a very unsatisfactory consequence, and it destroys the beauty of the passage. The simile of the lamp ought certainly to be connected with the rest of the verse by mere juxta-position: its character is entirely altered when it is made the conclusion of an argument.

One critic has proposed to alter the punctuation of the verse, by which means he contrives to reverse the meaning of a part of it. The sense which he brings out is this:—"If thy body be all dark, having no part light, it shall be [*i. e.* become] full of light." Kuinoël, in his comment on the verse, mentions this exposition, but pronounces it tame and cold. "I confess," he adds, "that as yet I have not met with any satisfactory interpretation of this passage, and I much doubt whether it admits of one. This verse (which Beza did not find in his manuscript) seems to have been made up out of remarks and annotations appended to ver. 34. These words are wanting in the parallel place of Matthew; and if we omit them here, the whole hangs well together, and ver. 35, which contains the application of the allegory, is a proper point for the termination of Christ's discourse." These reasons are certainly not of sufficient strength to justify us in obliterating any part of the received text.

Perhaps it might be possible to relieve this passage of its difficulties, by considering whether it does not bear something of a reflective character. Kuinoël very justly remarks, that Christ's discourse seems properly to terminate at ver. 35. It does not, however, follow from this that ver. 36 can be nothing more than a superfluous appendage. Our Saviour might revert to his metaphor; and it is one that seems likely to have commended itself—if so we may speak—to his meditative wisdom. The inward lamp of the soul, the bright shining of its light, and the thick darkness that was to be enlightened by it, these images were not to be looked at carelessly, but to be considered with attentive thought. Now the language of thoughtfulness is not to be tried by the rules of strict reasoning; for what

would be a lame inference, may often be a very profound reflection. On this principle we may perhaps reconcile ourselves to what Dr. Doddridge calls the "absurdity" of supposing our Saviour to have said, "If thy body be enlightened fully, having no part dark, *it shall be fully enlightened.*" The reiteration of the thought might indicate the strength of the feeling which suggested it. Perhaps also a sentiment delivered with such emphasis might be likely to leave a deeper impression upon the minds of the hearers. The preceding remarks may serve in some measure to explain what was the spirit of this difficult passage. At any rate, it will be well to recollect that the logical side, even of an argument, is not the only side that it may be viewed from.

M. J. M.

ON COERCING THE UNIVERSITIES TO ADMIT DISSENTERS.

To the Editor of the Christian Observer.

You mention with some warmth, in your last Number, the encroaching spirit of those political Dissenters, who, not content with being exempted from the application of such laws and usages as they consider oppress them, demand, in effect, that all the members of the Church of England shall conform to their standard. Hitherto there has been but one national ceremony for the solemnization of matrimony, with which the great majority of the nation are perfectly satisfied; and even among the Dissenters themselves, not one in fifty, perhaps in five hundred, has any objection to it. But it so happens that a very few individuals—chiefly, if not exclusively, the Socinians—have a scruple in the matter; and the Legislature, to meet their wishes, proposes to allow them to go before a magistrate, and make a civil contract; adding or not, as they please, any religious rites to the secular contract. But this, they say, is persecution, unless the nine hundred and ninety-nine of their neighbours are coerced to conform to the same process; because, forsooth, any difference of observance shews who are Dissenters and who are not. They might just as modestly ask that Churchmen should not be allowed to baptize their children, or to bury their dead, after the accustomed manner, because their conformity points out that others are Non-conformists. How different is the spirit of this handful of worldly-minded, truckling, time-serving, degenerate, political Dissenters, to that which animated their pious fathers! The venerable father of the Member for Boston, though a staunch Dissenter, was wont, it is said, daily to bless God that legal persecution for conscience sake was unknown in this happy land. And even had it been known, he, and such as he, were not ashamed of their profession; for, as they felt it to be their duty not to conform to a Church which they considered unscriptural, both in its internal character and its connexion with the State, they had no wish to be mistaken for Conformists, with a view to avoid what they believed to be the reproach of the cross of Christ. But so heartily ashamed are some of their sons of that reproach—more especially, we may suppose, when rallied by their new politico-theological friends, the Duncombes, Warburtons, and Bulwers of these liberal days—that they appear to wish to creep out of the open avowal of what their fathers gloried in, and seem to consider it a public disgrace to be known as Non-conformists. They cannot offend their consciences—I will not say, get over their prejudices—by conforming, but they are too worldly-minded to wish to be known not to conform; at least this is the fair inferenee, from their calling it persecution and disgrace to be married in a way that indicates that they dissent from the Established Church; and this even though no declaration should be exacted (as was at first proposed) that the

applicant is a Dissenter. They would not, it seems, for the world, have it said, "The parties that were married this morning by the magistrate were Dissenters;" and, to avoid this supposed disgrace, they would force Churchmen to be married, against their will, and without a shadow of necessity, in the same manner. The Society of Friends might with as much reason petition that all persons shall wear drab clothes and broad-brimmed hats, because their not doing so marks out the Quaker as a dissentient.

But it was not to the Marriage question, but to that of coercing the Universities, that I was about to request the attention of your readers; not, however, with a view to trespass upon them with any remarks of my own, but simply to quote, without note or comment, the matured opinion of that ornament of the Congregational body, Dr. Pye Smith, as published in his recent Letter to Professor Lee. The following are Dr. Smith's avowals; and it is much to the honour of his candour and love of truth to have made them.

"You seem to be little acquainted with the nature and reasons of the claims put forward by Protestant Dissenters. I would here only say concerning them, that they are not favours or selfish privileges that we desire, but matters of strict moral justice and political right. Upon one of those claims, however, I beg to offer a word. To you, and many other eminent members of your University, I felt, in common with my brethren, a high sense of obligation for your generous petition to Parliament in favour of the admission of Dissenters to the advantages of the University. My gratitude is not the less because I think that the most dubious and difficult of all the subjects referred to. Since my attention has been drawn to a more minute examination of the argument, my opinion has undergone a change. The end I think right and desirable in itself: no man (I almost believe) feels more strongly than myself veneration and love to the two English Universities; or surrenders his imagination to be more enraptured with their 'distant spires and antique towers,' and the associations of their history. But, to attain that end, I do not see that the means exist. The University, apart from the colleges and halls, is only an idea and a name: but, so far as I understand the case, each of the colleges and halls, in both Universities, is of the nature of a private trust, and is an investment for purposes which imply that the membership and the whole discipline lie in the Episcopal Church. I have heard of no scheme for surmounting the obstacles; nor can I imagine any that does not appear to involve the committing of injustice upon the Fellows, the Tutors, and the members of the house generally. Disappointing and mortifying as this is, I cannot relieve myself from it. That the supreme government in every nation has a right *(potestas)* to deal with trusts and establishments, either by having permanent courts of Equity, or by special enactments upon the case, I admit: but the exercise of this political or legal right can never take place, in accordance with the principles of the universal moral law *(quod jus et fas est)*, unless a trust have become impracticable, or *contra bonos mores;* which cannot be said of any of your academical houses. Most sincerely shall I rejoice, if the wisdom and goodness of his Majesty's Government should be able to adjust the matter upon satisfactory grounds. This, I humbly think, could take place only in concurrence with the University authorities. One thing, however, I am sure of—that the great body of Protestant Dissenters (I cannot answer for inconsiderate or unjust individuals, for some such are to be found in all large communities) desire nothing except what can be proved to be, in the strictest sense, *morally right.*"

After this honourable statement of Dr. Smith, there is an end to this part of "the Case of the Dissenters."

J.

ON THE PRIMEVAL CURSE.

To the Editor of the Christian Observer.

I FIND it very generally represented by divines, that the primeval curse, "In the day thou eatest thereof thou shalt surely die," was fulfilled in the mortality to which the human race has ever since been subjected. But I would ask, Is this a satisfactory solution? In the first place, the death of Adam

and Eve did not happen, literally, on the very day on which they ate of the forbidden fruit; and it is rather a strained exposition to say that the threatening was fulfilled by their becoming on that day subject to death, the seeds of mortality being then sown. Then, in the second place, it is not proved that the death denounced was merely the separation of the soul and body; nor do I think it even enough that there was added spiritual death—that is, the alienation of the soul from God. The eternal, as well as the spiritual, death of the soul, was doubtless intended; not, however, its annihilation, but "the bitter pains of eternal death."

Is it not, I would ask, more consistent with Scripture to say, that the curse denounced stretched to this full extent; but that it was not inflicted, as regarded our first parents and all true believers, in consequence of the intervention of the atonement of Christ? Natural death, after a long life, was not an adequate fulfilment of the threatening: the only solution, therefore, appears to me to be, that the threatening was set aside—or, rather, was accomplished by the substitution of the Divine Surety;—and that Adam and Eve did not die, in the full meaning of the expression, because Christ died for them.

It is, however, a mysterious subject, on which I would not think or argue but with great caution, and under the guidance of Scripture and the illumination of the Holy Spirit. I could wish, however, to learn what was the real extent of the threatening, and in what way was it accomplished; whether literally and personally, or, in the case of the believer, through his Divine Surety.

B. R.

ON LETTING OUR LIGHT SHINE BEFORE MEN.

To the Editor of the Christian Observer.

No Christian can deny that it is his duty to let his light shine before men, that they may glorify his Father which is in heaven; but he is also commanded not to let his right hand know what his left is doing, and not to cast pearls before swine. So that he may sometimes be at a loss to discover which is the right path, between what seems religious ostentation, on the one hand, and shrinking from the offence of the cross of Christ, on the other.

A slight circumstance leads me to ask the advice of your correspondents, as to the Scriptural rules which govern cases of this nature. The regular road from my house to church happens to lie across a scene of fashionable resort upon the Lord's-day. It was formerly my custom to proceed with my family to our place of worship through the Sabbath-breaking crowd; but of late, fearing that we might be supposed to belong to the number, and remembering that sinners are apt to encourage themselves by example, I have taken another path. As far as regards ourselves, we have not gained by the exchange; for we have quitted a promenade which, though a scene of indefensible Sabbath-breaking, was not marked by any striking indecorum of speech or behaviour, for a circuitous and inconvenient route through dirty streets infested by spirit-shops, and all the disgusting spectacles which abound in a populous and wicked neighbourhood. Here, however, our presence is not likely to do harm: we are not mixed up with the scene; we are obviously known to be a family going to a place of Divine worship: whereas, in the regular route, we were thronged by a well-dressed multitude, and seemed, painfully to ourselves, and in the eyes of others, to be associated with the spirit of the scene. And it is probable that we and others have been observed and recognised, on this suspicious

ground, by many who were not at all aware that we were going to or returning from church, and who supposed that we were merely taking what is considered by the majority of our neighbours a very innocent Sunday walk or drive; and on various occasions I have had to set casual acquaintances right in this respect, and formally to explain that we were on our way to church; while, in other cases, I had no such opportunity; and therefore our example, humble as it is—for no example is too humble to do harm—may have been adduced to justify the breach of the Sabbath. Upon the whole, therefore, I have preferred, at least in the crowded hours of resort, the circuitous way; though with great pain, as concerns the feelings of myself and my family.

But now to the immediate inquiry which I proposed. A friend, with whom I have conversed on the subject, says that we ought to go by the regular road, and to carry our Prayer-books and Bibles in our hands to and from church, as a public testimony; and our example, he considers, would, by the blessing of God, have a beneficial influence upon many who witness it. There is, I think, some weight in this suggestion; though, as our books are very safe at church, I fear it would appear a little ostentatious to carry them backwards and forwards without necessity, just to advertize every body we met whither we are going. It has, however, occurred to me, whether, in these days of Sabbath-breaking, it would not be a very proper measure for all religious persons in large towns, where good example is wanted, thus openly to carry their prayer-books, if Churchmen, or their hymn-books, if Dissenters; that they may not be confounded with their Sabbath-breaking neighbours, but that their example may rather be a sermon to them. The influence of a hundred thousand persons, or half that number, acting thus in and around London, would be forcibly felt, and might put to shame many who were idling along the streets and suburbs for amusement. Would the charge of ostentation fairly apply in such a case? Would it be improper for a Christian to shew thus openly, by a symbolical indication, whose he is, and whom he serves? Among the many who are pursuing vanity, in places of popular resort, on the Sabbath, there are not a few who are only passing by or through them, as the Christian passes through the world—pilgrims and strangers;—and why should not such bear, as it were, a visible badge; not for self-exaltation, but rather as taking up their cross, that their presence may not be misconstrued, and their good evil-spoken of? I lately came out of a chapel which disembogues itself near a much-frequented Sunday promenade. In a few minutes the worshippers were lost amidst thousands of Sabbath-breaking pleasure-takers: and I felt very ill at ease as I passed through the thoughtless groups, of whom, to a stranger, I seemed to form a part; nor did I like to be seen coming from the spot, though my presence there had been lawful and necessary. A Prayer-book in my hand, even though clasped, would have been a sort of talisman; but it would have rendered me so conspicuous an object of notice and remark to almost every person I met, that I preferred gliding on silently—not, I trust, without prayerful and edifying thoughts—to exposing myself to be ruffled by the popular gaze and wonderment. I acted upon what appeared to me the principle urged by our Lord, of not casting pearls before swine, lest they turn again and rend you. And yet, on the other hand, had I carried my Prayer-book under my arm, that silent monitor might have conveyed a solemn lesson, by which some self-accusing Sabbath-breaker might have been profited; and at least my example would have been subtracted from the apparent mass of unhallowed pleasure-taking.

But it was not to this slight incidental illustration, but to the general principle of the duty of letting our light shine before men, and the limits

which distinguish this duty from ostentatious publicity, that I wished to request the attention of your correspondents. My own feeling is, that most Christians err on the side of timidity; that they are more tempted to be faithless than over-bold; and to make the injunction to do all things decently and in order, a plea for denying Christ on occasions where it was a duty to confess him.

M.

THE PENNY MAGAZINE, QUEEN ELIZABETH, AND THE PAPISTS.

For the Christian Observer.

THE widely-circulated Penny Magazine gives, in the Number for March 7, an affecting account of the proceedings, in the reign of Queen Elizabeth, against the Jesuit priest Robert Southwell. The object of the paper is at once "to do justice to the memory of that remarkable man, and, by means of the narrative, to raise the indignation of the reader against the crime of religious persecution." The writer states that Southwell was born about the year 1562, "of a respectable [Roman] Catholic family" in Norfolk; that he studied at Douay and Rome; and that, having been received "into the order of the society of Jesus," and "being appointed a missionary priest to his own country, he felt the performance of his religious duties superior to all other considerations, and did not hesitate to proceed to his destination," notwithstanding the laws in force "against Catholic priests, especially Jesuits, coming to England from foreign parts." He was seized, imprisoned, cruelly treated—it may be feared, tortured—and at length put to death. Such was the painful history of Robert Southwell, whose numerous books, in verse and prose, shew him to have been a man endowed with great talents, and, I doubt not, conscientiously attached to the church and the ecclesiastical order to which he belonged.

I will not yield to any writer in the Penny Magazine in indignation at every species of persecution for conscience sake; and so far from defending, I execrate the severities which disgraced the reign of our illustrious, though not faultless, Queen Elizabeth. But, then, there are two considerations, which, in justice to the Queen and her counsellors, ought not to be overlooked.

The first is, that cruelties the most revolting, even to torture, were considered in that age—as they still are in countries not fully civilized—a wholesome severity, necessary for the purposes of justice and good government. If measured by the standard of wisdom, humanity, or Christianity, some of the inflictions of the reign of Elizabeth assume an aspect which cannot be contemplated without horror; but compared with coeval events in Popish lands—compared with the persecutions of the Protestants in France, Spain, Italy, and other countries—compared with the then recent Marian persecution in England, or with the terrors of the Inquisition, which at that very period, under the demoniac fury of Pope Pius the Fifth, was desolating Europe—the greatest severities of the Protestant Queen were mildness and indulgence. Indeed, the writer of the article in the Penny Magazine correctly states, that even the circumstances of Southwell's death "afford ample evidence that the spirit of the age had already much improved, and had made some large advances towards toleration in matters of opinion." "Private individuals," it is added, "were no longer exposed to personal molestation on charges of heresy, as both Protestants and Catholics had been alternately in preceding reigns; nor were even priests—except such as, like Southwell, came from abroad—exposed to criminal

prosecution." Now, considering how recently England had emerged from the system of the Church of Rome, and that the race was not yet extinct which had been educated in its bigoted and blood-thirsty maxims, it is rather surprising that such large advances had been already made in mildness and toleration, than that the work of improvement was not complete.

But there is a second consideration, of a still more exculpatory character, and which the Penny Magazine has kept out of sight, or rather has endeavoured to set aside—namely, that the proceedings towards Southwell and his fellow-sufferers were of a civil, and not of a religious character. The Penny Magazine says that Southwell was the victim of ecclesiastical persecution. "His death," says the writer, "it cannot be doubted, was essentially on religious grounds;" that is, Protestantism was at heart a sanguinary code, like Popery. Now, not only may this statement be "doubted," but it may be altogether disproved. The writer indeed was aware that there was at least some doubt upon the subject; for he admits that the statute under which Southwell and others were condemned "was so framed as to bring the persons implicated to punishment, not as heretics, but as traitors." But then he adds, that it was a "whimsical course to declare certain opinions held by certain persons in certain circumstances to constitute treason." Now in making this statement he is either very ignorant or not quite ingenuous. Does he need to be informed that certain theological, or rather ecclesiastical, opinions and practices, were at that period among the overt proofs of treason? Did he never hear of the conspiracies of the Papists against the throne and the life of the Queen? And, to go no farther, but to bring the matter at once to a point, was he unconscious of the atrocious Bull of condemnation and excommunication specially issued by Pius V. against Elizabeth, in addition to the standing general excommunication and anathema against princes out of the pale of the Church of Rome, in the Bull called In Cœna Domini, and which is still in force? Now let any man read the following extracts from that Bull, and then determine upon the truth of the Penny Magazine's statement, that it was "whimsical" to consider a Jesuit holding those opinions, and coming to England against law, prepared, as in conscience bound, to act upon them, as not merely a theological nonconformist, but a political rebel. There was a much closer connection between Popery and treason than the Penny Magazine is willing to admit; and it was clearly impossible for any sovereign, or any nation, to tolerate the presence of persons who gloried in such doctrines as the following, and considered themselves bound, as they valued their salvation, to act upon them. The Penny Magazine may laugh at theological heresies, but the Jesuit Southwell saw nothing "whimsical" in the matter: to him, the Pope's Bull was law; and that law enjoined him, upon pain of eternal punishment, to do all he could to dethrone and destroy the Queen of these realms. I copy the extracts from the translation in Mr. Mendham's recent History of the Life and Pontificate of Saint Pius the Fifth *.

"*The Damnation (condemnation) and Excommunication of Elizabeth Queen of England and her Adherents, with an Addition of other Punishments.*

"Pius, Bishop, servant of the servants of God, for a perpetual memorial of the matter.

"He that reigneth on high, to whom is given all power in heaven and in earth, committed the holy Catholic and Apostolic Church, out of which

* We gladly avail ourselves of the above reference to Mr. Mendham's very interesting and important work, to recommend it to all who wish to know the real character of Popery. Never were such expositions more important than at the present moment. Pope Pius, instead of being sainted and canonized, deserves the execrations of all who detest bigotry, intolerance, fraud, superstition, and the most atrocious cruelty.

there is no salvation, to one alone upon earth—namely, to Peter the Prince of the Apostles, and to Peter's successor, the Bishop of Rome—to be governed in plenitude of power. Him alone he made prince over all people and all kingdoms, to pluck up, destroy, scatter, consume, plant, and build; that he may retain the faithful, who are knit together with the band of charity, in the unity of the Spirit, and present them spotless and unblameable to their Saviour.

"In discharge of which function, we, who are by God's goodness called to the government of the aforesaid church, spare no pains, labouring with all earnestness, that unity, and the catholic religion, which its Author has, for the trial of his children's faith, and for our amendment, suffered to be punished with so great afflictions, may be preserved uncorrupt. But the number of the ungodly has obtained such power, that now there is no place in the world which they have not endeavoured to corrupt with their most wicked doctrines. Among others, Elizabeth, the pretended Queen of England, a slave of wickedness, lending to it her assistance, with whom, as in a sanctuary, the most pernicious of all men have found a refuge: this very woman having seized on the kingdom, and, monstrously usurping the place of the supreme head of the church in all England, and the chief authority and jurisdiction of it, has reduced the said kingdom to miserable destruction, which was then newly restored to the Catholic faith and a good condition."

The Bull then goes on to recite in detail all the Queen's heretical—that is, anti-papal—proceedings; after which the Sovereign Bishop of Rome proceeds:—

"We, seeing that impieties and wickednesses are multiplied upon one another; and, moreover, that the persecution of the faithful, and affliction for religion, increase every day in weight through the instigation and means of the said Elizabeth—because we understand her mind to be so stubborn and hardened, that she has not only contemned the godly requests and admonition of Catholic princes for her healing and conversion, but has not even permitted the Nuncios of this see to cross the seas into England—are of necessity constrained to betake ourselves to the weapons of justice against her, not being able to assuage our sorrow that we are induced to inflict punishment upon one to whose ancestors the whole state of Christendom has been so bounden. Supported, therefore, by His authority whose pleasure it was to place *Us*, although unequal to so great a burthen, in this supreme throne of justice, We do, out of the fulness of our Apostolic power, declare the aforesaid Elizabeth, being a heretic, and a favourer of heretics, and her adherents in the matters aforesaid, to have incurred the sentence of anathema, and to be cut off from the unity of the body of Christ.

"And, moreover, we do declare her to be deprived of her pretended title to the kingdom aforesaid, and of all dominion, dignity, and privilege whatsoever.

"And also the nobility, subjects, and people of the said kingdom, and all others who have in any manner sworn to her, to be for ever absolved from any such oath, and all kind of duty, fidelity, and obedience; as we do by authority of these presents absolve them, and do deprive the same Elizabeth of her pretended title to the kingdom, and all other things abovesaid. And we do command and interdict all and every noblemen, subjects, people, and others aforesaid, that they presume not to obey her, or her monitions, mandates, and laws; and those who shall do the contrary we do involve in the same sentence of anathema.

"And because it were a matter of too much difficulty to convey these presents to all places where it shall be needful, our will is, that the copies of it, under a public notary's hand, and sealed with the seal of an eccle-

siastic prelate, or of his court, shall carry altogether the same credit with all people, judicial and extra-judicial, as these presents should do if they were exhibited and shewn.

"Given at Rome, at St. Peter's, in the year of the incarnation of our Lord 1570, the fifth of the Kalends of May (April 27), and the fifth year of our Pontificate."

Yet, with such documents as the above reproaching him, the writer in the Penny Magazine is not ashamed to libel a Protestant Queen, and a Protestant Cabinet and Legislature, as persecutors for conscience sake, because they were forced to defend themselves against the machinations of the Pontiff of Rome, who, under the plea of religion, was urging her Majesty's faithful lieges to treason, rebellion, assassination, and every other wicked and bloody deed. A Jesuit priest, pledged by solemn vows, in addition to the general obligations of his church, to do all that the Pope commanded, and to yield his life rather than flinch from his duty, was found, contrary to law, concealed in this country, and prepared, as there was every reason to believe—unless he was a perjured traitor to his church—to do all in his power to carry the above Bull into execution; and yet the Penny Magazine accounts it whimsical to suppose any connection between his creed and his civil conduct. I abhor—I repeat the statement—every species of unnecessary severity; and I mourn over the afflicting scenes of judicial cruelty which have stained, not only our own annals, but those of every other nation in this sin-stricken world; but to deny that Elizabeth and her advisers had alarming cause to connect Popery with sedition, and to suspect in every Roman Catholic priest a traitor, is to falsify history and to palliate crime. If a threatening, couched in the spirit of the Pope's Bull, had been sent from Captain Rock to the Editor of the Penny Magazine, and some of Rock's known picked men, sworn to execute it, were found secreted by night in the worthy editor's cellar and closets, and under his bed, he would not perhaps think it altogether "whimsical" to consider his life to be in some danger.

N. *of* R.

LETTER TO AN ARIAN.

To the Editor of the Christian Observer.

If you think the following Letter likely to be useful in your Miscellany, it is at the service of your readers.

J. M. H.

To ——— ———.

My dear sir,—The fact which your letter announced did indeed, as you anticipated, give me deep and unaffected concern. But, whoever may, I do not for a moment suspect your integrity and conscientiousness. You "doubt upon important doctrines, and especially that of the Trinity;" but you do not say precisely what the object or ground of your doubt is; whether it is that you cannot see the received doctrine by the light of *Revelation* or of *reason*. If the former is your difficulty, I would say, "*Tolle, lege!*" "Search the Scriptures:" but search, as becomes one who sits at the feet of God Himself, in an humble, docile, and praying spirit. If the latter, look round the whole circle of your knowledge, and inquire, What do I see fully, in its essence, by the light of reason; and why do I demand that the incomprehensible God alone, who encircles immensity, should be grasped, in His intimate and essential nature, by the narrow, feeble intellect of His own finite creature?

But it were idle to attempt travelling round the dark mountains on which

you stumble, in the hope of meeting you at the point of your divergence from the beaten path, ignorant as I am what that point may be: but I am convinced that unbelieving doubts are frequently, if not always, the effects of an unperceived cause; and that our wisdom is to apply ourselves directly, not to those symptoms, but to the root of the disease. But how, you will ask, is this cause to be discovered? I answer, not by reasoning, but by prayer. And now, will you weigh well, and *pray over*, the following hint from a sincere friend, and a well-wisher to your best interests?

I can solemnly assure you, that, previous to the receipt of your letter, I was forcibly struck, and pained, by the manifest change in your frame of mind since our former meeting—an interval, I believe, of not more than twelve months. I am sure you will attribute what I am about to say to its true cause—the candour of Christian friendship—rather than to any want of courtesy; and therefore I will speak freely. We met on the Lord's-day, just entering the house of God, in which I was about to officiate; and the short conversation which passed on that occasion, though it did not contain a single allusion to your *doubts*, cast a damp upon my spirits, and, had it been protracted, would have almost unfitted me for the sacred duties in which I was about to engage. Now I mention this fact as worthy of your deep consideration, even previous to your ascertaining what might have been its cause. This uncongeniality of nature and spiritual collision—in fact, this antipathy—between your spirit and that of a clergyman with whom you had formerly a communion of thought and feeling, and who was now entering, in a spirit of sober cheerfulness, upon the sacred offices of the day, throws a light upon the state of your mind, by which I would exhort you to contemplate it seriously. If indeed you conceive my frame of mind to have been the artificial product of a false and superstitious creed, the antipathy of yours can, of course, furnish you with no grounds of conviction. But I believe you do not think this. I believe you think that the frame of mind of which I speak—whatever might have been the degree in which I had realized it—was truly rational and desirable; and more like that kingdom of God within us, which "is righeousness, and peace, and joy in the Holy Ghost," than the frame which, as your letter tells, you yourself possessed. The fact is, your mind was wholly absorbed by *metaphysical subtleties* and *your own compositions*. In my walk to the church; in the vestry-room; in proceeding from it to the glebe-house; and from thence back into F——; I was deeply anxious to pour a little oil upon the troubled waters of your mind; but you gave me no opportunity: there was scarcely a pause of conversation on your part, and *no* pause of intellectual effort. To divert the rapid current of your thoughts from what was not less distressing to *me* than injurious to yourself, I must have thrown up a rude barrier, and unceremoniously changed the conversation from *metaphysics* and *yourself* to some other subject. I did once observe—and you will, perhaps, remember it; for the observation was, apparently, very little apposite to the subject on which you were speaking—that it was far more important to consider questions in a moral than in a metaphysical point of view; and that a quaint old writer had well observed, that "a grain of love was worth more than a pound of knowledge." But this feeble effort was unavailing: it was swept away by the all-absorbing torrent which your mind was pouring forth: and I assure you that I abandoned the struggle only from utter hopelessness that I could, for the present, make my calm appeal heard by the ears of your inner man.

The hint, then, to which I would invite your most serious and prayerful attention, is this: Whether *pride of intellect* has not mastered your whole soul? From this disease you have never been, at least since I knew you,

entirely free. The very constitution of your mind, bold and metaphysical; and the circumstances under which it has been placed, self-disciplined and self-developed; would naturally generate and foster this. But whatever may have been the time when it was first implanted in your mind, or the height to which it had formerly attained, it now appears to me to desolate, with its *upas* shade, every region of your heart, and to be in the act of shedding its bitter fruits. The simple question for your consideration is, Have I this pride of intellect? If conscience answers in the affirmative, you have, in my mind, a ready solution of the cause whence all your doubts originated. Be assured that wrong opinions are not more frequently the *creators* than the *creatures* of wrong tempers and affections. Intellectual pride may, indeed, be marshalled by circumstances—as interest, party, or temper—in the active, zealous defence of orthodoxy; but if these, or some such circumstances, do not exercise a counteracting influence, and that it approaches the subject of religion, it will as infallibly generate sceptical doubts and infidel opinions, as weeds and briers and thorns will be the spontaneous product of earth's accursed soil and altered climate.

You have but lately begun to write. I would earnestly exhort you to examine, whether from that time a change has not passed upon your character; whether writing has not developed the natural defects of your mind and temperament, and rendered you in some degree self-confident, argumentative, and dogmatical? Of one thing I can assure you—and I say it in all kindness—that these were prominent features in our late interview.

There is another test, which, *if it can be applied,* would be still more decisive: What has been the effect of writing on your spirit of prayer? I speak with that perfect openness which becomes such a communication as this. In truth, I am but thinking over this matter on paper. I will, then, candidly say, that while I always considered you a man of *principle* —of principle, too, which was your own; the effect, not merely of training, but of conscience—I never did consider you, in the high and spiritual acceptation of the term, a man of *piety.* I thought that religion had appealed, not only to your understanding, but also to your conscience; but I never thought that it had yet descended, in its softening and humbling influences, upon your heart. This distinction I have no doubt you will perceive and admit. If, however, I am mistaken in applying it to you; if you have ever had real, felt communion with God in prayer; you should make it a question for the most serious and decisive inquiry, whether there has been *of late* any change in this respect; whether writing has not so pre-occupied and absorbed your mind, as materially to interrupt that communion, if not wholly to quench that spirit of prayer which is the very life of God in the soul. The affirmative of this question should decide your judgment and your future conduct. An essay, however able and brilliant, were but a poor exchange for an humble, fervent, and spiritual prayer.

And what an unsubstantial good, even if attained, is that fame which intellect worships! But to attain fame in the paths of literature were no easy matter in the present day, when the press is discharging such heaps of rubbish as are sufficient to conceal the few works of real value it may produce. The ephemeral productions of these times divide and distract the general attention, and pall the appetite for modern publications. You may write an able and spirited article; and nothing, indeed, more easy than to publish it in some one of the numerous periodicals which characterize the present times. But who will read it? Those who lounge over the periodical in which it is inserted. And, of those few, who will inquire after its author, in days when, if one may calculate by the supply, nearly as many write as read? The man who writes to do good, even if he misses his object, cannot miss his reward. The man who writes to amuse himself, in the

very act *has his* reward. But the man who writes for fame, has embarked his capital in a lottery of blanks, and will assuredly be disappointed.

I would, then, repeat my unheeded observation: and if I thought it peculiarly suitable and important to you when I uttered it, how much more must I think it so since the receipt of your letter? I would, then, again say to you, that it is far better to contemplate objects in a moral than in a metaphysical point of view; and that a grain of love is worth a pound of knowledge. It is more congenial to the nature of Christianity and the character of God: it more conforms us to the image of Christ. Christianity is predominantly moral. "God is love: and he that dwelleth in love, dwelleth in God, and God in him."

You say that you "have experienced deep anguish in the process of this change." I have no doubt of it. But ask some of those Arians and Socinians, with whom you may desire to take sweet counsel and walk in the house of God as friends, whether *they* have passed through those deep waters; and they will probably answer, Nay! that these are the vagaries of superstition. Arianism and Socinianism are for men of cool heads and cold hearts. If there be a pound of flesh in the heart of stone, these Shylock systems will lacerate it, as with scorpions, until they have eaten away or indurated it. I do not mean to deny that Arians and Socinians *may be* men of amiable *natural* tempers, and even with much tenderness of *natural* affections. I say, emphatically, *may be;* because, assuredly, it is not to such freezing systems I should look for such ripe and sunny fruits. If they are such, it must be in despite of systems essentially cold, selfish, calculating, and intellectual. But I do deny that Arians and Socinians *can* have any tenderness of *spiritual* affection; any genuine love to God. It is impossible. They have rejected the one Mediator, not only between God and man, but between the human and the Divine nature. They have cut the link of close and sympathetic union, which, by actual contact, could knit the heart of man to God. They have broken down the bridge between earth and heaven; and can but strain the spiritual eye to look across an impassable gulf, upon an unfelt, a distant, and a dimly-discerned God.

Whether your doubts be well founded or not—for I will assume nothing—prayer, while you ackowledge a God, should be a principal mean resorted to for light and guidance. If my opinion as to the state of your mind be correct, that prayer should be, *not* that God would clear up the *doubts,* but correct the *tempers* of your mind: not that He would give you to know *him,* but to know *yourself.* Pray for humility. Pray, not only that you may be enabled "not to think of yourself more highly than you ought to think, but to think soberly," but also that you may be prevented from attaching undue importance to acknowledged talent, even of the highest grade; that you may be kept from putting in competition, for a single moment, the intellect of a Newton, the imagination of a Milton, or the style of a Johnson or a Pope, with the moral tact and spiritual faculties of the humblest lover of God. If you are not prepared to acknowledge the superior wisdom, you will, at least, the superior happiness—and true happiness is but another name for wisdom—of the humble but contented peasant, who "just knows, and knows no more, her Bible true," above that of the brilliant and far-famed philosopher, who has deified intellect, and proved, by sad experience, that man's capacious soul cannot feed upon the breath of fame, and be satisfied; who, as regards the future, has perhaps levelled himself, by metaphysical subtlety and the force of demonstration, with the beasts that perish; while he finds the present but vanity and vexation of spirit. Such do not more widely differ, in the world's estimate, than they do in real character and substantial happiness:

"His the mere tinsel; hers the rich reward:—
He, praised perhaps for ages yet to come;
She never heard of half a mile from home:—
He lost in errors his vain heart prefers;
She safe in the simplicity of hers."

Observe, I do not here bid you to lull the pains of scepticism by the stupor of apathy or the anodyne of ignorance, but by the sovereign panacea—a well-regulated mind. Lay the axe to the root of the tree. If there be wrong or uncurbed tempers, correct and controul them: if there be pride of intellect, eradicate it. The *man* Christ Jesus, all admit, was a perfect pattern of all righteousness; "holy, harmless, undefiled, and separate from sinners." Copy this model. "Let this mind be in you which was also in Christ Jesus." Then bless society, not with metaphysical disquisitions upon the nature of God, but with the testimony of your own experience, whether that man who possesses the mind of Christ can doubt His deity. This is, at least, a safe experiment, and I think conformable to the dictates of sound philosophy. Pause, then, ere you venture to strip off the crown and wrest the sceptre from Him of whom the Eternal Father said, "Thy throne, O God, endureth for ever;" "Let all the angels of God worship Him." Put this experiment to the proof; and you have my earnest prayers, and confident expectation, that it will eventually land you in *truth* and *peace*.

J. M. H.

To the Editor of the Christian Observer.

NOTES FOR A REVISION OF THE AUTHORIZED VERSION OF ST. MATTHEW'S GOSPEL.

(*Concluded from* p. 216.)

xv. 5. A gift	An *offering*, &c. to God. So also infr. xxiii. 18. "Gift" is too indefinite. The original word, *corban* (see Mark vii. 11), of which δωρον is the translation both in the Sept. and the Gospel, signifies an offering, or oblation. Ostervald renders it, "un don consacré à Dieu." Theophylact thus explains the passage: Δωρον εστι τ[illegible] ανατεθειμενον τῳ Θεῳ, ὁ θελεις εξ εμȣ ωφε-ληθηναι, και ȣ δυνασαι λαβειν. Εδιδασκον γαρ τȣς παιδας μηδεν διδοναι τοις γονευσιν, αλλ' ανατιθεναι οσα εχȣσι τω γαζοφυλακιῳ τȣ ιερȣ, και ȣτως εμεριζον αυτοι μετα των παιδων τα χρηματα, και οι γονεις κατελιμ-πανοντο αγηρωκομητοι.
14. Shall, &c.	*Will* fall into *a* ditch.
22. Cried, &c.	Cried, saying unto him: Εκραυγασεν, αυτῳ λεγȣσα.
26. Dogs	*The* dogs: τοις κυναριοις.
29. A mountain	*The* mountain, το ορος, as in ver. 1, where the same mountain is probably intended. At all events, some *particular* mountain is implied by the article.
30. And cast.....	And they cast.
32. Then	And: ο δε.
33. So much bread ...	So many loaves: Αρτοι τοσȣτοι.
37. Broken meat, &c.	*Fragments* that remained, as the word is always translated, except in Mark viii. 8.

xv. 39.	Took ship	Entered into *the* ship: Ενεβη εις το πλοιον.
xvi. 3.	Ye can discern ...	Ye *know how* to discern: γινωσκετε.
12.	Bade them not ...	Did not tell (or bid) them to: ϑκ ειπε προσεχειν.
23.	An offence	A *stumbling-block*, as it is rendered Rom. xi. 9, 1 Cor. i. 23, and elsewhere.
—	Savourest	Regardest. See Rom. xiv. 6.
24.	Wil	Desires to: θελει: and so in the next verse, and xviii. 23. It is properly rendered Mark ix. 35.
26.	Soul	*Life*, as in the preceding verse.
27.	Shall	Is about to: μελλει. And so infr. xvii. 12, 22; xx. 22.
28.	Some	Some of those: τινες των, κ. λ.
xvii. 5.	A bright cloud ...	A cloud of light: νεφελη φωτος.
12.	Listed	Would.
17.	Suffer you	Bear with you: ανεξομαι υμων.
24.	Tribute money ...	τα διδραχμα: the tribute money; *i. e.* the half-shekel levied for the support of the Temple.
25.	Children	Sons. Theophyl. well explains the passage: Ει οι βασιλεις της γης ϑ λαμβανουσι φορον απο των υιων, πως ο επηρανιος βασιλευς απ' εμϑ τϑ υιϑ αυτϑ ληψεται το διδραχμα; τουτο γαρ τοις ιερευσι και τω ναω προσηγετο.
xviii. 6.	Offend	Cause to offend: σκανδαλισῃ. And so infr. 8, 9.
8.	Everlasting.....	The everlasting: το πυρ το αιωνιον.
12.	Goeth into	Go *upon*: επι.
xix. 12.	Have made, &c. ...	Ευνϑχισαν εαυτϑς. I bring forward this word for the sake of Chrysostom's interpretation of it. Ου των μελων λεγει την εκτομην, αλλα των λογισμων των πονηρων την αναιρεσιν. So also Clem. Alex.: Ευνϑχος αληϑης, ϑχ ο μη δυναμενος, αλλ' ο μη βϑλομενος φιληδειν.
17.	Why callest, &c....	Why askest thou me concerning that good thing? Τι με ερωτας περι τϑ αγαϑϑ; which is the reading now generally received.
—	There is none, &c.	There is One, who is good: Εις εστιν ο αγαϑος. The Vulg. reads, "Quid me interrogas de bono? Unus est bonus, Deus."
23.	Hardly	*With difficulty*: δυσκολως. *Hardly* seems to convey a different meaning. Chrysost. here observes, that Christ ϑ τα χρηματα διαβαλλει, αλλα τϑς κατεχομενϑς υπ' αυτων.
28.	.....	This clause should be rendered thus:—That ye which have followed me shall, in the renovation (of all things, see Acts i. 6), when the Son, &c., sit upon, &c. *Regeneration* is now confined to a sense not here intended, and the word is connected, not with εκολϑθησαντες, but those following it.
xx. 1.	.....	Here is an instance, among many, of the improper divisions of chapters. The xixth

chapter should extend to what is now xx. 17.

xx. 1. A man that is an householder.... A certain householder, as infr. xxi. 33. Thus Ανθρωπω βασιλει is rightly translated *a certain king*; supr. xviii. 23, infr. xxii. 2.

11. Good man of the house ..... Householder, as in verse 1. So also xxiv. 43.

23. But it shall be given, &c. But to them for whom, &c. This is one of the very few instances where the doctrinal sense is somewhat affected by the translation. The words, *It shall be given*, are not in the original, and are superfluous in the translation. The Vulgate has, Non meum est dare vobis, sed quibus paratum est, &c.

31. Rebuked them that, &c. ..... Charged them to, &c.

xxi. 12. Doves ..... *The* doves, &c. for sacrifice.

xxii. 13. Outer darkness ... *The* outer darkness: το σκοτος το εξωτερον. And so xxv. 30.

24. Seed ..... Issue, as in the next verse.

42. Christ ..... *The* Christ; or, the Messiah: and so infr. xxiii. 8, xxiv. 5, 23.

xxiii. 14. Damnation ..... Condemnation, or punishment.

16. He is a debtor ... He is bound by his oath.

25. Excess..... Iniquity: Αδικιας is the preferable reading, instead of ακρασιας.

33. Damnation ..... Punishment, &c. consequent on condemnation.

xxiv. 2. See ye not, &c. ... *Where* ye see, &c. ου, in the sense of *ubi*.

3. Privately..... Apart: κατ' ιδιαν. So rendered above, xiv. 13, 23, &c.

— End of the world Completion of the (present) dispensation, *i. e.* of the Mosaic law.

4. That no man ..... Lest any one: μη τις.

6. Ye shall hear ..... Ye are about to hear: μελλησετε. *Shall* is too indefinite as to time.

9. All nations..... All the Gentiles: παντων των εθνων. So also infr. 14, and xxviii. 19.

32. Of ..... From: απο.

46. Life eternal..... Everlasting life: αιωνιον, as in the preceding sentence.

xxvi. 68. Prophesy..... More properly, *divine* unto us, or *guess*. Our Saviour was blindfolded, Mark xiv. 65.

69. Of Galilee ..... *The Galilean*, spoken contemptuously. So Christ, in the next verse, is called *the Nazarene*.

xxvii. 56. Magdalene ..... The *Magdalene*, *i. e.* native of Magdala. So in ver. 61, &c.

— Zebedee's children The sons of Zebedee, *i. e.* James and John.

xxviii. 12. Large money..... A large sum of money: ικανα αργυρια.

19. Teach all nations Make disciples among all the Gentiles: Μαθητευσατε παντα τα εθνη. This direction refers to our Lord's declaration, supr. xxiv. 14.

G. W. R.

REMARKS ON THE ESSAY ON REDEMPTION (C. O. FOR APRIL).

To the Editor of the Christian Observer.

YOUR excellent correspondent J. M. H. is so intent upon enforcing upon his readers the glowing thoughts which pervade his own mind, that he sometimes drops expressions too strong to be correct, and which injure the effect intended to be produced by his interesting papers.

Of such expressions, permit me to point out two in his admirable essay on the Redemption of Man, in your last Number. He writes, p. 205, that "God said, Come and learn of me, for I am meek and lowly in heart;" and that God "girded himself with a towel, and washed his disciples' feet." Such statements are not Scriptural. It is true that Christ is God, and that Christ said or did so; but it is not correct to say that God did so. Christ died, but the Divinity could not die. The Scriptural distinction between the Divine and the human nature of our Lord ought never to be lost sight of. Your correspondent's *meaning* is clear enough, but his way of expressing it is faulty; which I attribute to his often enunciating his thoughts in a strong and striking, but too elliptical, manner.

Again: when he says, in the next page, that our Lord "knew by personal experience whereof we are made," he does not, it is evident, mean that our Lord had any inclination to sin; indeed, he quotes the words of the Apostle, that, though he was "tempted in all points like unto us," yet he was "without sin:" but his statement, unqualified, might be construed to lean to the unscriptural opinion that our Lord had felt the workings of sin. He knew indeed, by personal experience, whereof we are made as respects pain and sorrow—he hungered, he thirsted, he wept, he groaned—and he also knew by experience what are the seductions which our spiritual enemy presents to the human mind; but he did not, in regard to these last, "experience" whereof we are made, in the sense of feeling any thing within his immaculate breast that responded to the temptation. He was tempted externally, but he was not tempted internally. Suppose that a philosopher and a fop entered Vanity Fair: both are tempted, or tried, or persuaded, or allured, by the vendors of vanities, who urge them to bargain for trifles; but only the latter is tempted, or tried, or persuaded, or allured, in the sense of experiencing any responsion or congeniality of spirit to the allurement. This double meaning of all such words causes confusion in the minds of many persons in reading various passages of Scripture. Our Lord experienced temptation in the wilderness in one of these senses, but not in the other; and this is an ample answer to all the arguments in the writings of the late Mr. Irving upon this subject.

I ought to request your correspondent's pardon for thus hypercriticising an expression lawful in itself, and meant by him in a lawful sense; but the similar expressions of orthodox writers have been quoted by the followers of the late Mr. Irving, as implying that our Lord took upon him our *sinful* nature, though in him it was restrained from sin by the indwelling of the Holy Spirit.

D. R.

ON LOVING OUR ENEMIES.

To the Editor of the Christian Observer.

THE following incident occurred at the battle of Navarino.—"The Turkish vessels still continued to burn, and the discharge of their heated guns, at intervals, sounded like minute-guns lamenting the devastation of the day;

while the gentle breeze that began to blow at night, as it whistled through the tattered remains of our rigging, seemed to mourn for the brave men who had fallen, and who now lay full many a fathom deep in the blue waters. About ten o'clock I heard a melancholy voice right astern, crying 'Ali! Mahomet!' Jack Mitchell and I arose, and, looking under the stern, we saw two Turks clinging to the rudder, and sending forth their ejaculations for mercy. We could offer them no assistance, for strict orders had been given not to allow any of the enemy to come on board. The poor fellows seemed as if they could not hold out long. In about five minutes one let go, and soon after the other—both sinking with the half-articulated cry of 'Ali! Ali!'"

Of course the narrator of the above incident, as well as Jack Mitchell, would claim to be Christians—professors of a religion the precepts of which expressly enjoin "Love your enemies;"—"If thine enemy hunger, feed him; if he thirst, give him drink." It will be generally admitted, I suppose, that these commands are obligatory during a state of international peace; and if so, I would ask by what authority the obligation to observe them can be lawfully suspended during a state of warfare? If the precepts of Christianity are of force at any time, they are so at *all* times; for it is the glory of that religion, that it knows nothing of expediency. The phrase, "under the circumstances," is no where to be met with in the New Testament. But as no person can possibly possess a right, in any instance, to dispense with obedience to the requirements of Christianity, and as there is no such salvo attached to the injunction to "Love our enemies," as 'except in time of public war,' I would ask, by what possible sophistry can we avoid the conclusion, that the practices of public war are at direct variance with the religion of Jesus Christ!

S. P.*

* We have inserted S. P.'s paper for the sake of the Scriptural moral inculcated in it, that the precepts of the Gospel are not to be set aside by human maxims; but as the writer has not mentioned any authority in proof of the truth of the horrible incident which he relates, he must permit us to hope and believe, for the honour of religion, of humanity, and of our beloved country, that it is a fabrication—or, at least, that some particulars have been omitted which would have materially altered the complexion of the story. We submit also to his consideration, whether, upon an alleged incident like this, can be satisfactorily argued the large and important question of the lawfulness of defensive warfare. And we would also ask, Is it true that the meaning of the phrase "under the circumstances" is never found in Scripture? The Divinely-commanded wars of the Israelites, Abraham's intended sacrifice of Isaac, and many other things spoken of with commendation in Holy Writ, can be justified only by this very argument. Abstractedly they were wrong. Abraham had no natural right to slay his son, or the Israelites to exterminate the Canaanites; but God had in each instance issued a special injunction; and therefore, "under the circumstances," what had been otherwise unlawful became lawful. No man could now Scripturally plead an inward conviction of duty in contravention of a written command; but the application of commands depends upon the facts of the case—circumstances;—for that may not be a command in some cases which is so in others. It was a bad argument that the thief urged to the jailor, that he ought not to lock him up because he would not like to be locked up himself; for, "under the circumstances," the locking up was lawful, and was perfectly compatible with the law of love to our neighbour. It is obvious, therefore, that all the facts of a case ought to be known before we come to any conclusion respecting the conduct of the parties concerned in it. War is the direst scourge that has been allowed to afflict a sinful world; and our correspondent will not, we trust, do us the injustice to suppose us inclined to palliate its atrocities. But solid truth as to facts, and correctness as to inference, are necessary to render an argument convincing. We only lose ground by arguing upon insufficient premises.

For the Christian Observer.

THE LORD IS A JEALOUS GOD.

A FRAGMENT.

1. FIRST, He is so in respect of idolatry. "They moved Him to jealousy with images" [or idols] (Psal. lxxviii. 58). "Behold at the gate of the altar this image of jealousy" (Ezek. viii. 5)—a more provoking place than if it had been in a less holy spot. Now let this abomination of Paganism be transferred to that of the Papal apostasy, which succeeded to it, and we shall understand how this "mystery of iniquity" has in all times incensed a jealous God, who "will not give His glory to another." Not His own glory as Jehovah, to the gods of wood and stone, by which He was originally incensed; nor yet His glory as the Saviour, to that idol of the Mass which (however some modern Protestants can see nothing, or little, in the distinction) cost the best blood of England's holy Martyrs, who refused to honour that as God which was no God, but as much the invention of man as the deities of human fabrication which went before. No wonder that God is jealous at these doings to dishonour Him; and though modern Liberality may discern no ground for jealousy herein, that does not alter the nature of things, nor convert the lie of man into the truth of God, who is equally jealous, in either case, for His violated honour. The truth is, that whatever diverts the worship of God from the Creator to the creature, is eminently provoking to Him, however specious may be the arguments which recommend it. It is idolatry still, though under a more subtle and attractive guise: nor does its nearer approach to truth, or even the mixture of some portion of truth with the deception, divest it of its proper character, which is, to substitute something—no matter what—in the place of the only true God. All false religion, of whatever nature, is the setting up something which God has not prescribed; and therefore provokes Him to jealousy—or to a feeling equivalent to that indignation and alienation which arise between married persons concerning violated vows, and consequent upon a breach of fidelity. Take Mohammedanism, where the idol of a false prophet stands in the place of the Lord's Anointed; or Socinianism, where the idol of human reason usurps the place of Divine Revelation; and these two are neither better nor worse than the idolatry of the Pagan or Papal falsehood: they are equally the erection of man against God, and of human reason as opposed to the word of God. Take any modification of infidelity, no matter under what name, and this is the God-provoking sin at which God is jealous—even that God who says, in Ezekiel, "By the fire of my jealousy have I spoken;" and declares, in Zechariah, that He "*devours a land* by the fire of His jealousy." Now it is upon this principle that some have regarded the credit given to the Romish faith, by the concession of the Romish claims, as a virtual declaration, on the part of the ruling authorities of the land (and, so far as they could have prevented it, of the people of this land), that Popery was as good a religion for those who held it, as the Reformed religion; and that men might be equally saved by either, and were equally in the way to heaven in the profession of either. And though nothing could have been further from the intentions of the many pious and excellent men who favoured those claims, than any desire, in so doing, to give place to the religion of Popery; yet if the majority of our countrymen either meant otherwise, or erred from mere indifference to and ignorance of the truth; and if they are right who suppose that Popery is only another modification of idolatry; then it may possibly be that the anger of the Lord (who was ever most provoked by idolatry) is more or less kindled

against this land, as it has been against other lands, which could not boast our privileges, and therefore had not provoked Him as much as ourselves. May the prayers and intercessions of all those who are really adorning the purer profession which they are making, avail to save us from all the mistakes of the righteous, and all the sins of the wicked!

2. God is a jealous God in respect of all the self-righteousness, worldly-mindedness, creature dependences, pride, formality, or whatever other carnal principle would exclude spiritual humility, and in fact set up idols in the heart, under the Reformed religion we profess, although in itself a purer form of Christianity than any other. Such are the exceeding sinfulness and deep depravity of the heart, that any mere form of godliness will not of itself avail to save us from the jealousy of God; who requires the whole soul, and not the mere outward man; who will no more give His glory to "a name to live," among Protestants, than among Pagans or Papists, so long as either of them are equally dead in His sight. Which may conduct us to the remark, that

3. God is a jealous God in respect more especially of his honour among His peculiarly professing people. "What do ye more than others?" "Are there not with you, even with you, sins against the Lord your God?" The Lord looks here for proportionate fruit, which yet He finds not. If holy lives and heavenly tempers; if extensive usefulness in prosperity, and patient submission in adversity; would put honour upon a Christian profession before others, and recommend it in the world, and these be wanting, then may such deficiencies well excite the jealousy of Him who has ordained that our "light should shine before men," in order that "they may glorify our Father which is in heaven." An unsanctified carriage dishonours our heavenly Father, and provokes His jealousy. A barren and unfruitful walk, does this also. A discontented and repining spirit has the same effect. In all these cases, may not the Almighty expostulate with us, as bringing discredit (not to say disgrace) upon the sufficiency of the only means appointed by Himself for renewing our natures, and supplying us with those facilities for happiness and peace which our very profession supposes we were to find, and which we have declared that all others might equally find, in the religion of the Bible? * * * * * *

J. P.

PRIZE FOR AN ESSAY ON THE LOVE OF MONEY.

To the Editor of the Christian Observer.

It is the opinion of many of the wisest and best of men, that the besetting sin of professors of the Gospel is *the love of money;* and yet there is no subject on which so little has been written well. The late Andrew Fuller says, "It will in all probability prove the eternal overthrow of more characters, among professing people, than any other sin, because it is almost the only crime which can be indulged and a profession of religion at the same time supported."

One Hundred Guineas, besides the profits of its publication, will be presented to the author of the best Essay on this subject. Preference will be given to the most spiritual, poignant, and affectionate appeal to the judgment and consciences of those who professedly recognise the authority of Revelation on avaricious hoarding, and on unchristian expenditure, to gratify the lust of the eye and the pride of life; whilst they avow their obligations to Redeeming Mercy, and profess that themselves and all they have are not their own, but belong, and must be accounted for, to Him who has said, "Occupy till I come," then "give an account of thy steward-

ship, for thou mayest be no longer steward." The work wanted is one that will bear on selfishness, as it leads us to live for ourselves, and not for God and our fellow-men. It is required that reference may be made to the different estimates of man who blesseth, and of God who abhorreth, the covetous (Psalm x. 3); and to the tremendous consequences of accumulating property, as this sin is associated with the vilest of crimes which exclude from the kingdom of heaven (Ephes. v. 5). The manuscript is to be sent to Dr. Conquest, 13 Finsbury Square, London, on or before the 1st of next November; and with it a sealed letter, containing the address of the writer. The Hon. and Rev. Baptist Noel and the Rev. Dr. Pye Smith have kindly engaged to be the arbitrators; and the award will be adjudged on the 1st of May 1836.

C.

ON SPURIOUS AND UNPRODUCTIVE CHARITY.

To the Editor of the Christian Observer.

THERE is no Christian charity which does not involve self-denial. For an idler, who sets no value on time, to give his company; or for a man overloaded with wealth to give a pittance which he never feels or misses; or for a young person, in search of excitement, to gad about even for a good object, is not of necessity true charity. It were much to be wished that the characteristics of this heavenly grace were more generally considered. A hospital is one of the most excellent and unexceptionable of charitable institutions: it ranks next in value to those of a directly moral or religious character: it is surpassed only by a school, a Bible or Tract Society, or a Missionary Institution; and even the most severe political economist, who sees evil in all the forms of systematic almsgiving, admits that hospitals are unexceptionably good, since no person bursts a blood-vessel or fractures a limb in order to gain admittance into them; and it is only very remotely that improvidence is in any case fostered by them, while the advantages to science and humanity are incalculable. But an intelligent friend once remarked to me, of a hospital with which he was connected: "I do not think it could be kept up by mere disinterested charity. The medical officers, though gratuitous, and anxious from humanity as well as reputation to do their duty, look also to connection and improvement, without which they would not be so solicitous for the charge: and as for the subscribers, though many doubtless are disinterested, yet not a few of the most opulent subscribe chiefly for the sake of having a place to send their servants, or dependents, or casual applicants to, at the least possible expense and trouble to themselves." My friend added, that in this respect hospitals are often abused to the injury of justice and benevolence; it being the too general custom of noble and wealthy families to avail themselves of a paltry subscription to a hospital to get rid of their servants when attacked by sickness, instead of being at the trouble and expense of having them nursed and attended to under their own roof. Every person who has visited the hospitals of London must have observed how numerous are the male and female servants of families, who have been sent thither that their employers might get rid of a burden.

And then, again, how unproductive in most instances are those modern substitutes for charity—bazaars, theatricals, balls, steam-voyages, and so forth. Some ladies connected with a charity bazaar, calculated that they had spent twenty pounds upon materials; the articles prepared from which, after the labour bestowed upon them, were marked at about forty, though in many instances they were so reduced in intrinsic value by the operation as not to

be worth half the cost of the materials in the open market as articles of ordinary trade. I do not mean to derogate from the honour of the excellent and disinterested benefactors; but what a loss to the public was it, to give forty pounds for what was not intrinsically worth ten, and what no person would have purchased but "out of charity!" The benefactors gave twenty pounds and their work; and the purchasers gave forty for what was of little use to them. Now if the former had given the twenty pounds, and the latter the same sum, the charity would have been equally benefited; while the former would have been spared their labour and anxiety, and the latter have saved half their outlay, and relieved their tables and chimney-pieces of much useless finery.

Then, of gay entertainments. There have been many charity balls, theatrical spectacles, concerts, and even masquerades; but not a tenth—often not a hundreth, and sometimes not a fraction—of the receipts, has found its way to the intended recipients of the subscribers' bounty. A person who quiets his conscience in purchasing a ticket for such a purpose under the plea of charity, ought to reflect that not a shilling in the pound will perhaps reach its ultimate destination; and that, instead of sacrificing a guinea, a half-crown bestowed directly for the object would probably have done far more good to the charity, to say nothing of its doing no incidental harm. So, again, "a steam-boat excursion to the Nore, for the benefit of a Sunday School, tickets five shillings each," may be a very rational enjoyment, if properly conducted; and I see no reason why the family of a respectable mechanic or small shopkeeper should not enjoy a summer's holiday, as well as the wealthy owner of the most splendid pleasure-yacht. But as to the matter of charity, how much of the five shillings does any person suppose finds its way back from the Nore to benefit the Sunday school?

A lady, many years ago, published a volume for a charitable object—I believe a county infirmary. The book was of no intrinsic value; but the object was known and approved, and names of subscribers to the number of two thousand were collected at the different booksellers, stationers, libraries, music-shops, and reading-rooms, in the county. The book sold for twelve shillings; so that the subscribers paid for the edition 1,200*l.*, and the lady, as the bills were not settled for two years, paid over to the charity 600*l.* in advance, and promised several hundred pounds more. All parties were delighted, and the columns of the printed Report recorded the liberal donation; and the example of "printing books for charity" had well-nigh been as infectious as charitable bazaars. But at length, when the long-wished-for statement came in, the twelve-shilling books were accounted for at eight shillings each; and the publisher charged ten per cent. upon the sales, which reduced the receipts to 720*l.* Out of this 720*l.* the lady had to pay the expenses of printing, paper, vignettes, and engravings, with heavy charges for prospectuses and extensive advertizing; so that there was left for the charity only a fraction of the money contributed by the public to the object. Had two thousand half-crowns been procured from as many persons, few of whom cared half-a-crown for the book, the charity would probably not have lost, and the subscribers would have saved their money. The friends of the lady applied to an eminent publisher in Paternoster Row, to know if the charges were fair. The reply was, that the publisher's deductions for himself and the retail bookseller were correct, and such as would have been allowed had the book been published for a brother of the trade; and that the other charges were not immoderate, as the work was printed handsomely, on expensive paper, with embellishments, and the prospectuses and advertisements were upon an extensive scale.

I would not discourage any scheme of benevolence that is not wrong in itself. Balls and plays are not legitimate channels for the display of Christian charity; but to devote the profits of a bazaar, or a steam-voyage, or a book, is a laudable appropriation, and it probably involves much labour and sacrifice on the part of the projectors; but let the subscribers to the scheme not measure the result of their own share of the charitable effort too largely. Speaking *morally*, the estimate of their charity is the amount of sacrifice which it involves; and if it involve none, there is no charity. Speaking *commercially*, the estimate of their charity is the net balance paid over to the object of their professed solicitude; so that a guinea ticket to a "fancy ball" in aid of a school or hospital (such things are!), and which, after paying the expenses, leaves but a trifle to the institution, is not, even as a matter of money, so charitable a donation as the same fraction bestowed directly.

In the above estimate I have not reckoned the incidental expenses which are usually connected with these schemes of unproductive charity. Some years ago a ball was given in the city of ——— for the benefit of a local institution. Mr. ——, a gentleman who resided about ten miles off, was told that he could do no less than take his lady, his eldest son, and two of his daughters, to grace the charity. The tickets were only half-a-guinea—so that the whole nominal expense was but two guineas and a half—out of which the receipt to the charity, upon a liberal allowance, was not quite half-a-guinea. But what was the actual expense to Mr. ——? His wife and daughters, thinking it desirable "to appear to advantage" on the occasion, put themselves, six weeks before the event, in active communication with the chief purveyors of decoration of the aforesaid city. The road being hilly, neither Mr. ——, nor a greater personage in this matter than Mr. ——, his coachman, was over-partial to jading the mettlesome carriage-horses; so that post-horses were usually employed; and for two or three weeks the journeys, for shopping, fitting, refitting, and all the important negociation with dress-makers and other artists, were not less frequent than twice a week. To add to the misfortune—for misfortunes, it is said, never come alone—a celebrated ballet-master made his descent into the said city, about a month before the ball, and Mrs. —— thought that it would be a great neglect of duty if so favourable an opportunity was lost of "improving her daughters;" indeed it was essential that they should take a few lessons, as their style of dancing was nearly two or three years antiquated; and the expense was moderate, as the Signor, though his time was much occupied, and his engagements were very important, was willing to give the young ladies a lesson three times a week, and to allow their mamma and brother to join them, for the small charge of a guinea and a half an hour. For this purpose apartments must be taken, and the best lodgings were at that time very expensive; but, then, they were convenient for dressing and fitting, and the family *must* have had apartments for the ball-day, with sleeping-rooms at night; so that the addition was not worth speaking of, in consideration of the convenience. The result was, that Mr. —— said he believed the charity ball cost him altogether not less than a hundred guineas; without reckoning some items of jewellery, which the occasion offered a pretext for, but which, being permanent property, he did not reckon into the dead loss. A worse consequence was an acquaintanceship formed at the ball, which caused him much trouble of mind; but my present story relates only to the pecuniary unproductiveness of the scheme. It sounded well to read in the Report of the institution—"By net proceeds of the ball, 200*l.*;" and the precedent was doubtless quoted, as shewing how well amusement and charity may combine. But it was probably forgotten that the aggregate ex-

pense to the subscribers—including carriages, hotel expenses, and personal decorations—must have been some thousands of pounds (the tickets alone must have been one thousand); and that the whole of this sum was taken from the resources of charity, while only a fraction of it went to the institution. If Mr. —— and nine other persons had contributed 10*l.* each, the charity would have been as well off, and all the funds wasted by the ball would have been productive for other benevolent objects. Mr. —— must have had a hundred guineas less that year to bestow in real charity than if he had not patronized this "charity ball."

But it may be said that the stimulus was necessary; and that if the 200*l.* had not been collected thus, they could not have been collected at all. This I doubt; for if the same amount of labour had been used to collect sovereigns, half-crowns, and shillings, that was worse than wasted in the arduous arrangements of the ball, the result, I firmly believe, would have been in favour of the charity. But be this as it may, it is certain that the machinery of the ball involved a wasteful expenditure of time, labour, and money, which might have been devoted to better objects. If indeed the parties chose to have a festival, they should have said so; but it was cant and hypocrisy to call it a festival of charity. If the hearts of men were more charitable, they would not need costly devices to entrap them into aiding a good cause.

MISERECORS.

ON THE APPLICATION OF PROVERBS VIII. TO CHRIST.

To the Editor of the Christian Observer.

Much as our Oxford Aristotilean logic is ridiculed by those who do not understand it, I believe that every Oxford man has often found its utility in discovering and exhibiting false reasoning. I am led to this remark by observing in your volume for 1833, which I happened to refer to casually for another purpose, a paper, p. 707, in which one of your correspondents attempts to shew that by *Wisdom*, in the eighth chapter of the book of Proverbs, is meant Christ. The writer adduces a large number of passages in which wisdom is attributed to our Divine Redeemer; but, as regards this discussion, they are superfluous; for no Christian doubts that Christ is Wisdom; but it does not follow that wherever wisdom is mentioned the passage applies to Christ. There is a fault in the argument, which logic will easily discover; but, not to speak technically, it is very clear that the same epithet may apply to different things or persons, the same word may be used in different senses, and the same accident belong to different subjects. Gold is yellow, but all yellow things are not gold: the Pharisees gave alms, yet a righteous man may give alms and not be a Pharisee. We read that "the Lord giveth wisdom," and we know that the Lord (the Father) gave Christ; but the one proposition is not identical with the other; no, not although Christ is (in another sense) wisdom. To reason thus is to substitute a jingle of sounds for sense. It was thus that the late Mr. Huntington converted the Bible into a book of riddles; and yet, grant him his premises, and his conclusions were sound. You admit, he would say, that Christ is *wisdom*; therefore, wherever you find the word *wisdom*, substitute Christ: to do which would make nonsense of almost every passage in which the word occurs. Righteousness was with God from the beginning, and so was holiness, as much as wisdom; and Christ is made unto us righteousness and sanctification; yet it were incongruous, wherever these words occur, to substitute the name of the Redeemer. Your correspondent wrote with a pious intention; but his system, carried to its

extent would reduce the Bible to an unintelligible chaos. We rightly find Christ in Scripture when we apply it in its true meaning, not when we allegorize it into verbal mystification.

—— B. C.

POETRY.

PSALM lxxxiv. 3.

LORD, in the sanctuary of thy rest
The little birds delight to make their rest:
There they take refuge from the scorching ray,
The winter tempest, and the bird of prey.

Emblem of him who from a world of care
Delights to that dear covert to repair,
And seeks, for some short sacred hours, within
A shelter from the storms of care and sin.

Yet but imperfect, at the very best,
Is the most sacred of terrestrial rest;
For even there a sinful heart annoys,
Thoughts roam, and Satan interrupts our joys.

There is a Rest, prepared by God, above,
Pure, unpolluted, a bright world of love·
There ceaseless praise and endless Sabbaths reign,
And sin and care will ne'er molest again.

There may our most devoted thoughts ascend!
And while to that, though heavily, we tend,
Brighten, Eternal Spirit, with thy ray
The rests and Sabbaths sent us on our way!

JAMES EDMESTON.

THE NATIVITY.

From the American "Churchman."

WHAT sudden blaze of song
Spreads o'er th' expanse of heaven?
In waves of light it thrills along,
Th' angelic signal given—
"Glory to God!" from yonder central fire
Flows out the echoing lay beyond the starry quire.

Like circles widening round
Upon a clear blue river,
Orb after orb, the wondrous sound
Is echoed on for ever:
"Glory to God on high; on earth be peace,
And love toward men of love—salvation and release!"

Yet stay: before thou dare
To join that festal throng,
Listen, and mark what gentle air
First stirred the tide of song;
'Tis not "the Saviour born in David's home,
To whom for power and health obedient worlds should come;"

'Tis not "the CHRIST the Lord:"
With fix'd adoring look
The choir of angels caught the word,
Nor yet their silence broke:
But when they heard the sign where CHRIST should be,
In sudden light they shone, and heavenly harmony.

Wrapp'd in his swaddling bands,
And in his manger laid,
The Hope and Glory of all lands
Is come to the world's aid:
No peaceful home upon his cradle smiled,
Guests rudely went and came where slept the Royal Child.

But where Thou dwellest, LORD,
No other thought should be:
Once duly welcomed and adored,
How should I part with Thee?
Bethlehem must lose Thee soon, but Thou wilt grace
The single heart to be Thy sure abiding-place.

Thee, on the bosom laid
Of a pure virgin mind,
In quiet ever, and in shade,
Shepherd and sage may find;
They who have bowed untaught to Nature's sway,
And they who follow Truth along her star-paved way.

The pastoral spirits first
Approach Thee, Babe Divine,
For they in lowly thoughts are nursed,
Meet for thy lowly shrine:
Sooner than they should miss where Thou dost dwell,
Angels from heaven will stoop to guide them to thy cell.

Still, as the day comes round
For Thee to be reveal'd,
By wakeful shepherds Thou art found
Abiding in the field:
All through the wintry heaven and chill night air,
In music and in light Thou dawnest on their prayer.

O faint not ye for fear—
What though your wandering sheep,
Reckless of what they see and hear,
Lie lost in wilful sleep?—
High heaven in mercy to your sad annoy
Still greets you with glad tidings of immortal joy.

Think on th' eternal home,
The Saviour left for you;
Think on the Lord most holy, come
To dwell with hearts untrue:
So shall ye tread untired his pastoral ways,
And in the darkness sing your carol of high praise.

HYMN FOR ROGATION WEEK.

(*By George Wither*, 1588-1677.)

IT was thy pleasure, Lord, to say,
That whatsoever in thy name
We pray'd for as we ought to pray,
Thou would'st vouchsafe to grant the same:
O, therefore, we beseech Thee now,
To these our prayers which we make,
Thy gracious ear in favour bow,
And grant them, for thy mercy's sake.

Let not the seasons of this year,
As they their courses do observe,
Engender those contagions here,
Which our transgressions do deserve:
Let not the summer worms impair
Those blessings of the earth we see:
Nor blastings, nor distemper'd air,
Destroy those fruits that hopeful be.

Domestic brawls expel Thou far,
And be Thou pleas'd our coast to guard:
The dreadful sounds of in-brought war
Within our confines be not heard:
Continue also here thy word,
And make us thankful, Thee we pray;
That sickness, famine, and the sword,
Have been so long withheld away.

And, as we heedfully observe
The certain limits of our grounds,
And, outward quiet to preserve,
About them walk our yearly rounds;
So let us also have a care
Our soul's possessions, Lord, to know,
That no encroachments on us there
Be gained by him our subtle foe.

What pleasant groves, what goodly fields!
How fruitful hills and dales have we!
How sweet an air our climate yields!
How stor'd with flocks and herds are we!
How milk and honey doth o'erflow!
How clear and wholesome are our springs!
How safe from ravenous beasts we go!
And oh! how free from poisonous things!

For these, and for our grass, our corn;
For all that springs from blade or bough;
For all those blessings that adorn
Or wood or field this kingdom through:
For all of these, Thy praise we sing,
And humbly, Lord, entreat Thee too,
That fruit to Thee we forth may bring,
As unto us thy creatures do.

So in the sweet refreshing shade
Of thy protection sitting down,
Those gracious favours we have had,
Relate we will to thy renown;
Yea, other men, when we are gone,
Shall for thy mercies honour Thee,
And famous make what thou hast done
To such as after them shall be.

A THOUGHT ON DEATH.

(From Poems by Thomas Flatman, 1674; apparently imitated by Pope.)

WHEN on my sick bed I languish,
Full of sorrow, full of anguish,
Fainting, gasping, trembling, crying,
Panting, groaning, speechless, dying,
My soul just now about to take her flight
Into the regions of eternal night;
Oh tell me, you
That have been long below,
What shall I do!
What shall I think, when cruel death appears,
That may extenuate my fears?
Methinks I hear some gentle spirit say,
Be not fearful, come away!
Think with thyself that now thou shalt be free,
And find thy long-expected liberty.

CHRISTMAS DAY.

(From "The Paradise of Dainty Devices," published in the reign of Queen Elizabeth, by Francis Kinnelmersh.)

Rejoice, rejoice with heart and voice,
In Christe's birth this day rejoice.

THIS day to man came pledge of perfect peace;
This day to man came love and unity;
This day man's grief began for to surcease,
This day did man receive a remedy;
For each offence, and every deadly sin,
With guilty heart, that erst he wander'd in.

THE SEARCH FOR CHRIST.

(From Vaughan's "Silex Scintillans," published in the reign of James the First.)

'TIS now clear day: I see a rose
Bud in the bright east, and disclose
The Pilgrim-Sun; all night have I
Spent in a roving ecstasy
To find my Saviour; I have been
As far as Bethlehem, and have seen
His inn, and cradle; being there
I met the wise-men, ask'd them where
He might be found, or what star can
Now point him out, grown up a man?
To Egypt hence I fled, ran o'er
All her parch'd bosom to Nile's shore,
Her yearly nurse; came back, inquir'd
Amongst the doctors, and desir'd
To see the Temple, but was shewn
A little dust; and for the town,
A heap of ashes, where some said
A small bright sparkle was a bed,
Which would one day (beneath the Pole)
Awake, and then refine the whole.
Tir'd here, I come to Sychar; thence
To Jacob's Well, bequeathed since
Unto his sons, (where often they,
In those calm, golden evenings lay,
Wat'ring their flocks, and having spent
Those white days, drove home to the tent
Their well-fleec'd train); and here (O fate!)
I sit where once my Saviour sate.
The angry spring in bubbles swell'd,
Which broke in sighs still as they fill'd,
And whisper'd, "Jesus had been there,"
But "Jacob's children would not hear."
Loath hence to part, at last I rise,
But with the fountain in my eyes.
And here a fresh search is decreed;
He must be found where he did bleed.
I walk the garden, and there see
Ideas of his agony,
And moving anguishments, that set
His bless'd face in a bloody sweat.
I climb'd the hill, perus'd the cross
Hung with my gain, and his great loss:
Never did tree bear fruit like this,
Balsam of souls, the body's bliss.
But, oh! his grave! where I saw lent
(For he had none) a monument;
An undefil'd, and new-hew'd one,
But there was not the Corner-stone.
Sure (then said I) my quest is vain,
He'll not be found where he was slain;
So mild a Lamb can never be
'Midst so much blood, and cruelty;
I'll to the wilderness, and can
Find beasts more merciful than man;
He liv'd there safe, 'twas his retreat
From the fierce Jew and Herod's heat;
And forty days withstood the fell
And high temptations of hell.
With seraphims there talked he,
His Father's flaming ministry,
He heaven'd their walks, and with his eyes
Made those wild shades a paradise:
Thus was the desert sanctified
To be the refuge of his bride.
I'll thither then: see, it is day,
The Sun's broke through to guide my way.
But as I urg'd thus, and writ down
What pleasures should my journey crown,
What silent paths, what shades, and cells,
Fair virgin-flowers, and hallow'd wells,
I should rove in, and rest my head
Where my dear Lord did often tread,
Sugring all dangers with success,
Me thought I heard one singing thus:—

Leave, leave thy gadding thoughts;
Who pores,
and spies,
Still out of doors,
descries
Within them nought.
The skin and shell of things,
Though fair,
are not
Thy wish, nor pray'r;
but got
By mere despair
of wings.

To rack old elements
or dust,
and say
Sure here he must
needs stay,
Is not the way,
nor just.

Search well another world; who studies this,
Travels in clouds; seeks Manna, where none is.

REVIEW OF NEW PUBLICATIONS.

THE CHRISTIAN KEEPSAKE.

The Christian Keepsake and Missionary Annual, 1835. Edited by the Rev. W. Ellis.

Hotpressed and embellished "Keepsakes" are often so little worth keeping, and "Annuals," to use an Hibernianism, are usually so "ephemeral," that we passed by Mr. Ellis's publication in the crowd; but it contains many interesting and edifying pieces; and the embellishments, which even in this age of embellishment are strikingly good, are peculiarly attractive to the reader of Missionary Annals: and the name of the pious and much-esteemed author, whose various writings, especially his Polynesian Researches, must be well known to our readers, needs not any eulogy to recommend a publication under his signature. As a faithful and successful missionary, as the penman of missionary narratives, and as a director of missionary labours, the amiable Editor of this publication enjoys a large measure of the esteem of his fellow-Christians; and his Missionary Annual will not derogate from his Christian and literary honours.

But our object in taking up the volume was to bring before our readers one of the narratives contained in it, and which is peculiarly interesting at the present moment, when the hearts of Christians are zealously affected towards the immense empire of China. When that empire shall be brought under the dominion of Him, to whom was given the heathen as His heritage, and the uttermost parts of the earth for His possession—and neither prophecy, nor the signs of the times, lead us to view that blessed prospect as a far-off vision—among the names which will be remembered in its early Christian annals there will not be one to which greater interest will attach than that of the first Chinese Evangelist, Leang Afa—whom may God in His mercy preserve faithful unto death; so that, after being privileged to labour with large success in the cause of his Redeemer among his deluded countrymen, he may rejoin his beloved friends, Milne and Morrison, in that world where there is "joy over one sinner that repenteth:" and where the once crucified, but now risen and glorified Saviour shall for ever behold the travail of his soul, and be satisfied. Mr. Ellis has collected the chief particulars relative to the life and history of this remarkable man; and though the narrative is long, and, we must add, somewhat desultory, we think our readers will not regret our extracting it almost entire. To some unborn Chinese Milner it will be a valuable ecclesiastical document:—

"Twenty years have passed since Afa's first connection with the Chinese mission. In September, 1814, the late Dr. Milne commenced a short History of the Life and Doctrines of the Saviour of the World, in Chinese, which was finished and printed at

Canton in February 1815. Afa was engaged in printing it; and though it is not certain that any decisive impression was made upon his mind by the testimony of Jesus which it contained, the reference he afterwards made to it would lead to the inference that it had been useful in exciting inquiry on the subject of religion.

"Leang Afa belongs to the Canton province, and is forty-six years of age. In person he is about the middle stature, and active, though stout. His countenance is benignant and grave; and his habits temperate, exemplary, and industrious. He is naturally less social than many of his countrymen; but his temper, though formerly unaccommodating, is now patient, forbearing, and amiable, especially in domestic life.

"In their social relations, the atheism and selfishness of the Chinese frequently appear in their most repulsive forms. The wife of one of the assistants in the College being ill, and apparently dying, her husband said to Dr. Milne, 'If she is to die, it is better that she die soon; if to live, that she should get better soon.' But Christianity appears to have promoted in Afa the tenderest relative attachments. On a recent occasion (the death of a child) he manifested great feeling and tenderness of spirit, not common in a Chinese. He himself cherished a pious resignation, and applied the consolations of the Gospel to the over-afflicted mother. The qualities of his mind are solid and valuable, manifesting great power of severe and continued application, carefulness in deliberation, firmness in decision, and unwearying perseverance. On one occasion he read through the whole Bible in the course of a fortnight. Dr. Milne, in a letter to Dr. Morrison, thus speaks of him: 'He possesses much natural prudence: his understanding is of a superior cast. I think you may, after giving him your advice and orders, safely trust to his prudence. I have found him rather liberal than coveteous.'

"In youth he acquired a knowledge of reading and writing, the common education in China, and could read with facility any ordinary book in his native language. In subsequent life he has paid great attention to the improvement of his mind. According to his own account, he was never much given to idolatry, seldom visited the temples, sometimes praying towards heaven, but lived in careless indifference. He was addicted to intemperance and other sins, though exempt from the more odious vices which degrade so many of his countrymen.

"In April, 1815, he accompanied Dr. Milne from Canton to Malacca as a printer. In the summer of 1816, the heart of his affectionate teacher was gladdened by beholding his unusual attention to religious instruction, and receiving the expression of his desire to make a public profession of his faith in Christ. By a short but interesting account, which he afterwards wrote, of the workings of his own mind, when, as a printer attending in the College Hall at Malacca, he came under the tuition of Dr. Milne, it appears that at first he mocked the services in his heart, and sought, by attention to the rites of Budhism, to quiet his conscience, whilst he still lived in the practice of vice. Portions of the Scriptures that were read, and the exhortations of Christ's faithful messenger, gradually convinced him, and rendered his mind more favourable. As no work was allowed on Sundays at the press, he employed that day in reading the Bible; and thus he was at last determined to give himself to the Lord, and to live to His glory.

"After some months' further instruction and trial, Dr. Milne, being satisfied that he was sincere, and duly qualified to receive the rite of baptism, was induced to comply with his wish, and has preserved the following record of the transaction:— 'Sabbath, November 3, 1816. At twelve o'clock this day, I baptized, in the name of the adorable Trinity, Leang Kung Fah. The service was performed in a room of the Mission-house. Care had been taken, by private conversation, instruction, and prayer, which had been continued for a considerable time, to prepare him for the sacred ordinance. Finding him stedfast in his wish to become a Christian, I baptized him. The change produced in his sentiments and conduct is, I hope, the effect of Christian truth, and that alone: yet who of mortals can know the heart?' 'Before I came hither,' he observed, 'I knew not God. Now I desire to serve him.' He wished to be baptized *exactly at twelve o'clock*, 'when,' to use his own words, 'the shadow inclines neither one way nor the other.' Suitable questions were proposed, to which he gave satisfactory answers; after which he was baptized by Dr. Milne, on whose part the ordinance was dispensed with mingled affection, joy, hope, and fear; with fervent petitions that he might be made faithful unto death; and that, as he was the first-fruits of that branch of the mission, an abundant harvest might follow, to the joy of the Church, and to the honour of Christ. Afa himself thus speaks, with great simplicity, but evident truth, of this event and its effects. 'At this time I knew myself to be a great sinner, and said, But how can I obtain the pardon of my sins? The minister said, If you believe and follow Jesus, and receive baptism, then the sufferings which Jesus suffered are as if you had suffered the punishment of your sins; and in the world to come, God will consider the merits of Jesus as your merits, and will bestow everlasting happiness on you in heaven. When I was baptized, I asked the minister what was the true mark of believers in Jesus. He said, the true mark of believers in Jesus is the practice of virtue. I thanked the minister, and

returned to my room to sit alone, rejoicing within myself at the pardon to be obtained of God for all my great sins. I took the name of *Student of Virtue*, indicating that I had nothing more to do with vice. After I believed and obeyed our Lord Jesus Christ, and received baptism, I was not able to put away every kind of evil, and escape the charge of still being a transgressor. I employed my mind and strength diligently to guard my words and actions, and I gradually became fond of reading the Scriptures, and learning their sacred doctrines. I prayed to God the Holy Spirit to assist me to drive out all evil thoughts from my mind, and constantly cherish good thoughts in me. Still I did not perceive the bad thoughts of my heart diminished, and that wicked words and actions were shut out; yet in some degree I learned virtue, and practised it. Perhaps sometimes there was a desire to think and do evil things: but there was something in my heart like a man reproving me, and I could not allow myself to do evil things, or to think bad thoughts.'

"Dr. Milne regarded his first convert, as might be expected, with peculiar affection, and set apart especial seasons for spiritual conversation and prayer with him; and having been informed, in October 1818, by Afa, that he wished to be well acquainted with the Scriptures, with a view to becoming a preacher amongst his countrymen, his kind tutor and pastor directed his studies with great judgment and assiduity, and was repaid by the pleasure of beholding his satisfactory progress. He wrote papers, on the love of God—on repentance—which Dr. Milne did not think unworthy of a place in the Miscellany, which he so ably conducted.

"Early in 1819 he made a voyage to China, for the purpose of endeavouring to persuade his aged father and other relations to embrace the Christian faith; on which occasion Dr. Milne observes, 'After prayer and many tears, we parted.' Having made a short stay in China, Afa returned to Malacca; but the lamented death of Dr. Milne, in 1822, deprived him of further benefit from his guardianship and instruction. He persevered in his study of the Scriptures, and endeavoured to promote, first, but not exclusively, the spiritual benefit of his own family and relations. Nor were his efforts made in vain. By the Divine blessing on his instructions and example, his wife, in the autumn of 1823, professed herself a believer in the doctrines of the Gospel: which proved the commencement of a new era in his social history; and the peace and hope and joy which true religion imparts to a domestic circle, pervaded his humble dwelling. His wife and infant son were shortly afterwards baptized at Canton by Dr. Morrison, who, before quitting China, in December 1823, ordained Afa to the office of an Evangelist to his countrymen. With credit to himself, honour to the cause of Christ, and benefit to multitudes, Afa has continued to discharge the laborious duties of this office, under the patronage of the London Missionary Society, receiving a small annual stipend from its funds.

"Left amidst the millions of his shrewd and subtle heathen countrymen, without a Christian guide or adviser, during the absence of Dr. Morrison, who visited England in 1824, he devoted himself to the diligent study of the Scriptures, the preparation of Christian books, and the communication of the Gospel to his countrymen; and on the return of Dr. Morrison, in September 1828, no welcome was more cordial and cheering than that which he received from this devoted servant of his Lord, who rehearsed his labours, and united in devout acknowledgment to the Most High that he had been kept in the faith, and was permitted to meet his esteemed teacher again.

"The history of this interesting individual is closely interwoven with the leading events of the Chinese mission. Besides being himself one of the earliest converts, and the first Protestant preacher of the Gospel to his countrymen, it was his happiness to be associated with the first labourers in that work for which their memories will be held in grateful veneration to the latest posterity—the publication of the Bible in the Chinese language. In this work Leang Afa performed a subordinate but useful part. He was honoured to commence and to finish the printing of the Holy Scriptures in his native tongue. He has also borne his part with those devoted brethren in efforts of a higher order; consecrating the energies of his mind, as well as of his body, to the diffusion of Christian knowledge among his countrymen. Besides his contributions to the Chinese periodical, he has prepared several books of more permanent utility. Among these may be mentioned Explanatory Notes on the Epistle to the Hebrews; a Paraphrase Version of the Epistle to the Romans, which Dr. Morrison describes as evincing that he had made the Bible his study, and as useful to foreign missionaries, by suggesting words and phrases.

"Besides a number of tracts, some of which he designates 'Good Words to admonish the Age,' he has written an Essay, entitled 'The True Principles of the World's Salvation,' in which, according to the testimony of Dr. Morrison, he asserts the character of the Eternal God, in opposition to demons and false gods; inculcates the necessity of a Saviour from the dominion of sin, and the punishment of guilt; declares that Jesus has made atonement for the sins of men; and points his countrymen to the Bible—which European Christians have, he says, at large expense, caused to be translated into Chinese, printed, and given to the people.

"It has not only been his privilege to labour with fidelity and zeal for the benefit of his countrymen, but also to suffer for the name of the Lord Jesus. Before the death of Dr. Milne, he was exposed, on account of his profession of religion, to much annoyance and reproach, which he bore in a truly commendable spirit. Afterwards, though often encouraged in his labours and journeys by the attention of the people to his instruction, or the pleasure with which they received his books, he occasionally experienced very different treatment. According to his own account of the Essay above referred to—after it was cut, a hundred copies were printed in form of a small book, for the purpose of distribution; when suddenly he was apprehended by the police officers, and the books and blocks were seized. 'I was brought,' he continues, 'before a Mandarin for trial, who told me that my books about Jesus, and my believing in the doctrines of Jesus, was a violation of the law. After trial, I was put into a guard-room; yet, while there, I thought to myself, This is a book of true doctrine of Jesus, the Saviour of the world, which exhorts men to turn from vice, and become good: why should I be persecuted? I suppose it is because of my sins that God has caused me to be punished and endure suffering. Therefore I heartily repented of sin, and secretly prayed God to pardon my sin, and shew pity. I afterwards induced the minister to interest persons to speak to the Mandarin on my behalf, and to liberate me. At length they listened to my friends; and, after giving me thirty blows with the bamboo, and beating the soles of my feet till the blood flowed, I was liberated. To suffer thus was hard; and, besides this, the mandarins and police officers extorted from me seventy dollars. But after I had suffered persecution and loss of property, I did not presume to turn my back on the Lord Jesus Christ, and the great mercy of his redeeming love and merits, but accounted myself a sinner, suffering the punishment due to sin.'

"While persecution was thus unable to separate him from Christ, it was equally ineffectual in deterring him from seeking to benefit his countrymen. Their rejection of Divine mercy was a greater affliction to him than all his own sufferings. His constant solicitude was to gain their attention to the truth; and he still had recourse to small books, as one of the most practicable means of effecting it. So powerfully were his own affections drawn forth towards his countrymen, that in September 1827, when he left Dr. M. to repair to his native village, he was affected even to tears, lamenting the want of success in converting souls to Christ. He went forth, bearing the precious seed, weeping—but did not scatter the seed in vain: early in the next year he communicated to Dr. M. the joyful intelligence that one of his countrymen, belonging to the learned profession, had turned from idolatry and vice to holiness and the worship of God.

"In the month of May, 1830, accompanied by a native Christian, he undertook a journey in the interior, for the purpose of speaking to the people, and distributing Christian books in the towns and villages.

"They extended their journey about 120 miles from Canton, to the city Kaouchowfoo, where an examination of candidates for literary honours, from the adjacent country, was to take place. On the 11th of June, after rising very early, and walking half the day, Leang Afa and his companion, whom he describes 'as a new believer of one heart and mind,' followed by three porters, loaded with their Christian books, entered the city by its eastern gate, and took up their lodgings at an inn, grateful for the protection afforded in the journey, and a place of rest. Till the government examiner, whom Afa designates the Chancellor of Letters, arrived, they traversed the city, distributing books to such as they could persuade to take them; and, when the chancellor arrived, took up a position before his office, and distributed their books to the students who came to the examination. After remaining till the 1st of July, they returned to Canton. Seven hundred volumes were this year distributed by these devoted men.

"Besides the regular and occasional assistance rendered by the London Missionary Society, and grants from the Religious Tract Society, Afa has received not only steady encouragement, but generous aid, from Dr. Morrison, and recently from the American Missionaries, Messrs. Bridgeman and Abeel. These esteemed brethren, who arrived in China early in 1830, have borne honourable testimony to his worth. On the 26th of March in that year they write—'Last evening we had the pleasure of being introduced to Leang Afa. He bears the image of the Lord Jesus. Before we parted he read the tenth chapter of Luke, and closed with a fervent and appropriate prayer; the sentiments of which Dr. Morrison conveyed in English for our edification. If the same ideas and impressions which he expressed, in regard to the second verse of the chapter, were generally entertained by Christians, the labourers would not be so disproportioned in numbers to the extensive harvest.'

"His varied and important labours have been continued with increasing indications of the Divine blessing; but of his efforts and success, though he has often wept that the one were so feeble and the other so small, he always speaks with overflowing gratitude to God, and with that modesty, in reference to himself, which ever distinguishes self-consecration to the Redeemer. He has maintained for many years a

correspondence with Dr. Morrison, and with Christian friends in this country and America; and his letters not only evince the peculiar qualities of his mind, but the simplicity and sincerity of his piety, the correctness of his principles, his unabating ardour, and the animating hope with which the great object of his life—the diffusion of the Gospel and the salvation of his countrymen—is pursued. In one of his latest letters, addressed to the Treasurer of the London Missionary Society, and received during the year 1834, he thus writes:—

"'For several years past I have had to be grateful for our Lord and Saviour's gracious protection, and bestowment of the Holy Spirit to open my heart and form my will.

"'I have always received great kindness from Dr. Morrison, in giving me instruction; by which I have attained to some knowledge of the mysteries of the Gospel, and exhorted for several years the people of my native place; and have had the happiness of receiving the Lord and Saviour's great grace in saving some, turning them from depravity to righteousness, casting away their idols, and serving the living and true God, obeying and believing in the Lord and Saviour, and hoping for the salvation of their souls.

"'During this year several persons have obeyed and believed in the Saviour, and entered the general church of the reformed holy religion. There are upwards of ten of us who, with one heart and united minds, continually serve the Lord, and learn and practise the holy doctrines of the Gospel. Every holy Sabbath-day we assemble together to praise the Saviour for the mighty grace of redemption.'

"It would be easy to multiply extracts from Afa's correspondence unfolding more fully the distinguishing features of his mind and character; but the preceding notices, though brief, will be sufficient to shew him entitled to the esteem of the disciples of Christ in every land. His piety, which must ever form the basis of all acceptable service in the cause of Christ, is distinguished by traits of peculiar excellence: among these may be classed his unaffected humility; his high estimation of the Holy Scriptures; his habitual and grateful sense of the Divine goodness; his magnifying the grace of the Saviour and the work of the Holy Spirit, by invariably ascribing to them every measure of success he is permitted to witness; and his genuine love to all who bear the name and the image of the Lord Jesus. A deep conviction of his sacred obligations, with animating hopes of immortality, cause him to dwell as it were on the borders of eternity, and enable him, when surveying the elements of peril which gather around his path, to say, 'None of these things move me, neither count I my life dear unto myself, so that I may finish my course with joy.' In his latest testimonies concerning him, Dr. Morrison observes, 'At this moment, and for some time past, he is thinking much, and acting much, under the vivid impression that he has to give an account to his Saviour; and it is often a solemn question with him, 'What shall I say to Jesus, when I see him as he is, if I am afraid of men, and neglect his work now?'"

"Besides ardent piety, his secular calling (that of a printer) has rendered him eminently useful in the peculiar circumstances of the Chinese mission, in which for a long time books were the only, and still are the chief, means by which the Gospel can be disseminated. Without this knowledge he could not have travelled with his companion into the interior, procured his blocks, and printed his books for immediate distribution.

"The light in which the Chinese authorities regard all attempts to propagate Christianity, and their efforts to suppress it where it was known to exist, as evinced by the edicts published in the early period of the history of the Mission, render the exercise of great prudence constantly necessary; and this, in the opinion of his earliest friends, Leang Afa possesses in an eminent degree, yet with a spirit of vigilance which urges him to seize every opportunity for promoting most effectually the work to which his life is devoted. Prudence and activity are not always associated; but in the instance in which Afa, for the purpose of distributing his books, mingled with the retinue of the Government Examiner of Schools, in one of his journeys through a large portion of his native province, it was strikingly exemplified; as well as at the public examination of the candidates for literary degrees in the city of Canton in the autumn of 1833, when he went and distributed, with great activity and address, large numbers of his books among the students."

DR. DEALTRY'S CHARGE.

A Charge delivered at the Visitation in Hampshire, by the Rev. W. Dealtry, D.D., F.R.S., Chancellor of the Diocese (of Winchester), 1835.

We have already introduced this publication to our readers; and we have therefore only to redeem our pledge, of extracting some of the im-

portant documents contained in it. Dr. Dealtry, though a very amiable and a very liberal-minded, is withal a very truth-loving man; and he therefore could not witness the unfair and party-spirited attacks made of late upon the Church of England, without feeling it his duty to repel them. His Charge, with its copious notes, is directed chiefly to this object. The modern march of intellect has impressed the science of Statistics into the ammunition of ecclesiastical warfare: and Dr. Dealtry has manfully fought his assailants with their own weapons. We are not ourselves very well versed in these tactics: our main object has always been rather to lay down principles than "to count noses;" to get a firm hold of the elements of a question, than to wrangle upon debateable details: and if, as we believe to be the case, we have the word of God on our side, as respects the lawfulness and utility of a national church establishment, with the collateral questions of endowment, and sundry other particulars—and if also, as we doubt not, the Church of England, both as to its doctrines and its external basis, allowing for human imperfection, is a Scriptural church, grounded upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief Corner-stone—we are not in the least moved from our stedfastness by any questions of comparison, as to how the voluntary principle works in the United States of America, or what proportion the religious exertions of Dissenters bear to those of Churchmen; or by discussions on points of adjustment respecting church-rates, Dissenters' marriages, and other controverted matters. We are Churchmen "upon principle," as certain Dissenters aver they are Dissenters "upon principle;" and between such litigants it is almost a waste of words to discuss minor questions, till the chief point is settled. The Dissenter upon principle would not, he says, stir an inch nearer towards us if all our arrangements were proved to be practically immaculate, and all his own peccant: nor should we, on our side, swerve from our belief that a national ecclesiastical establishment is scriptural, and, if rightly organized and administered, an important "means of grace," even if the Church of England were proved to be altogether corrupt in its doctrines and its administration, and the present race of Dissenters every thing that is good and pure. These are collateral questions, which, however determined, affect not the general principle. If a national church establishment is scriptural, and susceptible of good, then we may improve, or, if necessary, altogether re-model, its arrangements. We may reform, for instance, from Popery, without repudiating an alliance with the State, which is no inherent part either of Popery or Protestantism. But if all national churches are anti-scriptural, and inevitably destroy more souls than they save, then it is in vain to talk of reformation; the Babylon must be overthrown, and its very foundations be ploughed up, that not one stone may be left upon another.

Here then, as regards principle, is the real issue; and on this broad plain must the battle be fought. But, after all, not one person in many, whether Churchmen or Dissenter, troubles himself much with abstract principle. If an institution appear to work well, the majority of mankind account it good; if ill, evil: and hence there has been much said of late respecting the details of administration in the Established Church, and among Dissenting communities. When the first experiments were made of introducing gas-lights to illuminate our streets, and steam-engines to propel our vessels, they were accompanied with so many difficulties and disappointments that the projects were assailed by popular ridicule as wild and impracticable; but the projectors relied upon their principle, and were not to be laughed out of the results of inductive science, because the process of practical detail did not at once respond to their wishes. The same

remark applies to political economy, and other sciences, which ignorant persons scorn because they cannot grasp a principle; and even in the Legislature itself, the higher orders of mind are often obliged to coquet with the lower, and to stoop to settle great questions, not by the principle which guides their own decision, but by some trick to catch the vulgar. The Poor-Laws question, for example, was thus settled. The fault of poor-laws is in the principle; and no excellence of detail or administration could possibly render a code of poor-laws otherwise than a curse to a nation. The strongest minds throughout the land have long felt and acknowledged this; but who in Parliament durst state his belief to this effect? No: "they work ill;" "they require extensive modifications;" "let us have a commission to collect the practical details"—which last measure was indeed necessary, in order to ascertain how to get rid of the evil in the best manner, and with as little violence as possible to prejudice under the name of public feeling; but the poison was in the system itself; and the public, under the plea of amendment, was juggled into a good measure; but which was good only, or mainly, as it tends to ultimate subversion.

We have wandered from the valuable publication before us; but we thought it right, in extracting some of the excellent author's important details, to protest, as would Dr. Dealtry, against allowing the general question to be adjudicated through them, however strongly they may tell in our favour. Dr. Dealtry, as a college tutor, would have said to one pupil, Your equation is good, but you have worked it out incorrectly, and therefore have not obtained the true answer; and to another, Your working is correct, but your equation is false, so that you have gained nothing by the process. Now, what we want is both a sound equation and correct working. The chief argument lies in the equation. The Dissenter upon principle says that he states the sum rightly, and we say that we do; and this must be settled by Scriptural science; but those who cannot understand the algebra of the question may understand whose equation brings out the proper answer: and as the Dissenter says, not only that his principle is right and ours wrong, but that the results correspond to that theory, it is a very legitimate reply to shew that he is as much mistaken respecting the latter assertion as we believe him to be respecting the former. Let us then, with Dr. Dealtry's help, turn to the question of figures; only premising, that his figures are throughout founded upon rules; for he does not concede the principle in arguing the details.

In answer to the following question: "Do Dissenters constitute a majority of the population; and does truth depend upon majorities?" we read,

"We are told, then, that the Dissenters are the majority of the population; and the inference, I suppose, meant to be deduced from it is, that the Established Church is no longer to be kept up.

"So far as this argument is concerned, it is not directed against the existence of religious Establishments altogether; that is a point to be settled on other grounds; the propriety of an Establishment is in this argument tacitly conceded; it assumes only, that, if there be an Establishment, the religion to be established ought to be that of the majority. The pretended fact I will examine presently; let us attend first to the reasoning.

"Upon this principle, it is evident that no regard is to be had to the truth, as such, to the Scriptural character of the religion which is patronized by the majority, or to the purity of their worship. It is the religion of the majority, and that suffices. The right religion was not, therefore, in old times, the religion of Noah, but of nations whom the long-suffering of God could no further endure: not of Elijah, even according to the institution of Jehovah himself, but of the adherents of Baal; not of St. Paul and his converts at Ephesus, but of the worshippers of the great goddess Diana. In Ireland it is at this day the Roman Catholic religion; in England, as they tell us, not that of the Church at any rate; it must be the religion of the majority, and the majority are said to be Dissenters.

"But Dissent, as such, is no religion; it embraces denominations very different in their views, and some classes who are regarded by other divisions among themselves as scarcely entitled even to the name of Christian. Now, suppose that there are fifty of these various denominations in a Christian country; is an existing Establishment to be overthrown because in numerical strength it does not exceed them all? If, for the sake of argument, we admit the principle of a majority being necessarily right in deciding this question of Establishments, it must be the majority of one class of Christians over any other class, not over all other classes combined. The inquiry in England should be, not whether the members of the Church are more numerous than all the other denominations united; but, whether its collective strength be greater than that of any sect taken separately: this is the only way in which the principle can be fairly applied.

"We have further to observe, that, in order to ascertain the present relative numbers of the respective parties, a census ought to be taken daily and hourly in every part of the kingdom. We know, perhaps, the sort of religion which pleases the majority to-day; but who shall tell us what may happen to-morrow?

"With respect to the alleged fact, that the Dissenters constitute a majority of the population, we have evidence to the contrary. From data supplied by themselves, and on a calculation most favourable to them, Dissenters of all sorts may be estimated at about one-twelfth of the population; the Wesleyan Methodists, whom I carefully distinguish from Dissenters, at perhaps a like proportion. So little stress is to be laid upon the mere assertions of our enemies, however loudly proclaimed, and however confidently repeated!" pp. 4—6.

The following is another equation, with its working out. "I deny your principle," says Dr. Dealtry: "but even granting that your principle were true, let us see whether the details of the case warrant its application." The quotation is long, as it includes several heads of abstract argument, with seven specifications of fact; but it is so condensed that we cannot abridge it, and so connected that it would be very grievous to mutilate it. We therefore extract it in its entirety.

"It is laid down as a principle, by the political religionist, that no man ought to be taxed for a religion which he does not profess, and from which he derives no advantage; and it is affirmed as a fact, that the Dissenters are taxed for the Church, and that it confers on them no benefit.

"The principle virtually asserts that no man is to be taxed for any thing which is not beneficial to himself individually. For the good of the community he is of course to pay nothing. He is not to allow a public grant to be made for eminent services to the State, nor a starving dependency to be relieved, nor a slave colony to be emancipated, if these measures involve expense, unless it can be proved that he gains some direct personal advantage.

"But this is not all. The principle must allow every man to judge as to this matter for himself. The question with him is, not whether, upon a large and enlightened view of the subject, he does not, by sharing in the general prosperity, receive an equivalent for his tax, nor even whether he receives direct individual benefit; but whether he conceives that he has an adequate return. Upon such a principle, it is obvious that the social state could not be maintained; no general tax could be enforced; no general system which involves expense could be adopted; almost every projected public improvement must be abandoned; there must be an end even to the judicial institutions of the country.

"It is obvious, then, that the principle is one which cannot generally be maintained; and why should it be held valid, alone or especially, in the case of religion?

"But is it true that the Dissenter derives no benefit from the Church? Is it the fact that her advantages are confined exclusively to the members of her own communion?

"Let us examine the question.

"1. Consider the necessary effect of our places of worship.—The total number of benefices, or more properly separate incumbencies, in this country, is about 10,700; the number of Church places of worship within these districts is considerably greater. In each of these places is heard the sound of the Sabbath bell, reminding all that hear it of the return of God's holy day, and inviting them to his house of prayer. Doubtless there are many persons who discover nothing attractive in the sound, nothing holy in the work to which it calls them. But to a large body of our countrymen the door of that house is not opened in vain; and multitudes of them are led thither every week to listen to the glad tidings of the Gospel, and to unite in the services of Christian worship. Can any sensible man question, as it respects the population generally, the mighty effects of these weekly associations, and these regular means of grace? Can it be doubted that a vast influence is thus every where at work, operating beneficially upon the moral feelings and character of the people at large? Can any denomination of men truly say, 'We are not the better for it?'

"Even in the sordid view of mere pecuniary expense, the benefit is too plain to be denied. If there were no such influence at work, must not our prisons be multiplied, and our police be increased, and the whole system for the prevention and punishment of crime be enlarged and extended? and can this be done without a corresponding increase of taxation?

"Looking to matters of yet deeper interest—could we hope that, when the moral pestilence is no longer checked by so powerful an agent as the parochial system, we could by any care close against it our own habitations, and preserve our children and domestics from its destructive attacks?

"The benefits, then, arising from the Established Church, are of such a nature, and are so widely diffused, that every man has in some manner the advantage of them. 'A city that is set upon a hill cannot be hid;'—the light which emanates from these sanctuaries pervades, in a greater or less degree, the whole of the country.

"It is no answer to say, 'Let us destroy the Establishment, and we will introduce a system more beneficial.' Be it so: that, however, is a point yet to be proved. The question now is this, and this only:—'Does the Dissenter derive benefit from the Church?' Neither is it any answer to reply, that in this view the Churchman derives advantage from the Dissenter. We readily admit that some beneficial influence must arise from public worship among Christians of every denomination: we allow that a truly good man, whatever be his title, shines with a happy effect upon the population around him. We acknowledge that, in the degree in which any class of Christians promotes good order and good morals, it confers a benefit upon all classes: my argument implies this admission, and I can have no hesitation to make it.

"2. But to take higher ground.

"It will not be denied that the words of our Lord to his immediate followers—'Ye are the salt of the earth: ye are the light of the world'—have a just application to every genuine Christian. Not only, as a light of the world, does he spread through its dark places the light of a good example and of holy truth; but, as the salt of the earth, he is one of those agents of a gracious Providence, who keep the earth from corruption. If God's judgments are abroad; if pestilence be hanging upon our shores; if, from any cause, the foundations of the land are shaking;—for the sake of men like him shall the plague often be arrested, the judgment turned aside, and peace and plenty be still numbered among our blessings. Yes; in this way the poorest Christian has an influence upon the destiny of nations, of which the mere politicians of this world have generally no conception. That there are many true Christians in the Church of England, will probably not be denied, even by those who have strangely discovered that it destroys more souls than it saves. If the observation of the founder of the Methodists be admissible in reference to a national fast,—'Surely God is well pleased even with this acknowledgment, that he governs the world, and even the outward humiliation of a nation may be rewarded with outward blessings;' will there be no benefit from the solemn worship of every Sunday? and can the Dissenter so detach himself from the great family of his countrymen, that he shares not in the blessing?

"3. I turn to another benefit.

"It is of high concern to all who have at heart the interests of religion, that they should possess satisfactory evidences of the truth and inspiration of the Holy Scriptures, and just vindications of the doctrines of the Gospel. It is with pleasure that we can adduce, in reference to these subjects, several distinguished names which were not of the Established Church. We value their writings, and we honour their Christian efforts. But we do them no injury in stating, that among the most eminent writers of this class are to be found many of the bright ornaments of our own church. Among the noblest champions of the faith once delivered to the saints, are those who were educated in her universities, and ministered in her sanctuary. Has the Dissenter ever read their writings, and risen from the perusal without benefit? Are they unknown in his family and slighted by his minister? Is that noble storehouse of spiritual weapons, which their wisdom and piety contributed to raise, unvisited by the pious nonconformist? or does he look at its treasures only to despise them? We know the contrary.

"4. Concerning the benefit of the Holy Scriptures, it would in this place be worse than superfluous to expatiate.

"To whom, then, do we owe the authorized version which we use? Confessedly, to Churchmen. What has been the effect of it in regard to corrupt and spurious translations? They have been utterly unable to make head against it. Improved versions, as they are called, even when proceeding from Dissenters, have been so little countenanced by that body in general, as to shew, in the strongest light, the prevailing attachment to the authorized version, and the benefit derived from it. When it shall have been proved that this version is of use only to Churchmen, we must relinquish the argument; but till that shall have been done, we must affirm the conclusion which inevitably follows.

"5. The inference to be drawn from the exertions of the Church in promoting

objects of a decidedly religious character, tends strongly the same way; inasmuch as it provokes others to a pious and charitable emulation. We give full credit to those who are not of our communion, for their exertions in the cause of Education, of Tract Societies, of Missionary Societies, of the circulation of the Scriptures, and for any other good work of a similar kind, in which they are engaged. So far, too, as we have been stimulated by their activity, we will not be slow to acknowledge the obligation: but it can scarcely be denied that the Church has on these grounds peculiar and pre-eminent claims to public gratitude. I need not remind you, my reverend brethren, of the date of the Societies for promoting Christian Knowledge, and for the Propagation of the Gospel, nor of their invaluable labours in the way of missions, of education, and of the distribution of the Scriptures and tracts, during a long period, when no other class of Christians in this country appears to have taken a share in these benevolent undertakings; nor need I to tell here of the prodigiously increased and successful efforts of the Church in these respective departments in modern times. As it was the Establishment which first gave itself effectively to these Christian labours, so has it risen with the rising spirit which itself had done so much to create; and with its million, or nearly so, of children now under education in this country, and with the noble resources which its members annually supply for distributing the word of God at home and abroad, for sending forth Christian teachers on their heavenly ministry, for promoting in all ways—even through other channels besides its own—the religious benefit of all men, it presents a spectacle which every good man, we might suppose, must contemplate with inexpressible delight. It will not be among the least pleasant of the reflections connected with these subjects, that others have profited by our example, and been stimulated by it to a like work of Christian benevolence. Even while contemplating the labours and wonderful success of our venerated Swartz, we shall experience a yet more lively joy from adverting to the mighty influence which they must necessarily have had in awakening the missionary spirit of this country, and exciting the great missionary movements which are now in progress.

"How far this reasoning may apply to charities for common objects of mercy, conducted indiscriminately by Churchmen and Dissenters—such as hospitals, infirmaries, asylums—I leave to others to decide; but the almost incredible preponderance of subscriptions from Churchmen, which every annual report exhibits, must at least be deemed worthy of remark, especially as it proves that were their subscriptions withdrawn, some of these public institutions must cease to exist. Can the conclusion be evaded, that the poor afflicted Dissenter experiences benefit from the overflowings of Churchmen's generosity? We by no means impute to Dissenters a want of charitable feeling, or deny that they contribute in proportion to their wealth and numbers; but that concession takes nothing from the strength of the case; in the proportion in which the poor sufferers, who are not of the Church, have the advantage of church contributions, I do not exactly see how the conclusion can be evaded, that our debtors they are, or why the acknowledgment is so generally withheld.

"6. Neither is the National Church without an important effect upon the welfare of Dissenters, as connected with the education, respectability, and comfort of their ministers.

"The minister of the Establishment is in general a well-educated man; hence the standard of education must be raised among all ministers: a race of ignorant teachers would not long be endured by any class of Christians in this country. Is that the case where national religious establishments are unknown? To settle the point, let us turn to America. According to the best American authorities, the whole number of living, regular educated ministers in the United States, in 1831, did not exceed 4,670, for a population of twelve millions and a half, and for churches rated at 8,000; so that if the actual entire number of ministers be, as reported by our opponents, 11,000, there must be upwards of 6,000 uneducated; and if there were no vacancies, three-fourths of the churches must be in the hands of persons themselves untaught.

"Again: the provision made by ancient benefactors in this country for the support of the clergy, and for the maintenance of Christian worship, has led, in not a few instances, to endowments among the Dissenters; and it is universally conceded that the settled minister of every congregation is entitled to a respectable maintenance. That such maintenance is always afforded I do not affirm; but with whatever defectiveness in the application of the principle, the condition of the minister is not such as is stated to exist in America, where, as we are assured by a well-known and credible minister of that country, 'no minister of any Protestant denomination, to my knowledge, has ever received a sufficient living two years in succession;' where Dr. Payson's father, 'like most ministers of country parishes,' derived the means of supporting his family from a farm which his sons assisted in cultivating; where even the celebrated Dr. Dwight, when engaged on Sundays in his ministerial labours, was at one period of his life left to work after the same fashion during the week; and where the salary of a minister is in some cases below that of a day labourer.

"So little, indeed, does the ministerial character in America necessarily carry with

it a title to respect, that a system has been introduced of hiring and dismissing ministers at the pleasure of the congregation; and although this happily is not the case in England, yet the tendency of the voluntary system is proved by recent instances of some notoriety to be in that direction; the check afforded by the Establishment will, it is hoped, prove sufficient to prevent, among all classes of Christians, the growth of so baneful a scheme.

"7. The Established Church is likewise a great security to Dissenters for the continuance among them of sound religious principles.

"We confess that, notwithstanding the influence of the Establishment, Socinianism has but too successfully carried its inroads into the regions of dissent, and that it still appears to be progressive. But lamentable as is the fact, and deplorably as even some of their academies have withered under its shade, how much greater would have been the evil but for the protection afforded by the National Church!

"The Socinians make no secret of their conviction, that this is the grand impediment to their more complete success; and with these views it is very natural for them to aim at her destruction. She is in this land the great bulwark of the truth; and did not her ramparts afford protection to the orthodox classes of Dissent, there is but too much reason to fear that their light would soon become dim, and that a cold creed, and a so-called rational religion—if both parties should not previously fall prostrate before a yet more powerful enemy—would seize to a far greater extent upon the pulpits where taught the Doddridges, and the Henrys and the Baxters of other times.

"There is much yet to be added upon this part of my subject. I might enlarge upon the happy effect of a National Church in diffusing a general respect and taste for religion, which assists in gaining to any teacher of it a respectful hearing, and in procuring for him a regular congregation. I might appeal to its example of moderation as a mighty preservative from religious extravagances: I might speak of it as affording security to every sect against the hostility of a rival denomination: I might exhibit it as affording to men of all sects, where the case demands it, an invaluable city of refuge;—but the time forbids. Enough, I trust, has been said, to shew, to the satisfaction of every moderate and intelligent man, that the doctrine of 'No benefit from the Church,' which we hear proclaimed so loudly as an undoubted axiom, a clear and self-evident truth, rests upon no manner of foundation, and is directly in opposition to fact.

"How inconsistent with the religion of our blessed Saviour is the whole principle to which I have now drawn your attention, needs scarcely to be pointed out—'I will contribute nothing,' it exclaims; 'no, not for a religious object, not even for the salvation of my own poor countrymen, when I get nothing in return. No contribution, if I can have no recompense.' 'When thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just." pp. 6—19.

It was only for argument's sake that Dr. Dealtry hypotheticated that the Dissenter is taxed for the Established Church; for, in truth, tithes and church-rates, he says, are not taxes, but payments connected with the tenure under which property has been purchased or inherited.

Dr. Dealtry goes on to discuss what is called the Voluntary Principle. And first he takes the case of the United States, and inquires how it works there.

"Does the system adopted in that country check the increase of infidelity and unscriptural opinions? On the contrary, these abound in a degree happily unknown to the inhabitants of Great Britain.

"Is it unfavourable to Popery?—In the year 1791, the first Roman Catholic bishopric was established in the United States; in 1831, there were twelve. In 1789, the number of Roman Catholics appears to have been 18,000; in 1827 it was 300,000; in 1830, 500,000; in 1833, 800,000. Here is an increase of forty-five times in forty-four years. This can be explained only by the supposition of extensive proselytism. The Roman Catholics are now among the most numerous denominations in that part of America—and they are by far the most united. Does the voluntary principle promote among professed Christians a spirit of concord, and discourage fanaticism?—The division of religious sects is almost incredible; and extravagances of religious practice prevail to a most appalling extent.

"Has the system proved itself adequate to meet the religious wants of the population?—So scanty is the support commonly afforded to ministers, that one-third part of the churches actually in existence appears to be unsupplied; and the best American authorities speak of their destitute population as consisting of several millions.

"Has the system tended, in any signal manner, to promote a love of justice and a spirit of kindness and humanity?—Out of twenty-four states, eleven are at this

moment slave states. The number of the slaves is estimated at more than two millions; and there appears at present but little hope of any mitigation of their hard and cruel bondage.

"So that whilst the scheme essentially fails in this country, where there *is* an establishment, it fails more signally in America, where there is *not*;—upon ground, let it be remembered, chosen by our opponents for themselves, and with all the supposed advantages to their cause which they could possibly hope for." pp. 24—26.

As we are presenting these important facts and documents for the consideration of intelligent readers, we do not stop to point out every modification which we may think they require; otherwise we should say that the allusion to the Slavery question was not the most happy as regards the present argument. In truth, it does not bear upon the discussion; if it did, the result would not be as we could wish it. The great majority of the Dissenters of all classes, especially the Society of Friends, were, from the first, zealous for the abolition of slavery: their ministers, their authors, their popular orators, their representatives in Parliament, fought the battle in close columns. But was this the case with the Bishops and Clergy of the Church of England, or with the majority of those Members of either House of Parliament who were supposed to represent their feelings? If Dr. Dealtry had seen a tenth part of the letters which it fell to our lot to peruse, during the ten years' battle, from Clergymen and other warm advocates of Established Churches both in England and Scotland, he would have reconsidered this head of argument. There is scarcely a term of contempt and reproach that was not lavished upon all who were known to be active and uncompromising in this cause of justice and humanity, especially if they were Ministers of the Established Church. Have we not heard, from lips that ought, in exalted seats of legislation, to have been employed, with the eloquence that belonged to them, in urging this Christian duty upon unwilling ears—that it must not be so; for that the demand for the abolition of West-India slavery was the offspring of Radicalism; and that, if it prevailed, the Church of England would not long survive the shock. It is true, that, towards the close of the contest, public opinion overpowered the voice of opposition, but if the prominent friends of the Church were at length obliged to be silent, they were not always, even to the last, as a body, among the most active and zealous advocates of the measure. Did not some of them, even after they became convinced, by overpowering evidence, that slavery was a fearful evil, and ought to be abolished, refuse to advocate the right side, and virtually, if not positively, to strengthen the wrong, because they did not think it their duty to oppose those who sided with them in other matters? Did not those abolitionists who were attached to the Church of England, and to principles of honest Conservatism, bitterly complain that they were represented, in High-Church circles and publications, as allied to Dissenters and Revolutionists, opposed to our Peels and Wellingtons, hostile to the Bench of Bishops, reckless of bloodshed and massacre in the colonies, and of the utter ruin both of Church and State? We regret, and wish to forget, that the matter was thus; but it having been so, we fear that this head of our author's argument is not satisfactory. But we repeat, that, as respects the question of Established or Voluntary Churches, the facts on either side do not apply. They do, however, apply very strongly in reference to the question of political government; for it has always been found, that, of all governments, republics are the least accessible to the voice of justice or mercy, where the passions or supposed interests of the people are opposed to duty. The Helots of liberty-vaunting Greece, and the slaves of liberty-vaunting America, are among the standing reproaches of humanity. In this matter the United States may well writhe under the biting sarcasms of Mr. O'Connell.

It has been of late years a growing sentiment that every true church of Christ is a missionary church; and much popular odium has been cast upon the Church of England for not having, it is alleged, this mark of genuineness upon its forehead. Now we are far from saying that the Church of England has risen to the high measure of its duties in this respect, or that its missions have been commensurate with the wealth and responsibilities of its members. No; we will not apply flattering unction, or boast of our good deeds, where we ought rather to fall humbly before our God in grief and humiliation for our sins, negligences, and ignorances. But then, as in the case of moral virtue, though our goodness extends not to God, it may benefit our fellow-creatures: so here, though, measured by the Christian standard of obligation, we fall infinitely short; yet tried, as our opponents are fond of trying us, by earthly comparisons, we may justly say, that, if the character of churches is to be determined by their missionary spirit, the Dissenter has no just cause to account us reprobate. It should be remembered, that the Church of England has neither those corrupt temptations to proselytism which characterize the Church of Rome; nor those peculiar spirit-stirring incentives which apply to a small sect, composed chiefly (so to speak) of picked men. And still less fair is it to make the comparison between the Church during the leaden reign of the eighteenth century, and the conduct of any body of Dissenters in the nineteenth. But, taking parallel times and equal circumstances, the comparison is in our favour. Have Dissenters forgotten that Whitfield and the Wesleys were nurtured in the Church of England; and that they went out to their great work at a period when, if the degenerate members of our communion were coldly orthodox, too many of those of voluntary churches (we use the phrase for convenience, but protesting against its exclusiveness; for the Church of England, as Dr. Dealtry has well shewn, is also a voluntary church) had sunk, or were sinking, into the Arian heresy? Robert Hall said, that after-dinner congregations might be divided into two classes; first, those who were asleep; and secondly, those who were going to sleep. And we fear that most Christian communities were very much in the one or the other of those conditions during the early part of the last century, and till, through the Divine blessing, from the bosom of the Church of England went out that flame which has warmed and enlightened every other religious communion. The recent publication of the lives of Venn, Walker, and other worthies of our Church, during the last century, will also have shewn the world, what had well-nigh been forgotten, that we did not export all our piety beyond our walls; but that, if a Whitfield wandered, or a Wesley became extra-parochial, there were still not a few, both among our clergy and our laity, who felt that to be pious it was not necessary to be irregular; that to serve God it was not requisite to forsake the Church of England. We could mention many honoured names among what were called the orthodox body; and we know not why our Seckers and Wilsons are to be excluded from the comparison because they happened to be Bishops; or why we are to exclude the many clergymen who trod in their steps; or unknown multitudes of private Christians of the same class, who were practically right as believers, though not lucid as theologians; reposing by faith alone on their Redeemer's sacrifice, and adorning His Gospel, even while theoretically confounding some things that essentially differ; and living nearer to God in their spirit than many who are more accurate in doctrinal specification.

An itinerant preacher (we use the epithet with no disrespect—quite the contrary, for all the first Christian preachers were itinerants) once went to a village in which there were many true servants of Christ—many "spiritually-minded" persons—under the devout ministrations of a faith-

ful pastor, who taught them the way of salvation, and urged upon them the fruits of righteousness, in a Scriptural manner, though he knew little of those peculiar phrases which many uneducated, and some educated, persons are apt to identify with sound doctrine. But because these good people did not immediately respond to some such phrases as "Have you got grace?" "Have you found assurance?" the zealous visitor noted them down at once as heathens. Mistakes of this sort have not been unfrequent; and we are by no means persuaded, that, even in the darkest day, or rather night, of our Church, true Scriptural piety was so rarely to be found in our towns and villages, as the journals of Mr. Whitfield and Mr. Wesley would lead us to suppose. Indeed, we believe that many of those who most zealously hailed the labours of the first Methodist preachers, as they progressed from place to place, were persons who were already living in the faith and fear of Christ; and who, though they might need in some important respects to be "taught the way of God more perfectly," ought not, either by their teachers or themselves, to have been classed among those who were living "in a state of unconversion" till they were visited by a missionary.

But be this as it may; passing by those of the clergy and laity who were thus circumstanced, and not taking into the account any names but such as even Dissenters are wont to reverence—as, for example, those of Newton, and Venn, and Hervey, and Romaine, and Jones, and Cadogan, and Toplady, and Conyers, and Berridge, and Fletcher, and Stillingfleet, and Grimshawe, and Adam, and Talbot, and Gordon, and Scott, and the two Milners, and Stonhouse, and Robinson—we should be glad, if comparisons *must* be made, to see a list of Dissenting ministers, during the same period—of the Wattses and Doddridges of the reign of George the Third—which an Evangelical Dissenter would consider as eclipsing this constellation of Church of England worthies. We have not included the Methodist body, which the Dissenters usually reckon as in effect Nonconformists, but which ought without doubt, at the period under consideration, to be reckoned on the side of the Church. Dr. Dealtry revels in superfluity of proof on this subject. We quote only a few detached passages:—

"Concerning the views and feelings of Mr. Wesley, in reference to the Church of England, no man who is at all acquainted with his writings can be really in doubt. His Sermons, the Minutes of Conference, his Magazines, his detached publications, his Journals, his Letters, his Prayers, all supply evidence of his affectionate and permanent regard for it. He appears, indeed, to have been desirous, in no common degree, that on this important point his followers should never mistake him, and never should cease to follow his example.

"In Sermon LIV., preached in 1777, alluding to some persons who had separated from the Methodists, and become Independents, he adds, 'Now let every impartial person judge whether we are accountable for any of these. None of these have any manner of connexion with the original Methodists; they are branches broken off from the tree; if they break from the Church also, we are not accountable for it. These, therefore, cannot make our glorying void, that we do not, will not, form any separate sect, but from principle remain what we always have been—true members of the Church of England.'

"In the Minutes of Conference, printed in 1770, addressing the assistant preachers he says:—'Exhort all that were brought up in the Church to continue therein. Set the example yourself, and immediately change every plan that would hinder their being at Church, at least two Sundays in four. Carefully avoid whatever has a tendency to separate men from the Church; and let all the servants in our preaching-houses go to church once on Sundays at least.'

"'Q. 35. But are we not Dissenters?'—'A. No; we are not Dissenters in the only sense which our law acknowledges, namely, those who renounce the service of the Church. We do not—we dare not separate from it. We are not seceders, nor do we bear any resemblance to them. We set out upon quite opposite principles.' .... 'What they do in America, or what their ministers say on this subject, is nothing to us: we will keep in the good old way.'

"But some may say, 'Our own service is public worship.' Yes; but not such

as supersedes the Church service. If the people put ours in the room of the church service, we hurt them that stay with us, and ruin them that leave us: for then they will go no where." pp. 39, 40.

"A paper in the Arminian Magazine for 1790, dated London, December 11th, concludes thus:—'And this is no way contrary to the profession which I have made above these fifty years. I never had any design of separating from the Church; I have no such design now; I do not believe the Methodists in general design it, when I am no more seen. I do, and will do, all that is in my power to prevent such an event. Nevertheless, in spite of all that I can do, many of them will separate from it (although, I am apt to think, not one-half, perhaps not one third of them). These will be so bold and injudicious as to form a separate party, which, consequently, will dwindle away into a dry, dull, separate party. In flat opposition to these, I declare once more, that I live and die a member of the Church of England; and that none who regard my judgment or advice will ever separate from it." pp. 41, 42.

"His very logical and conclusive Letter to Towgood, goes to the main argument; and it is so short that, if published as a tract, the price would not exceed one penny. I recommend it to the attention of those who value sound principles, and a Christian spirit. No reader of this letter can doubt whether Mr. Wesley approved of the principle of union between Church and State. His argument generally, and the conclusion in particular, is decisive as to that question." pp. 42, 43.

Then follow passages from Mr. Wesley's journals; as, for instance,—

"1756. Sunday, 25.—At eleven I went to church, to the surprise of many, and heard a lively, useful sermon. After dinner one of our brethren asked if I was ready to go to the meeting? I told him, I never go to a meeting. He seemed as much astonished as the old Scot at Newcastle, who left us 'because we were mere Church-of-England men.' We are so; although we condemn none who have been brought up another way.

"1757. Sunday, 10.—I preached at a little village called Normanby, and about five on the Quay. In the evening, talking with the society, I saw more than ever the care of God over them that fear him. What was it that stopped their growing in grace? Why, they had a well-meaning preacher among them, who was inflaming them more and more against the clergy; nor could he advise them to attend the public ordinances, for he never went either to church or sacrament himself. This I knew not, but God did; and by his wise providence prevented the consequences which would naturally have ensued. William Manuel was pressed for a soldier, so the people go to church and sacrament as before."

[Mr. W. seems really to congratulate himself on losing his troublesome preacher in this way.]

"1760. Tuesday, 8.—I met the classes, and was agreeably surprised to find that bitterness against the Church, with which many were infected when I was here before, was now entirely over; yet the deadness it had occasioned remained, and I doubt it will not soon be removed." pp. 43, 44.

"1766. Monday, 4.—At one I preached at Bingley, but with a heavy heart, finding so many of the Methodists here, as well as at Haworth, perverted by the Anabaptists. I see clearer and clearer, none will keep to us unless they keep to the Church. Whoever separate from the Church will separate from the Methodists.

"1767. Monday, 23.—I rode to Yarmouth, and found the society, after the example of Mr. W—p, had entirely left the Church. I judged it needful to speak largely upon that head; they stood reproved, and resolved, one and all, to go to it again.

"1769. Friday, 5.—There was a general love to the Gospel here, till simple R. W. preached against the clergy. It is strange every one does not see, first, the sinfulness of railing at the clergy. If they are blind leaders of the blind, then, says our Lord, let them alone. 2. The foolishness of it: it never can do good, and has frequently done much harm." p. 45.

A few lines more on this subject:—

"His usual form of grace, after a meal, was this:—'We thank thee, O Lord, for these and all thy mercies; bless the Church and King; grant us truth and peace, through Jesus Christ our Lord.' And in these words, not many hours before his death, on having his parched lips moistened by an attendant, he gave audible expression to his feelings. The last blessing which he seems to have distinctly invoked was for the Church and the King.—*Whitehead's Life of Wesley.*" p. 47.

"A work has come to my hands, entitled, 'The Church and the Methodists,' by Thomas Jackson. It contains the substance of a speech addressed to the Wesleyan Conference, on Tuesday, August 12, 1834; and is published in conformity with a resolution of the Conference, which at once shews their confidence in the author, and their views in making the request.

"'The Conference gladly takes the present opportunity of publicly expressing its entire satisfaction with the great principles which have been ably and faithfully maintained, during the past years, in the Wesleyan Methodist Magazine, under Mr.

Jackson's superintendence, and requests that he will take the earliest opportunity of printing, in such form as he may judge expedient, the substance of the statement which he has made to the Conference, in illustration and defence of those principles, and of the real sentiments and conduct of Mr. Wesley, and of the Conference, since Mr. Wesley's removal from the head of our body, in relation to the Established Church of Great Britain and Ireland, and to certain questions connected therewith.'

"Mr. Jackson has executed his task in a manner which must be highly satisfactory to the Conference, and to all the genuine followers of Mr Wesley: and it is very gratifying to me to find my statements concerning the views and feelings of the founder of Methodism, in reference to the Church, borne out by one who is in every way so well qualified to speak upon the subject. A single paragraph I will beg leave to borrow from his work.

"One of his (Mr. W.'s) correspondents had said, 'There is an ecclesiastical order established in England, and it is a lawful one;' to which he answers, 'I believe it is in general not only lawful, but highly commendable.' As if he intended to refute the idle plea that he was friendly to the Church of England as a part of the universal church of Christ, but denounced its union with the State, he says, in his Letter to the printer of the Dublin Chronicle, written only about eighteen months before his death, 'Unless I see more reason for it than I ever yet saw, I will not leave the Church of England, as by law established, while the breath of God is in my nostrils.'" pp. 48, 49.

But we have digressed from what we were remarking respecting the Church of England being a missionary Church—not indeed, as we before said, to the extent of its obligations, but at least when Christian missions were at a low ebb elsewhere. In illustration of this, we quote at length the following interesting facts from Dr. Dealtry:—

"At the period of the Reformation, the great men, who, by God's blessing, purified the Church of England from those errors and superstitions with which, in the course of ages, Popery had but too effectually corrupted it, had no leisure to think of foreign missions, nor any means to conduct them. The establishment of the truth, and the free use of the Gospel, in this country, were not accomplished without calling for all their energies, and, in many cases, not without the sacrifice of their lives.

"Neither can we be much surprised if we hear little, for a considerable time, of any general efforts for the conversion of heathens. The earliest mention which I find of a combined movement of this description is the 'Ordinance of Parliament,' dated 'July 18, 1649.' By this Ordinance, a 'corporation was to be created in perpetual succession, to be called by the name of the President and Society for the Propagation of the Gospel in New England.' The Parliament had, doubtless, been stimulated in this work of Christian benevolence, by the exemplary labours and success of John Eliot, commonly called the apostle of the Indians, and of his pious coadjutors. With the sums thus collected, lands were purchased, to the value of between five and six hundred pounds a year, and settled in a corporation of citizens of London. Upon the restoration of Charles the Second, the corporation, to which this estate was intrusted, 'being dead in law, Colonel Bedingfield, a Papist, who had sold an estate of £322 per annum, which had been settled for the uses of it, re-possessed himself of it, and at the same time refused to pay back the money which he had received for it.' Mr. Boyle having 'used his interest with Lord Chancellor Clarendon to prevent this act of injustice, and the corporation being revived in 1661, by an express charter, he was made governor of it; and the estate, which had been detained by Bedingfield, was restored to the corporation by the Chancellor's decree.'—*Birch's Life of Robert Boyle.*

"To this institution, North America was chiefly indebted for the means of publishing, and that within four years after its establishment, the translation of the Scriptures, by Eliot, into the Indian language:—'The only Bible,' says Millar, 'that was ever printed in America since the creation of the world.'

"A copy of it, dedicated to the King, now in the cathedral library of Winchester, informs us on the title-page, that it was 'Ordered to be printed by the Commissioners of the United Colonies in New England, at the charge, and with the consent of the Corporation in England, for the Propagation of the Gospel amongst the Indians in New England;' and the Preface tells his Majesty, that 'the present poverty of these plantations could not have accomplished this work, had not the fore-mentioned bounty of England lent relief; nor could that have continued to us in stead, without the influence of your royal favour and authority, whereby the corporation there for propagating the Gospel among these natives, hath been established and encouraged; whose labour of love, care, and faithfulness in that trust must ever be remembered with honour.' This society is to be considered as a private corporation; it had a specific object, was limited to a number of members not exceeding forty-five, and was in the nature of a trust for the right appropriation of the estates which belong to

It still exists, and continues to lend its aid to specific Christian objects, both in America and the West Indies.—For the Charter, see Birch's Life of Boyle.

"But though we are not to speak of this institution, as either embracing very extensive objects, or as calling forth general exertions; yet is it gratifying to observe in it the evidence of a desire on the part of some distinguished individuals to promote the knowledge of the Gospel; and to a Churchman it must also be a matter of satisfaction to see how intimately it was associated with the Church of England, just raised from her degradation. To that Church belonged the honoured name of Robert Boyle, the first President of the Society; and well may he be ranked among the noblest of her sons. In telling, indeed, of the Christian deeds of this great man—of his becoming a director of the East India Company, only that he might contribute more effectively by his influence to introduce Christianity into India—of his causing the Gospels and the Acts to be translated into the Malay, and printed at his own expense—of his obtaining a translation of the Bible into Irish, and the publication of it at a large cost to himself—of his rendering a like service to Wales—of his assisting in the printing of the second edition of Eliot's Bible to the Indians, by a most liberal donation—of his settling an annual salary for some learned divine to preach several sermons every year, in vindication of Christianity, and with a special view to the propagation of the Gospel in foreign parts, &c.—in speaking of these munificent acts, and of the spirit which they indicate, we must not imagine that there were many who resembled him. But, doubtless, there were in the Church, of which he was so bright an ornament, some individuals of a kindred spirit, and it is impossible that such a man should pursue his splendid course, without inspiring with a degree of congenial ardour, other Christians, who either beheld his example or dwelt within the sphere of his influence. And we are not left wholly without witness of the existence of such a disposition. We find it, as to individuals, in Sir Lionel Jenkins, in 1685, who founded two Fellowships in Oxford, the possessors of which were to take upon them orders of priesthood, and go to sea in his Majesty's fleet; or, when called by the Bishop of London, to proceed to any of his Majesty's plantations, and there take on them the cure of souls. Such also were those good men, who, after the expiration of a few years, united to institute the great religious societies, of which I shall shortly speak. And we have proof that these feelings were not confined to a few individuals; they affected communities of men: entries remain to this day in the books of some of our parish churches, which shew that the attention of congregations was turned, as occasion required, to like enterprizes of Christian charity. For the following specimens, I am indebted to the kindness of two friends, who have themselves copied them from the registers of the respective parishes.

Durley Parish, Hants.

December 15th, 1661. Collected in the parish of Durley, three shillings, towards the printing of the Bible at Lithuania, beyond the seas.....	£0	3	0

Upham Parish.

October 23d, 1681. To the French Protestants for the building of St. Paul's.....	£1	5	0
1699. Collected for the persecuted in France, the sum of five pounds	5	0	0
1703. September 5th. Collected for the Protestant church, at Oberbanmen, in the Dutchy of Berg.....	0	1	6
1709. October 8th. Collected for the Palatines.....	0	5	3
October 25th. Collected for Mittau church, in Courland.....	0	1	3

"The fact of such collections being made, even in remote country villages, connected with the known munificence of pious individuals, would lead naturally to the expectation of some combined and vigorous effort in the Church, for the benefit of the ignorant and the destitute, wherever Divine Providence should appear to point out the way*.

"The conclusion of the 143d sermon of Archbishop Tillotson (edition 1694) shews that in the highest quarters there was an earnest desire to aid in the propagation of Christianity. He states, that 'among the many bad things which have been done in the Church of Rome, there is one thing very much to their honour, that they have been at very great charge and pains in their missions for the conversion of the infidel natives, especially in the eastern parts of the world.' He mentions it 'as no small reproach to the Protestant religion, that there hath not appeared an equal zeal among us for that purpose; and that to our unwearied endeavours to promote the interest of trade in foreign parts, there hath not been joined a like zeal and industry for the propagation of religion, which might surely be attempted with more than ordinary advantage in those places where we have free commerce.' He expresses finally his persuasion, that 'if such attempts were made in a right spirit, God would probably, extraordinarily, countenance the endeavour by all fitting assistance, as he did at the first publication of the Gospel.' When these were the views and feelings

* It perhaps did not occur to Dr. Dealtry that these collections were made in consequence of briefs; several of which were issued for foreign suffering churches.

of men of high station in the Church, there could be no doubt that the first opportunity would be embraced to set forward some great work of Christian benevolence.

"Accordingly, in 1698, was established the Society for promoting Christian Knowledge—the first society in England of any consequence, for the great ends which it had in view. These were, Education, and Dispersion of the Holy Scriptures, the Liturgy and Religious Tracts, and, to a certain extent, Missionary Labours.

"In the publication, entitled 'An Account of the Society for promoting Christian Knowledge,' a brief but very striking statement is given of its early activity in each department, and of the important services which, in the space of very few years, it rendered to the cause of Divine truth, both at home and in the East Indies.

"In little more than ten years, nearly 5,000 children were in the course of education in London and its vicinity, most of them also being clothed, many of them boarded, and apprenticed, &c.; and in about forty years, besides the schools established in Scotland and Ireland, upwards of 1,600 charity schools had been erected in England and Wales, in which about 40,000 children were receiving the blessings of Christian education. These schools being liberally assisted by the Society, as occasion required, by pecuniary advances, by books, and by every mode of encouragement.

"When Mr. Raikes and the Rev. Mr. Stock, in 1784, brought forward their plans for the establishment of Sunday-schools, the Society gladly employed—nay, even almost exhausted for a time—its large resources in giving effect to the system. In the confidence that God would bless their endeavours, the committee listened not to the dictates of an over-cautious prudence, but obeyed the Christian feelings which bade them to remember the poor; and their diminished funds were presently more than replenished by increased contributions.

"The Society's missionary views have been directed chiefly to the east; and no person who knows any thing of Ziegenbalg, and Gericke, and Swartz, and those other apostolical men, who have left in the south of India to this hour, 'the strength,' as Bishop Heber termed it, 'of the Missionary cause;' and who is further apprized of the effective aid which this Society afforded, and from a very early period, to the Danish missions in that quarter, will need any thing further to be said, either of the wisdom of its course, or of the signal blessing which has attended its exertions.

"The Society for the Propagation of the Gospel in Foreign parts, chartered by King William in 1701, took up, on a large scale, what had been attempted by the Society for the Propagation of the Gospel in New England, upon a comparatively small one. In strictness, it was not originally a missionary society, for the objects of its benevolence were to be found in the plantations and colonies of Great Britian; but it had, nevertheless, so much of that character as in some measure to justify the title which has been given to it, as the oldest Missionary Society in England. And although that title is, perhaps, due rather to the Christian Knowledge Society, yet did the Gospel Propagation Society doubtless help to keep alive in this country the missionary spirit. 'It was,' says Bishop Burnett, 'the glorious conclusion of a reign that was begun with preserving our religion, thus to create a corporation for propagating it to the remote parts of the earth and among infidels. There were very liberal subscriptions made to it by many of the bishops and clergy, who set about it with great care and zeal.'

"The Society directed its attention from the first, as it still does, chiefly to the western plantations and colonies.

"The following instance of the enlightened and Christian spirit of this Society, and of the activity with which it pursued its work of benevolence, is at this time peculiarly interesting.

"At an early period the conductors of it sedulously endeavoured to obtain the instruction of the negro slaves, especially in New York and its vicinity, where they employed and supported Elias Neau, 'a plain, zealous layman,' as a catechist, who in the discharge of this office went at first from house to house; but on finding this plan inconvenient, prevailed with the masters of the slaves to send them to him every Monday, Wednesday, and Friday, at four o'clock in the afternoon, to be instructed in the first principles of religion. For this purpose Mr. Neau obtained a license from the Bishop of London. The draught of a bill for the more effectual Conversion of the Negroes, and other servants in the Plantations, was prepared by the Society, to be presented to Parliament. This was about the year 1703.' (Wesleyan Methodist Mag., Aug. 1834; abridged from Millar, vol. ii.) 'I do not find,' says Millar, 'that it passed into a law.' Had the measure been carried, what an alleviation might it have proved during the last century to the sufferings of many ignorant and miserable men; and how different at this day might have been the condition of two millions of our fellow-creatures in the United States of America!" pp. 59—64.

Dr. Dealtry proceeds with the narrative, introducing the names of Berkeley, Boyle, Codrington, Bray, and other Churchmen, who were interested in missionary efforts long before the establishment of the modern

religious institutions; some of which are partly or wholly supported by the Dissenters, but others are strictly Church of England. Among the latter is the Church Missionary Society, respecting which Dr. Dealtry mentions merely that it was formed in 1801, and that its receipts for last year were 52,922*l.*; but its character and proceedings would have borne, and they well deserved, a very ample detail, as connected with the writer's argument; for no institution, ancient or modern, has done so much, in so short time, to indicate the missionary spirit of the Church of England; and the character of its labours and of its supporters has commanded the unfeigned respect of Dissenters of every orthodox communion. The Society presents a peculiarly bright spot in our Church; and we can only account for the absence of larger specification respecting it in Dr. Dealtry's Charge, from the circumstance, either that he supposed his readers more familiar with the detail of the proceedings of this society than of some others which he has dwelt upon more fully; or that, having himself been from the first one of the conductors and conspicuous ornaments of the institution, he was fearful that egotism might seem to mingle with eulogium. But, waving all such feelings, he might with great propriety have inserted a brief list of the number of its missionaries, its catechists, its schools, its stations, and its clerical supporters, which would have furnished one of the most effective paragraphs of his Appendix.

Dr. Dealtry presents the following statement respecting the contributions to various religious institutions, which we copy the more readily, as it will be useful for reference in connection with the approaching anniversary meetings of the societies:—

Church Societies.	Receipts last Year.
Christian Knowledge Society—Founded in 1698.	
Its entire receipts	£74,094 16 5
Omitting the sale of books, &c.	28,760 2 0
[Between 1732 and 1832 its operations had increased a hundred-fold.]	
Gospel Propagation—Founded in 1701.	
Omitting the sale of stock, and the sum appropriated by the Government to the North American colonies, now reduced to 8,000*l.*	17,770 9 6
Codrington trust, exclusive of sale of stock	2,617 13 11
Church Missionary—Founded in 1801	52,922 1 9
London, for Conversion of the Jews—Founded 1808	10,224 5 5
National—Founded in 1812. Receipts	4,792 6 11
King's letter account	26,537 13 6
[Besides large sums raised in the country, to which its donations come in aid; and in addition to a vast number of schools partially or entirely supported by the members of the Church.]	
For Conversion of Negro Slaves—Founded in 1795.	
Omitting sale of stock	2,594 6 8
Moravian.	
Society of the United Brethren—Founded in 1741	12,049 10 6
[Of which sum 4,643*l.* 8s. was contributed in this country. It is greatly assisted by the Church.]	
Wesleyan Methodist.	
West-India Missions—Founded in 1786 General Missionary — .. 1818	54,767 9 7
Dissenting Society.	
Baptist Mission—Founded in 1792	11,998 0 0
[A few Churchmen subscribe to the society, and on emergency it has been liberally aided by Churchmen.]	
Societies common to Churchmen and Dissenters.	
Religious Tract—Founded in 1809	5,688 11 7
Including sale of publications	47,886 4 1
Hibernian—Founded in 1806	7,833 15 4
[Of the sum here mentioned 2,340*l.* was contributed in Ireland.]	
Naval and Military Bible Society—Founded in 1780	3,309 16 8
British and Foreign Bible Society—Founded in 1804	42,748 0 6
Including sale of books	83,897 2 6
British and Foreign School Society—Founded in 1804	4,162 9 0
London Missionary—Founded in 1795	49,437 4 5

"Of the relative contributions of Churchmen and Dissenters to those societies which are common to both, I can give no estimate. The probability is, that the British and Foreign School Society, the Tract Society, and the London Missionary Society, owe their chief support to Dissenters; but the rest are mainly indebted to the Church." pp. 72—74.

The only supposable exception to the last remark in this extract would be the case of the Bible Society; but of this Dr. Dealtry remarks, that

"The Chairman of the first meeting was Granville Sharpe, Esq., a Churchman; Lord Teignmouth, a Churchman, was the first President. Among its chief early supporters were the Bishops of London and Durham; and of the three Secretaries, Dr. Steinkopff, Mr. Owen, and Mr. Hughes, the first is a Lutheran minister, and the second was a clergyman of the Church of England." p. 72.

To which he adds, that the only calculations, as to the relative strength of Churchmen and Dissenters, in the Bible Society, which have come to his knowledge, have been in three cases, which stands as follows:—

Durham Auxiliary: Church subscribers to Dissenters, about 9 to 1; subscriptions and donations, about 20 to 1.

Derby Auxiliary: Church subscribers to Dissenting, nearly 4 to 1; subscriptions, about 4 to 1.

Hants Auxiliary: Churchmen's donations to Dissenters' nearly 10 to 1; and Churchmen's annual subscriptions 21*l.*, Dissenters' 0*d.* (*nothing*).

Dr. Dealtry gives several other tabular comparisons. These statistics, we repeat, do not go to the foundation of the question respecting the lawfulness of National Church Establishments; but they apply, so far as they extend, to the details of comparison respecting the actual contributions of Churchmen and Dissenters to the various charitable institutions specified; but subject, of course, to a further comparison, respecting the relative numbers and pecuniary ability of the two parties, and the peculiar demands of the Dissenter within his own circle. We have thought that of late this argument has been stretched in some quarters to the extent of breaking; and in several cases the Dissenters have retorted it, as Dr. Pye Smith does in his Second Letter to Professor Lee. We have seen some counter-statements, in which it has been shewn, that, though several of the religious and charitable institutions of a town were supported in number and value chiefly by members of the Church, yet that, when the comparative numerical strength and pecuniary ability of the two sets of contributors were taken into the account, and from each class was fairly selected any given number of persons of equal station, and to the aggregate amounts of their contributions to the charities specified was added what each party spared in other quarters for religious objects, the result was considerably modified. Indeed, we might expect this, upon the ground that small associations and insurgent minorities (not to use the phrase disrespectfully) are usually more active and zealous, in proportion to their numbers and ability, than large and established bodies. Of fifty tradesmen in a country town, if forty call themselves Churchmen not ten perhaps are entitled to that name in its religious and distinctive application: they may be persons of no religion at all, as to any spiritual and practical purpose: whereas, of the small Dissenting body, a larger proportion might be expected to shew some zeal in behalf of the cause which they had espoused. It is therefore unfair, both to the Church of England and to the Dissenter, to compare the public charities of the forty Churchmen with those of the ten Dissenters. It is unfair to the Church, because, among its forty nominal members, there may be thirty who are called Churchmen only because they are not any thing else; so that all the work devolves on the remaining ten, who, though they may do and contribute much individually, yet cannot make up for the lack of service of the thirty drones; and thus the result of their labours, when divided by forty, does not place the Church of England in an honourable light. It is also unfair to the Dissenter, because, his party being the minority, and also having esoteric objects of

expense—such as its own ministers, its own poor, and its own religious societies—it cannot rise to the same sum-total on the balance-sheet of exoteric institutions. The only fair way of estimating the matter would be, if it were possible, to place side by side equal numbers of persons of either class similarly circumstanced, and to take into the account the aggregate of their doings, within and without their own pale. But whatever were the result of the comparison, it would not go to the nucleus of the question. National Church Establishments may be, and are, good and useful, even though it were proved that Voluntaries are more active than Churchmen—though we see no reason why they should be so, where Churchmen really feel their responsibility; nor do we believe they are, or will be so.

Dr. Dealtry gives, from the British Magazine, the following table:—

"The number of subscribers to the religious societies, in connexion with the Established Church, divided into Clerical and Lay subscribers.

	Clerical.	Lay.	Female.	Total.
Society for Prom. Christ. Knowledge ..	6,430	4,850	2,726	14,006
Society for Propagating the Gospel	845	302	498	1,445
District ditto	3,059	2,118	1,063	6,240
National Society (Education)	974	1,312	308	2,594
Durham Diocesan	61	7	3	71
Clergy Orphan (Parent)	651	478	435	1,564
Durham Diocesan	256	255	58	569
Church Building (Parent)	1,189	97	303	2,489
Districts (imperfect)	625	450	179	1,254
Ditto, Durham	62	15	2	79
	14,152	10,884	5,275	30,311
Deduct Laity, &c.....	10,884			
Total, or general majority of Clergy	3,268			

A very large proportion also of the female contributors belongs to clerical families." p. 80.

As respects the question between Churchmen and Dissenters, this table does not apply, except so far as it shews that the Clergy are large contributors to the above-mentioned charities; but, as respects the members of the Church itself, it deserves the most serious consideration. As, on the one side, it is highly honourable to our Clergy to see the mass of their contributions—often hard-earned savings out of disgracefully small pittances, a morsel snatched from their children's bread—so, on the other, it is a reproach to our Laity to witness their apathy in regard even to the most cherished of our religious institutions. Will it be credited, that only 302 English Laymen subscribe directly to the Society for the Propagation of the Gospel, the only Missionary Society which this list mentions as being "in connexion with the Established Church?" and that, taking the average, less than one hundred Laymen subscribe in each diocese to the same object, though the diocesan subscription may be as low as five shillings? Whether the fault be in the society or in the public, the result is deplorable. We could have wished, however, that Dr. Dealtry had relieved the darkness, by interpolating the British Magazine's table of "Religious Societies in connexion with the Church," with a line for the "Church Missionary Society," which would have materially elevated the average; but, at best, the amount is little, compared with the numbers and wealth of the professed members of our Church. We may talk of "not making invidious distinctions between the members of the same church," but, disguise the matter as we may, if we except that portion of the laity which is connected with what is popularly called "the Evangelical body," what encouragement do the mass of professed Episcopalians of England (we confine our remarks to the laity) give to Missionary labours? And even of those Laymen whose names are enrolled among the subscribers to two

or three of the societies in the above list, and who might therefore be supposed to take an interest in "the Propagation of the Gospel in Foreign Parts," and in making known, to them that "sit in darkness and the shadow of death," that "only Name given under heaven by which we can be saved," how few are there who really take much interest in the matter! We do not speak of those to whom a guinea subscription, or even a fraction of that sum, is a sacrifice; or of those who, whether able to give little or much, still feel deeply the importance of the object; but of those who, with large revenues under their controul, and who can cheerfully devote enormous sums to a race-course, a dog-kennel, a parliamentary contest, or a Whig or Tory club, insult the cause of Christian Missions with a dole of a guinea, which a half-famished curate, or the maids and nursery children of the parsonage, or a dozen urchins of a Sunday-school, equal or exceed. The donor would be bowed to Coventry if he threw down a sovereign and a shilling as his munificence to the County Hunt, or the Charles-Street Conservative Club; and yet he thinks he honours God, and himself, and religion, and his country, by permitting the parson to call once a year on his steward for this distinguished mark of his approval of Missionary objects, his affection to "Christ's holy Gospel," and his disinterested love for the Church of England.

Dr. Dealtry shews, by the complaints of Mr. Berry, a Socinian teacher, how powerful an influence the Church of England has exerted in preventing the extension of that unchristian system. Mr. Berry says:—

"It is often said, that as a sect we are dwindling away from the public observation, which is not true. We make progress in our own country, though it is but slow, because we have to contend against a host of prejudices, and the enormous influence of a wealthy and corrupt Establishment. But in the East the cause is advancing; and in the United States, where there are no obstructions to the progress of knowledge and truth, the spread of liberal doctrines has exceeded our most sanguine expectations.' p. 84.

This particular statement may be enlarged by induction into a general proposition that the national establishment of a scriptural church is a powerful check to the growth of error and heresy. We say a Scriptural Church, because, if it be not scriptural, though it may repel exotic heresies, it will foster its own. Should Mr. Berry say, that had our Church been Popish the same effect would have been produced as respects Socinianism, and even in a greater degree, since Popery checks free inquiry; we reply, that we conceive Dr. Dealtry to use the argument, not as meaning that an established church does by its influence discountenance whatever is opposed to it—for that may be a good or an evil, according to the character of the establishment and the dissentients; and in the case of Spain, Italy, and other Popish countries, just as in the case of England in the days of Wickliffe, it was truth, and not error, that was kept down; and error, not truth, that was cherished;—but the argument is, that the Church of England is Scriptural, and that it has influence; and that its influence, being scripturally used, has tended to stave off error and to protect truth. This argument is forcible in reply to those who say that scriptural doctrine would prosper better without an establishment, even though that establishment inculcated scriptural doctrine. Its keeping down any particular doctrine, good or bad, shews that it is potent; its keeping down a bad doctrine shews that it is salutary. The argument, as it applies generally to the question of voluntary and established churches, does not make the one an instrument of right, or the other of wrong, doctrines; it goes only to the question of influence; but, as applied to the case of the Church of England and the Socinians, it shews the scriptural soundness of that Church, by its making head against what is unscriptural. We do not advocate the utility of a giant's

strength, unless it be guided by wisdom and benevolence; but a giant's strength is valuable, if it be exerted for good purposes which could not be effected without it. The Dissenters constantly point to the monitory example of the Church of Rome; but the baleful influence of Popery is seen to the full as strongly in Ireland, where it is not established, as in those countries where it is the religion of the State.

The following are miscellaneous extracts from Dr. Dealtry's notes.

Compulsory payments for public objects:—

"We lately met with a person who claimed and obtained exemption from the police-tax in this city (Glasgow); but was still in greater indignation that the demand had been made; declaring, 'I never sent for a police-officer in my life.' 'Neither did I,' was the reply; 'but yet I pay willingly, because it prevents the necessity of sending for one.'" p. 53.

Popery an innovation in England:—

"We are told, and with a seeming persuasion of the truth of the statement, that tithe property, and all other church property, belonged originally to the Roman Catholics. This is a mistake. The Church in this country was not planted by the see of Rome: it existed for centuries before the time of Augustin; and to call Gregory and Augustin Roman Catholics, in the usual acceptation of that term, would be to charge them and the church of Rome with corruptions, which did not obtain an ascendancy till a long time after." pp. 85, 86.

The Church-rate question:—

"To satisfy my own curiosity, I have taken memoranda of these cases, all that have come under my observation." p. 91.

"The result is most gratifying; shewing that in the few places in which opposition has been attempted, it has on the whole, signally failed; that the Church lives in the affections of its own people; and that there is, both among the Wesleyan Methodists and Dissenters, a good and Christian feeling, which is ready to manifest itself in support of the Establishment, whenever the occasion may arise." p. 96.

Dr. Dealtry proposes, after Dr. D'Oyly, that, instead of the parishioners taxing themselves for the church-rates, the churchwarden should give in his estimate, and two or more magistrates authorize the requisite levy. We doubt not but that under this system, in the great majority of cases, justice would be done; as perhaps it would also if a Chancellor of the Exchequer gave in his estimates to Parliament, and two or three of the bench of Judges passed them; but neither the nation nor a parish is likely to be willing to put the exclusive right of taxing itself out of its own power; nor would the majority of payers always be persuaded that there was no jobbing or collusion.

The Regium Donum:—

"The Regium Donum consists of two grants; one for England, the other for Ireland.

"The English grant was originally made by George I., about the year 1723, out of the civil list, for the poor widows of Dissenting Ministers. It is now confined to ministers themselves. It has been gradually augmented, till it now amounts to nearly 2,000*l*. In 1804, some alterations were made in the civil list, and the sum has ever since been voted by the House of Commons. It is paid out of the treasury, and is taken from the produce of the taxes. The distribution of it is committed to eight trustees and a receiver; three from each of the three leading denominations.

"The Irish grant was, in the first instance, a gift of King William, about the year 1690. The grant for this year is about 25,000*l*. The loud protestations recently made by political Dissenters against the Church and its ministers being in any way supported by the State—an imputation most untrue as it respects the clergy and the Church of England—naturally drew attention to the Regium Donum; and the result has been, that at a meeting of a considerable body of persons belonging to the three denominations, a vote was passed, January 30, 1834, disapproving of the grant. They could scarcely act otherwise. But the trustees are of a different mind, and have published, with their names, 'A Brief Statement of the Regium Donum, and Parliamentary Grant to Poor Dissenting Ministers,' (of England and Wales,) deprecating strongly the vote to which their brethren have come, and pleading very earnestly on behalf of the many poor and aged ministers who are pensioners on this bounty." pp. 97, 98.

Respecting "the voluntary principle," Dr. Dealtry brings documents to shew, that it is not suitable for villages; that it keeps chapels in debt;

that it provides discreditably for ministers; and that, except in large towns, to use the words of Dr. Dwight, "it is fit only for chameleons."

The Irish Church :—

"The progressive improvement of the Irish Church appears to be even more marked and decisive than that of either of the sister establishments. A hundred years ago the number of clergy resident in Ireland was only 800; forty years ago it was 1,000; now it is above 2,000. A hundred years ago the number of churches was only 400; at the Union, 689; it is now above 1,300. A hundred years ago the glebe-houses in Ireland were 150; at the Union, under 300; now they are 900. In 1806, by the Primate's return, the clergy resident were—Incumbents under 700, and curates 560. Now the incumbents resident exceed 1,200, and the curates are above 800. Thus, since the Union, above 600 churches, and 600 glebe-houses, and above 1000 working clergymen have been added to the Establishment in Ireland; and still, says Mr. Martin, We want more clergymen, more unions dissolved, more chapels of ease erected, more district churches built, and, perhaps, a well-disciplined missionary system also engrafted on the system of our church." p. 139.

There are many more documents in Dr. Dealtry's publication, but we have quoted enough to shew that "Voluntaryism," as opposed to Establishment, is as unsatisfactory in its details as we believe it to be unsound in its principle. Give us either argument, or facts, or both. Argument requires no name to endorse it; but facts, or what are alleged to be such, need the name and character of the deponent to warrant them. On this ground we rejected the anonymous "Autobiography of a Dissenting Minister." As little taste had we for either the virulent publication of a writer under the signature of L. S. E., or the jibing reply to it of "the Rev. Rabshakeh Gathercoal," which is imputed to Mr. Beverley. Writers like these, on either side, do injury only to the cause they espouse, and not to that which they assail; but in weighing on each side the facts and reasonings of such men as the Chancellor of Clapham, and the President of Homerton, we may search for truth with some hope of finding it; and even if our hope should be disappointed, our spirits will not be chafed by unchristian tempers. We recommend each army to silence its Rabshakehs and its Ahithophels, and let us war, if war we must, with fair weapons, and in broad day-light.

OBITUARY.

THE REV. THOMAS SCOTT.

To the Editor of the Christian Observer.

YOUR pages have often been occupied with interesting notices respecting your valued friend and correspondent, the venerable Thomas Scott, the Commentator, "whose praise is in all the churches;" and it is but a very short time since (Christian Observer, Nov. 1834) that you had occasion to announce the loss which the church of Christ has sustained by the death of his excellent son, who was also among your friends and correspondents, the Rev. John Scott, and to record some interesting memorials of his life. Another member of this much-respected clerical family has been removed, the Rev. Thomas Scott, M.A., Rector of Wappenham, Northamptonshire, and formerly Minister of Gawcott near Buckingham; and I trust that yourself and your readers will not be displeased to be informed of a few particulars respecting this useful and lamented clergyman.

Mr. Thomas Scott, the last surviving son of the venerated Commentator, was born at Weston-Underwood, Nov. 9, 1780, and had the advantage, in common with his brothers, of being educated at home, under the care of his pious and learned father. About the age of sixteen he was attacked with severe ophthalmia, and a residence by the sea-side being recommended by the late Mr. Pearson, the surgeon, he was kindly received into the family of Captain Hooper, of Margate. During this season, in which all his ordinary occupations and pursuits were suspended, it appears that those deep convictions on religious subjects which abode with him ever afterwards, and influenced all the steps of his future life, were implanted in his soul; and his bodily loss of sight was thus, by the blessing of God, made productive of that spiritual illumi-

nation which rendered him the exemplary Christian and faithful labourer in the Gospel which he afterwards became.

On recovering his sight he resolved to dedicate himself to the work of the ministry; and accordingly, in his twenty-first year, he entered at Queen's College, Cambridge. For the first two years of his college life he gave himself diligently to the studies of the place; and there can be little doubt, from the progress he then made, that, had he been enabled to persevere in reading, he would have attained high academical honours; but, his eyesight again failing him, he was obliged to give up all hope of this distinction. He however proceeded to his B.A. degree in 1805, when he had the satisfaction of receiving an intimation from the Tutor of his College, that, if he though it desirable to sit for a Fellowship, the fact of his not having taken an honour would, under his peculiar circumstances, and from the exemplary manner in which he had conducted himself as an under-graduate, prove no bar to his success. This measure, however, for various reasons, he declined, and proceeded at once to take upon himself those sacred obligations to the discharge of which he ever afterwards assiduously devoted his labours. He was ordained Deacon shortly after leaving Cambridge, and became Curate of Emberton, Bucks. The following year he was admitted to Priest's orders, and was presented as the first incumbent to a chapel at Gawcott, near Buckingham, by the pious and excellent patron, Mr. John West, who had built and endowed it.

In this obscure village, consisting of a population of six or seven hundred persons, who, with very few exceptions, were in a state of the greatest poverty, Mr. Scott lived and laboured for twenty-seven years, and he will long and deservedly be remembered by them, as their principal benefactor and friend. Feeling the great importance of residing in the midst of his flock, his first object was to build a Parsonage-house. This he effected by the aid of various friends, and at an expense to himself of more than five years' income of his benefice, which he could ill afford; but by this means the advantage of always having a resident clergyman amongst them was secured.

In a mere worldly point of view, a more unfavourable piece of preferment could hardly have been met with. The endowment, 100*l.* per annum, was to include all expenses, the clerk's salary, and the *repairs of the chapel*. It might have been supposed that this latter provision would have little affected the first incumbent; but the case was far otherwise, for the builder employed by Mr. West had performed his work so badly, that in less than twenty years from its erection the chapel became too ruinous to admit of repair, so that it was necessary to take it down and erect a new edifice. This, of course, was utterly out of Mr. Scott's power to effect himself; he therefore once more appealed to his Christian friends, who came forward liberally and cheerfully to his assistance; and a substantial new church, of which he himself was the architect, is now built (at the cost of about 1,700*l.*), which for elegant simplicity and convenience may serve as a model for other similar erections. In addition to this, by advancing a sum of money himself, aided by Pinhorn's Charity and Queen Anne's Bounty, he added between 30*l.* and 40*l.* per annum to the endowment; so that he may justly be considered as a co-founder with Mr. West of the chapelry.

With these and other expenses, and with the wants of a large and increasing family to provide for, it is not surprising that Mr. Scott, notwithstanding his unceasing labours as a tutor, should have had to struggle with poverty. When however, early in 1833, the Bishop of Lincoln, who had long regarded him with esteem, on account both of his ministerial labours and his personal qualities, presented him to the rectory of Wappenham, in Northamptonshire, the income of which is about 350*l.* per annum, his family and friends fondly hoped that many years of comparative comfort, as well as of increased usefulness, lay before him. Alas! these hopes were very soon destroyed. He preached his first sermon to his new flock Feb. 10, 1833, and his brief ministry amongst them was terminated in the space of little more than two years, he being suddenly removed to his heavenly rest on the 24th of last February, in the fifty-fifth year of his age. For a considerable time previously he had suffered much from apparently dyspeptic symptoms, and neither he nor his family suspected the real disease from which they originated. On the morning of the day of his death he went to Brackley, and called also upon two or three friends. On returning home he seemed better and more cheerful than for some time past; but shortly after dinner a violent paroxysm of the distressing symptoms to which he was subject came on, and he went groaning up stairs to bed, unable to speak. Severe sickness followed, and he breathed his last in the arms of an affectionate pupil, who was supporting his head. The fatal complaint proved to be organic disease of the heart.

Before Mr. Scott came to Wappenham there had not been an incumbent residing in the place for nearly a hundred years. It was necessary that here also he should build a parsonage-house, to enable him to dwell amongst his people; and this he was enabled to do, by the amount received for dilapidations, and by borrowing on the living from Queen Ann's Bounty, without incurring much more

than 100*l.* expense to himself. The house was completed but a very short time before he was removed to those heavenly mansions which the Lord hath prepared in heaven for his faithful servants *.

Such, Mr. Editor, is a slight sketch of the uneventful but useful life of my departed friend. His lot was cast in places little known, and amongst the poorest and most uneducated people, though his talents were such as might have been advantageously employed in populous and refined situations. But the great Lord of the Vineyard, who appoints to each of his labourers that station in which his efforts will be most productive of good, saw fit to assign him, no doubt for the wisest purposes, these obscure fields of labour. And unquestionably his exertions were eminently blessed; and the state of moral and spiritual cultivation to which, by long and assiduous toil, he brought a place once nearly a heathenish waste, in addition to his usefulness as a tutor—a usefulness to which many excellent clergymen and others now living will be ready to bear ample testimony, and from which he would have been nearly precluded in a more active sphere of clerical exertion—form an ample compensation for a retirement which his friends were sometimes disposed to lament, and which occasionally cast a gloom over his own mind.

The character of Mr. Scott was eminently calculated to shed a lustre upon his religious profession, and to attract the regard and confidence of those who might be opposed to the humbling and holy nature of the doctrines he taught. He had a remarkably pleasing address, and the happy faculty of at once winning the hearts of all he conversed with. A kind inquiry, or a cheerful remark, was ready for every one he met, and often opened the way to some useful instruction or advice. Nor was his kindness confined to words: he greatly interested himself in every thing relating to the comfort and welfare of others, especially of his poor people, and was ever willing to afford them assistance to the utmost of his ability, often indeed beyond it. This readiness to undertake labour and trouble for the advantage of others, formed a conspicuous part of his character, and many have in this way been greatly indebted to him.

As a Minister of the Gospel he was much blessed. His discourses were generally of a powerful and awakening nature; combining earnestness with much affection, and displaying a thorough acquaintance with the Scriptures, united with an understanding and judgment more than ordinarily vigorous and sound. His diligence in this respect is attested by the very large number of sermons he has left; for, though quite capable of what is called extemporary preaching, and having an abundant flow both of words and ideas at command, as his regular family expositions proved, he always preached written sermons: indeed, he had a peculiar fondness for the act of writing, and often had recourse to it—too often for his health—as a relaxation after his long and laborious day's work with his pupils. His correspondence also was very extensive; and judicious advice or well-timed reproof, conveyed by him in a letter, has proved of important service in many instances. It is, indeed, rather remarkable, that, with the particular facility for composition which he possessed, he never became an author to a greater extent than writing a few occasional papers for your magazine, and some other periodical works, and two brief memoirs—one of Mr. West, his early patron; and the other of his brother, the Rev. Benjamin Scott, prefixed to a volume of his Sermons, which he edited; but his time was fully and usefully occupied. The necessity which he was under of taking pupils, in order to provide for the wants of his family, has been already adverted to. This laborious and burdensome occupation, which of late years he particularly felt to be such, was continued to the time of his death; no one, however, can tell the amount of good which his truly evangelical mode of instruction has, under the Divine blessing, already produced, and will continue to produce, through the instrumentality of those who had the advantage of being educated under his roof.

It is unnecessary to dilate upon other parts of his character: not only as a minister and tutor, but as a husband, parent, and friend, Mr. Scott's conduct was most exemplary, and becoming the Gospel of Christ. It is not, however, pretended that his was a faultless character: far from it; but he had no *prominent* faults. Whatever he might feel in his own mind, and confess before his God upon his knees, there did not appear to those who knew him, any thing which might be pointed to as his easily-besetting sin. By the grace of God he became what he was. This led him constantly to place before him, as his great ruling motive, the honour of God, the credit of the religion he professed, and the spiritual welfare of his family and of the people committed to his charge; and

* It is with very grateful feelings that the writer of this brief memoir, who is nearly connected with the family of this departed servant of Christ, adds, that the Bishop of Lincoln, in the kindest and most considerate manner, has presented the living of Wappenham, thus, so to speak, prematurely vacated, to the Rev. Thomas Scott, jun. out of respect and regard to the memory of his excellent father.

though his natural temper was kind, affectionate, and conciliating, in no ordinary degree, he was ready to become all things to all men, as far as he consistently could—scrupulously avoiding to give unnecessary offence to any one—still, where his principles were concerned, he was most unbending, and would never shrink from declaring them, and acting up to them, be the consequences what they might.

The suddenness of his removal from this world prevented his bearing that testimony to the efficacy and truth of the faith he professed, which has been so edifying to survivors in the death-bed experience of many of the faithful servants of Christ. But for a considerable time he had been impressed with a conviction that his life was drawing to a close; and though it does not appear that he apprehended so speedy a dissolution, or was aware of the nature of the disease under which he laboured, he felt that his days were numbered, and he lived and conversed like one habitually expecting and prepared for the solemn event. Continued allusions, indicating the state of his mind in this respect, pervaded, for some time past, his sermons, expositions, and prayers, as well as his letters and conversation: and while finishing his house, and stocking his garden with fruit-trees, it was his frequent remark, that he was doing this for others. His anxiety that every thing in this respect should be substantially and usefully done, was another indication of his amiable and conscientious character; for there is not the least reason to believe that the idea of his son's succeeding him in the living ever entered his mind.

It is a painful consideration, and amongst the mysterious dispensations of Providence, that a man so talented, so laborious, and so exemplary, should be, as he was, constantly oppressed with poverty, and harassed with pecuniary difficulties: nor can it be doubted, that distress of mind, arising from this cause, served materially to shorten his days. He is, however, now at rest, and his worldly cares and sufferings, "blessings in disguise," sent to him in infinite love by his heavenly Father, will serve to render more vivid the enjoyment of those pleasures which are at God's right hand for evermore.

Mr. Scott married, in 1806, Euphemia, the only daughter of Dr. Lynch, of the Island of Antigua, and niece of the Rev. Nathaniel Gilbert, Vicar of Bledlow, the author of many excellent papers in the early volumes of the Christian Observer, signed N. G. He had in all thirteen children, of whom six sons and three daughters survive. Shortly before his death, the trustees appointed by Mr. West conferred the perpetual Curacy of Gawcott upon his son-in-law, the Rev. J. H. Oldrid. He was interred in that place, in the church which he himself built, amidst the tears and lamentations of his affectionate family and friends, and of his loving and beloved flock, from whom he had been separated so short a time. May the additional conviction, which the perusal of the above narrative is calculated to produce, of the uncertainty of life, lead us all to increasing watchfulness—to more careful preparation for death—and to more diligent attention to our blessed Saviour's solemn exhortation, "Let your loins be girded about, and your lights burning, and ye yourselves like unto men that WAIT for their Lord."

S. K.*

* Our correspondent, S. K., has not noticed, we presume from delicacy, the affecting Appeal, which appeared on the cover of our last number, in behalf of the numerous grand-children of the venerable Scott, whose Commentary has been a mine of wealth to the booksellers; the public in England and America having paid, it is said, a quarter of a million of money for copies; but to Mr. Scott and his family it proved, commercially, only a source of loss and vexation. The patrons of the benefices held by Mr. J. Scott, and Mr. Thomas Scott, jun., have, much to their honour, bestowed those preferments on the eldest sons of the respective families; and the public sympathy is raising a considerable sum of money—which requires, however, to be much augmented—for the destitute portion of the fatherless children. The last race of official patrons of the Church of England entailed no honour on themselves and their communion, in not rescuing the Commentator Scott from the embarrassments which followed him to the grave, and prevented his providing for his household, according to the Apostolical injunction. But thus, in every age, too many who have devoted themselves to a laborious and toilsome life of public utility, to the neglect of health, property, and prospects, have been allowed to struggle, to their dying day, with the embarrassments of penury, or been rescued from them only when worn out, and unable to enjoy what they had hardly earned. It was, perhaps, some comfort to them to hope, that the next race might endeavour to compensate their children, or children's children, for the neglect shewn to their departed relative; and this, at least, the friends of religion may still do for the descendants of the ever-memorable Thomas Scott, the only Church of England writer who has composed a commentary on the whole of the Scriptures; and a commentary, taken as a whole, the best in the English or any other language, and which has been, through the blessing of God, a most valuable auxiliary in the religious revival which has gladdened our favoured day. Truly we have "reaped his spiritual things."

VIEW OF PUBLIC AFFAIRS.

OUR last Number closed with an enumeration of some of the chief measures which had been laid before Parliament, by, or with the concurrence of, his Majesty's late Government; and we stated our belief that "never, during so short a period of time, have so many important and publicly acceptable measures been brought forward;" and we rejoiced in witnessing "a great accession of support to a ministry that had commenced its labours under the greatest difficulties and discouragements." We added, however, that "the trying question" on which Lord John Russell and his friends expected to break up Sir Robert Peel's administration was, the appropriation of the Irish Church Revenue; but we expressed a hope that the ministry, supported by Lord Stanley and his friends, would not be out-voted on this vital question; though, "if they were," as we feared would be the case, "they would have the prayers and the support of the friends of Religion and Protestantism on their side;" and, we doubted not, would still stand strong in public opinion, notwithstanding their temporary defeat; for we did not, and do not, believe that either the numerical, or, what is still more important, the moral majority of the public, wishes to see the Irish Church dismantled, or legislative support given to Popery.

The issue is well known. Sir Robert Peel, supported by Lord Stanley and his friends, fought manfully the battle of Protestantism; and indeed Sir Robert Peel's short career as Prime Minister has been marked by a display of talent, eloquence, and statesmanlike qualifications, which have commanded the eulogy even of his political opposers. But they were overpowered—Lord John Russell and his political coadjutors coalescing on this question with the Popish and Radical parties, and thus obtaining a small majority. To gain even that small majority they were obliged to pare down the question; and, instead of boldly saying that they wished to see Popery the established religion of Ireland, as being in their view a necessary measure for the peace of the country, they were fain to catch a few votes from conscientious doubters respecting the lawfulness or efficacy of that sovereign remedy, by proposing no more than that whatever may be considered a surplus of church revenue, after paying the Protestant Clergy, ought to be devoted to the purposes of education, without reference to religious differences. But, gloss the matter as we may, it must eventually come to this; and indeed here and there an incautious English speaker did not hesitate to express his belief that the Protestant Established Church in Ireland is a nuisance, and ought to be put down with all convenient speed. But Mr. O'Connell and his friends do not affect to mystify the question. Mr. Sheil has even given notice that he shall move that no person, who shall hereafter enter upon an ecclesiastical benefice, shall be deemed to have a vested interest in it, entitling him to compensation in the event of its being suppressed *. Here the whole plot is disclosed beforehand; but we trust that the sacred proverb will apply to it, that "in vain is the net set in the sight of any bird," and that, discerning the danger, the British public will unite closely, strongly, and indissolubly to prevent it. Already are there encouraging symptoms of this salutary determination. The Addresses presented to the King and to his late Prime Minister are very numerous, and most respectable both in the number and the quality of their signatures. They express an unalterable resolution to uphold the institutions of the country in Church and State; though for the most part admitting the propriety and duty of carrying

* Sir R. H. Inglis, who has distinguished himself throughout his Parliamentary career as a zealous, honest, and uncompromising advocate of the Protestant cause, pledged himself, that, should Mr. Sheil bring forward that motion, he would move that the oath taken by the Roman Catholic members should be read. It is not our business to decide for other men's consciences; but in our own case we should say, that if we had taken that oath, and afterwards acted as Mr. D. O'Connell, Mr. Sheil, and other Roman Catholic members have done, we should consider ourselves as deliberately living in habits of systematic perjury. That oath is as follows:—

"I do swear that I will defend to the utmost of my power the settlement of property within this realm, as established by the laws. And I do hereby disclaim, disavow, and solemnly abjure any intention to subvert the present Church Establishment, as settled by law within this realm. And I do solemnly swear, that I will never exercise any privilege to which I am, or may become, entitled, to disturb or weaken the Protestant Religion, or Protestant Government, in this kingdom. And I do solemnly, in the presence of God, profess, testify, and declare, that I do make the declaration, and every part thereof, in the plain and ordinary sense of the words of this oath, without any evasion, equivocation, or mental reservation whatever."

into effect all safe and salutary improvements; as Sir R. Peel had expressed himself willing and anxious to do, and had honestly begun doing, when he was precipitated from office.

We do not undertake to report the protracted debates in Parliament on this important question. It was an occasion on which most of the leading members delivered their sentiments; and the speeches of Sir Robert Peel and of Lord Stanley, as the representatives of their respective parties, were powerful and effective. We cannot say as much for those of Lord J. Russell and his coadjutors. The best address, on either side, in our opinion, was that of Sir James Graham, because it took up the question upon the only right ground, that of its being a religious question. It is indeed perfectly true, as was forcibly shewn by Sir R. H. Inglis, that upon it depends also the union of England with Ireland, of which the Protestant Church Establishment is the surest guarantee; but still the chief, and a sufficient, reason why England ought not to prostitute any fraction of pecuniary aid to the support of Popery, is, that it is an anti-scriptural system, and a system ruinous to the souls as well as to the temporal welfare of its votaries. As justly as eloquently was it observed by Sir James Graham, that "he had a religious feeling upon it. He thought that the property which had been set apart by our ancestors to maintain and propagate the Protestant religion was sacred, and ought to be applied to sacred uses. More than that, he thought that those who ministered at the altar ought to live by the altar. That principle is high as heaven, and you cannot reach it; it is strong as the Almighty, and you cannot overturn it; it is fast as the Eternal, and you cannot unfix it. It is binding on you, as a Legislature composed of Christian men, and acting upon Christian principles and Christian considerations; and, as far as he, for one, was concerned, there was no consideration upon earth which would lead him to compromise and destroy it."

But, notwithstanding argument and eloquence like the above, the motion has passed, and a new Ministry has been appointed, which is pledged to carry it into execution. That Ministry consists for the most part of the members of the late Melbourne Cabinet with some portentous additions, especially in the Law Officers for Ireland. We await with much apprehension its purposed measures, especially as concerns the Established Churches of both countries.

We can scarcely conceive it possible for the present Government to hang long together; for it has no consistent elements of union. Lord John Russell said that the Irish Church question was a Serbonian Bog, for in it Administration after Administration has sunk and been lost; and we are far from sure that the present will not add one more to the number. The allusion was descanted upon by several speakers; and we feel inclined to follow it up by transcribing, for the consideration of Lord John Russell and his friends, an Oriental fable, which we find translated by Sir William Jones. Sir William Jones's Works are scarce, but this fable may be seen among the selection of extracts appended to the edition just published by Mr. Parker of Lord Teignmouth's Life of that learned Orientalist. We give our authority, lest the appositeness of the fable should lead any reader to suppose it had been dressed up for the occasion. We need not stop to point out who is the elephant, and who the "shakàl" (jackall); but it is very clear that Mr. O'Connell and his friends, in "seeking an interview" with Lord John Russell, and assisting at the obsequious ceremony of his inauguration as "king" of the late Opposition, intended to make him their prey, and will be very ready "to feed for four months on the carcase" of their Whig victims, or to leave them in the quagmire, when they shall venture to oppose their ulterior designs. The Popish leaders of Ireland having now chosen "their king," as recommended in the fable, look to "acquire," or *appropriate*, as the phrase runs, their neighbours' "property." But will Protestant England suffer this iniquity? If not, the elephant will find himself betrayed into a bog; and the sooner the better; and see the jackall, says the fable, erect "his tail" in derision, with no wish to extricate him out of it. We quote:

"But how can this be effected; think of some contrivance; for it is written, That may be accomplished by a stratagem which force cannot accomplish. An elephant was slain by a shakàl, who led him into a quagmire. Turangabada asked, How that happened? and the old woman answered: In the forest of Brahma lived an elephant, named Carpuratilica, whom, when the shakàls saw, they said among themselves, If this animal can by any stratagem be killed, we shall be supplied with food from his carcase for four months. An old shakàl upon this boldly said, By my sagacity and courage his death shall be effected. He accordingly went close to the elephant, and, saluting him, by bending his body, thus addressed him: Divine beast! grant me the favour of an interview. Who art thou? said the elephant, and whence dost thou come hither? I am, replied he, a shakàl, surnamed *Little and Wise*, and am sent into thy presence by the assembled inhabitants of these woods. *Since the vast forest cannot subsist without a king, it is therefore determined to perform the ceremony of washing thee as sovereign of the forest; thee, who art possessed of every princely virtue.* Thus it is said: He who is eminent in birth, virtue, and piety, splendid, just,

perfect in morals, is fit to be a ruler in this world. Again: Let a man first choose his king, then his wife, and then acquire his property. If there be no king among mortals, whence can riches flow? Besides, a king, like the clouds, is the supporter of all animals. When the clouds produce no rain, or the king is vicious, no being can live. Farther: A man always intent on gain, is bound to act well in this life almost wholly by the fear of punishment; and an honest man is hard to be found! Thus a woman is obliged, by the dread of punishment, to take a husband of her own family, though he be base or dull, sick or poor." [Meaning, stick to your party through thick and thin.] "Lest, therefore, the fortunate time for thy inauguration should slip away, come quickly. So saying, he rose, *and, erecting his tail,* ran on; while *the elephant, conceiving in his mind the desire of royalty, marched in the same road with the shakàl, and stuck in a deep bog!!!* Friend Shakàl, said he, what can now be contrived for my escape? *I am fallen into a quagmire, and cannot rise out of it. The shakàl said, laughing: Take hold of my tail, my lord, and get out by the help of it!!! Such is the fruit, said the elephant, of my confidence in your deceitful speech.*—And as the poet says: If thou enjoyest the company of the good, then wilt thou thyself be happy; but if thou fallest into company with the wicked, then wilt thou fall indeed! Therefore I said, that may be accomplished by a stratagem," &c.

So much for the elephant, the jackall, and his "tail;" but the matter is too serious for banter; and, indeed, we quote the fable with much gravity; for fables are often wisdom concentrated. But we will cite a passage of a very different character from another quarter; a passage connected with a name of great national and Protestant interest. The friends of Lord John Russell say, that he is not fostering the cause of Popery; but, on the contrary, is only opposing the spirit of Popery, as it appears in the breasts of Protestants; and that he is in effect following out in Ireland the principles of his illustrious ancestorial relative, William Lord Russell, who went to the block in defence of Protestantism and liberty, against Popery and arbitrary power. Lord John Russell, we well remember, in his Life of William Lord Russell, as if afraid that the conduct of that eminent man should be applied in its due bearings, tells us, that Lord Russell's antipathy to Popery was rather political than theological. He had, indeed, good reason to abhor it in both respects; but it is wholly incorrect to say that he restricted his abhorrence altogether, or chiefly, to its civil delinquencies. We could quote much on this subject; but we content ourselves with the following passage from the paper which he delivered to the sheriffs at his execution, and which, coming from such a man, and at such a moment, deserves the most respectful consideration:—

"I have lived, and now am, of the Reformed religion, a true and sincere Protestant, and in the communion of the Church of England; though I could never yet comply with, or rise up to all the heights of many people. I wish with all my soul all our differences were removed; and that all sincere Protestants would so far consider the danger of Popery, as to lay aside their heats, and agree against the common enemy; and that the Churchmen would be less severe, and the Dissenters less scrupulous; for I think bitterness and persecution are at all times bad, but much more now.

"For Popery, I look on it as an idolatrous and bloody religion; and therefore thought myself bound, in my station, to do all I could against it; and, by that, I foresaw I should procure such great enemies to myself, and so powerful ones, that I have been now for some time expecting the worst; and, blessed be God! I fall by the axe, and not by the fiery trial."

Lord Russell's objection to Popery was, that it is "idolatrous," as well as bloody. Ours is the same; but Lord John Russell scorns the notion of its being idolatrous, and indeed the Legislature has ruled that in modern liberality it is not so to be accounted *.

* We are always glad to relieve secular remarks with more elevated themes, and therefore throw into a note Lord Russell's dying prayer; which shews the character of the truly great men of those days, when eminent statesmen thought it not derogatory to their understandings to be Christians.—

"And now, to sum up all, as I had not any design against the King's life, or the life of any man whatsoever, so I never was in any contrivance of altering the Government. What the heats, passions, and vanities of other men have occasioned, I ought not to be responsible for, nor could I help them, though I now suffer for them. But the will of the Lord be done, into whose hands I commend my spirit! and trust that 'Thou, O most merciful Father, hast forgiven all my transgressions, the sins of my youth, and all the errors of my past life, and that Thou wilt not lay my secret sins and ignorances to my charge, but wilt graciously support me during that small time of life now before me, and assist me in my last moments, and not leave me then to be disordered by fear, or any other temptations, but make the light of Thy countenance to shine upon me: Thou art my sun and my shield; and as Thou supportest me by Thy grace, so I hope Thou wilt hereafter crown me with glory, and receive me into the fellowship of angels and saints, in

If we had space left, we should feel disposed to dwell at some length upon the duties which devolve upon the friends of Religion, of Protestantism, and of our National Church, at this serious crisis; but we must postpone our further remarks. As, however, we have fallen into a vein of quotations, we will venture upon another, which conveys, in few words, much salutary admonition. It is a passage from Professor Keble's Sermon at St. Mary's, Oxford, the year before last. Mr. Keble says: "Come what may, we have ill learned the lessons of our Church, if we permit our patriotism to decay together with the protecting care of the State. 'The powers that be are ordained of God,' whether they foster the true Church, or no. Submission and order are still duties. They were so in the days of pagan persecution; and the more of loyal and affectionate feeling we endeavour to mingle with our obedience, the better. After all, the surest way to uphold or restore our endangered Church, will be for each of her anxious children, in his own place and station, to resign himself more thoroughly to his God and Saviour, in those duties, public and private, which are not immediately affected by the emergencies of the moment:—the daily and hourly duties, I mean, of piety, unity, charity, justice. It will be a consolation, understood by every thoughtful Churchman, that, let his occupation be apparently never so remote from such great interests, it is in his power, by doing all as a Christian, to credit and advance the cause he has most at heart: and, what is more, to draw down God's blessing upon it."

We recommend strongly Professor Keble's practical suggestion; at the same time we think that there is a great popular mistake in supposing that the only way to benefit the Church is to exhort each Clergyman to look to himself. The question of salutary Church Reform loses, in many minds, much of the weight which ought to attach to it, from a forgetfulness that method, organization, a well-fitted and well-filled system, are requisite to the due vigour of a Church. Even spiritual zeal and activity derive much of their practical influence from a well-conducted plan of church discipline. With our present defects or abuses in the matters of clerical education, patronage, pluralities, non-residence, and tithe, the Church, as a body, however pious and zealous its individual members, cannot rise to the due measure of its obligations. It is not enough that a Clergyman loves the Church, that he approves her doctrines, and is anxious for the salvation of the souls committed to his charge; he should remember that he is but one wheel, or cog, or pivot in a vast machine, and that it is of great importance that the machine should work well in its combined operation. There is too much apathy in some quarters, and a vague alarm of danger in others, upon this subject; so that many pious clergymen, though anxious to discharge their own duties, have not allowed themselves to inquire whether the general system is as potential as it ought to be, and by the Divine blessing might be rendered.

We are not, therefore, deterred by the aspect of our political and ecclesiastical affairs, from what we believe to be the duty of the friends of the Church, as respects the work of salutary reform; on the contrary, the signs of the times induce us to view the question as, if possible, of increased importance; and we lament that any Conservative address should omit this essential element of conservation. It is well known, that on the question of the Speakership the late Ministry lost some valuable votes from the want of sufficient explicitness, in the early stages of Sir Robert Peel's administration, upon this important question. In the debate on the Irish Church this eminent statesman expressed himself in a much more decided manner than he had done before, especially upon the subject of pluralities.

Parliament is adjourned to the 12th of May. In the mean time, the prayers and efforts of every lover of his country, every friend of religion, are demanded; for a great struggle is about to ensue, on the result of which must depend the most important issues.

The present century is the Tercennary of the Protestant Reformation. That glorious era has been commemorated in France, Germany, and Switzerland on several occasions; but in England and Scotland the progress of the Reformation was so gradual, that no one event can be distinguished as affording the fittest and most prominent era for commemoration. There is, however, one event, the tercennary of which occurs this year, that well deserves national remembrance—the completion of the first translation of the entire English Protestant Bible. That was effected by Miles Coverdale; on the copies of whose first edition it is stated, that it was finished on the fourth day of October 1535. The tercennary of that day falls this year on a Sunday. Might not, and ought not, the clergy to preach on the subject? We only offer the suggestion at present, but may probably follow it up in another Number.

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that blessed inheritance purchased for me by my most merciful Redeemer, who is, I trust, at Thy right hand preparing a place for me, and is ready to receive me; into whose hands I commend my spirit!'"

This paper was so soon printed that it was selling about the streets an hour after Lord Russell's death.

ANSWERS TO CORRESPONDENTS.

QUARTUS; J. P.; J. M. H.; P. S.; M. K.; J. J. E.; M. J. M.; AN INQUIRER; ELIZABETH; THE WIFE OF A CLERGYMAN; CLERICUS S.; P. W.; ALEXIS; BEGENSIS; T. B.; SCRUTATOR; G. M.; and J. F.; are under consideration.

To W. W. W.'s question we reply, that we do not think the Clergy have any warrant to read the Marriage Service "short;" though it may be a very general practice in London, as our Correspondent says it is. The service, we admit, is long; and abridgment was perhaps induced in consequence of the frequent embarrassment, impatience, and sometimes the levity, of the parties, or their friends and the spectators; but the rubric does not allow of the practice. A few slight omissions, which modern feelings of propriety have suggested, and usage has sanctioned, stand on other grounds, and appear to us laudable; but we speak only of abridgment with a view to shorten the office.

We have received communications from members of the Society of Friends in various parts of the kingdom, respecting the discussions in the Society relative to the respective offices of "the inward monitor and the written letter." We assure those of the writers who have requested our sentiments on the subject, that we are far from indifferent to the progress of this solemn and important inquiry, which we trust, by the Divine Blessing, will issue in much good; but we have been afraid lest our intervention in the discussion might impede, rather than aid, the wished-for result. We cannot, however, doubt, that the appeal so often made to the inward conscience, under the idea of its being Divinely guided, to the displacing from their due authority the revealed and infallible Scriptures of Truth, is a most dangerous error, and one which has produced that uncertainty, and often unsoundness, of doctrine, and those other mournful effects, which the most enlightened and spiritually-minded Friends so deeply lament. We shall probably revert to the subject; not in a spirit of controversy, but as most anxious to see the members of this much-respected Society, as a body, as sound in the faith as they are in general exemplary in their moral deportment, and active in deeds of benevolence and mercy.

A LAY CHURCH REFORMER is too caustic on those of his Clerical friends who are obliged to eke out the Church's scanty pittance by tuition, or the use of their pen, provided it be employed in a manner becoming their holy profession. In general, it is their poverty, and not their will, that consents. Every thing is an evil that draws the Clergy aside from the discharge of their spiritual duties; and heartily do we long for the day—far distant, we fear—when every benefice will maintain an incumbent in comfort, and no incumbent be allowed to hold more than one. But, taking facts as they are, we are bound to add, that the zealous and conscientious discharge of the duties of a very small country parish is, in many cases, not found incompatible with the tuition of a few pupils. We could point out several clergymen, in remote thinly-peopled villages, who are a model for the discharge of the pastoral office; though several of them instruct their own children and the children of a few of their friends; and some, not thus engaged, find time to serve God and his church by the occasional exercise of their talents with their pen. A country clergyman of active habits, with but three or five hundred souls under his charge, is not over-burdened with parochial labour; and, if his pecuniary necessities require it, he might redeem many valuable hours for the benefit of his family, and also for the public benefit, without at all neglecting his parish. We, however, agree with the LAY REFORMER as to his principle; but he should consider all the circumstances before he speaks so sharply. Has he himself a wife and ten children? If he will procure his scholastic friend a decent benefice, and reward his literary friend with a handsome stall, he will best relieve them from the necessity which he deplores.

If C. R. will refer to our volumes for twenty years past, he will see that we have often and zealously—Cassandra-like—protested against the use of the Apochryphal Lessons in the Church Services; but we are equally sure that a clergyman is not warranted in changing them upon his own responsibility. Should a saint's-day Apochryphal Lesson occur on the Sunday, it is superseded by the Sunday Lesson; but on other days the officiating minister is bound by the Act of Uniformity to read it.

SUPPLEMENT TO RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

BY the mercy of God, the Society prospers at home and abroad—in its funds, its translations, its issues, and in the blessing of the Most High on its labours. But it still requires more workers—not mere speakers at Anniversaries, but workers—active Committee-men, Visitors, and other zealous local agents. The services of the friends of the Church of England are especially needed. We beseech our readers to weigh well this matter, in all its important bearings.

THE

CHRISTIAN OBSERVER.

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RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

THE CHARACTER AND REPENTANCE OF JUDAS.

For the Christian Observer.

THERE is no subject which it is of more importance to consider with serious attention than what the Scriptural evidences are of a true and saving repentance; what are its essential characters; and what marks are merely accessories, which, though they never fail to accompany, yet often are found apart from it, and therefore do not necessarily imply its existence.

To prove how important this subject is, we need but refer to the prominence with which it is put forward by the Divine Founder of Christianity and its divinely-commissioned teachers in all their ministrations. The inaugural discourse of each and all was on repentance. Under the preparatory dispensation, intermediate between the Law and the consummated Gospel, the herald Baptist, the Saviour himself, the Apostles sent forth by two and two on their first mission, make this the grand subject of their preaching; and on the day of Pentecost, when the kingdom of heaven was opened by the full effusion of the Spirit, and three thousand souls admitted into the fold of Christ, "Repent and be baptized" was the reply of Peter to the assembled multitude, "pricked in their heart, and saying, Men and brethren, what shall we do?"

Nor is it less interesting and important to view this subject in connection with the character before us; lest by the fate of Judas we might be led to doubt the efficacy of repentance, and, like him, perish in unbelief and despair. When we read the fact, distinctly stated by the Evangelist, that "Judas repented himself:" when we discern so many of those marks which accompany, and those fruits which result from, a sincere and genuine repentance,—that writhing compunction and agony of soul under a sense of guilt and wretchedness; that full confession of sin, without evasion or extenuation, and without any attempt to throw the blame from off himself upon his instigators and accomplices, "*I* have sinned;" that strong and distinct attestation to the innocence of his Victim, "in that I have betrayed *innocent* blood;" that anxious desire to remedy the evil consequences of his crime; and, even though this were impracticable, still to fling back, untasted and unenjoyed, the wages of unrighteousness:—lest, I say, when we compare these marks and fruits of his repentance with his awful death in despair and unbelief, and with those fearful notes by which our Lord and his Apostles briefly but unequivocally tell his final destiny—"He went to his own place," "It were good for that man that he had never been born," "I have chosen you twelve, and one of you is a devil"—we

might be led to fear that there are some sins so heinous as to transcend the limits of the tender mercies of our God, and for which there were no room for repentance, though we sought it carefully with tears.

This indeed is true as respects many of the *temporal* consequences of sin. The havock which profligacy and extravagance often make in health and property, even when through Divine grace the sin itself has been repented of and forgiven, can never in this life be repaired. It serves as a beacon upon the shores of time to warn the ungodly of the shoals of ruin and misery on which unrepented sin will inevitably land him when he launches upon the ocean of eternity. But, blessed be God, it is the unvarying testimony of Scripture, that Christ "is able to save to the *uttermost all* who come unto God through Him;" that "His blood cleanseth from *all* sin;" and that, "if we confess our sin, God is faithful and just to forgive us our sin, and to cleanse us from all unrighteousness."

To consider the character of Judas is important on this account also, lest we should imagine, as is perhaps very generally the case, that the sin of Judas was of a peculiarly heinous and aggravated nature, quite distinct from every other sin; and that, connected as it was with the sufferings and death of the Son of God, it was a sin wholly out of the pale of man's ordinary circumstances; a sin of which, from its very nature, it is impossible that any other individual *can* be guilty. This supposition evidently defeats its usefulness as an alarming example, and is, I believe, wholly unfounded. I think it will appear evident, from a sober consideration of the facts, that Judas had not the most remote conception that his crime would issue in his Master's sufferings and death: indeed, the moment he perceived that there was no exertion of his miraculous power or his persuasive eloquence to rescue him, he "repented himself." Nor should we, on the other hand, forget that he who, by apostasy from a religious profession, brings dishonour upon the name and injury to the cause of Christ, "crucifies unto himself afresh the Son of God, and puts him to an open shame." If, then, Judas was visited with so tremendous judgments, who, if he believed his Master to be a mere man, contracted but the guilt of an ordinary murderer; or, if he believed him to be the Messiah, could not have anticipated his sufferings and death; of how much sorer punishment must not *we* be deemed worthy who fully assent to the Deity of Christ, if we by wilful sin "trample under foot the blood of Christ, and do despite unto the Spirit of grace"—we, "before whose eyes Jesus Christ has been evidently set forth crucified among us," bearing the chastisement of our peace, healing us by his stripes, and "bruised for our transgressions."

But it is peculiarly important to consider the character of Judas for this cause, that it furnishes the strongest motives to serious self-examination and deep searching of heart. When we see one who was admitted into the closest intimacy of personal converse with the Saviour, favoured with daily opportunities of witnessing His holy example, and of hearing the gracious words which proceeded out of his mouth, yet unbenefited by these blessed means of grace; when we see one who was called to be an Apostle proclaiming that Saviour whom spiritually he knew not, and that Gospel whose power he never felt; preaching to others, yet himself a cast-away; when we see one who went about doing good, healing all manner of sickness and all manner of disease among the people, yet uninfluenced by that charity without which all could profit him nothing; when we see this unhappy man casting out devils from others, yet harbouring Satan in his own bosom—even then his willing slave, and now his reluctant but eternal victim—we feel that it behoves us anxiously to examine ourselves whether we be in the faith, and to take good heed lest some root of bitterness

springing up in our hearts defile us; lest some besetting sin, cherished, poison every mean of grace, and leave us short of the glory of God.

Repentance (μετανοια), in its broad meaning, signifies a change of mind:—used theologically, it expresses that new aspect in which all the objects of time and eternity are viewed, and the reversed comparative estimate by which they are valued, when the Divine Spirit has commenced its regenerating work in the soul. But there is no object which it presents under a more altered view and corrected estimate than the individual himself: and since, to a fallen creature, far gone from original righteousness, such altered view must necessarily bring with it conviction of sin, and guilt and wretchedness, repentance, in this its incipient stage, might be properly defined sorrow for sin, as base in its character, degrading to man's moral nature, and offensive to a gracious and holy God. But as in speaking of repentance we speak of that way-mark which points out the divergence of the narrow path, which alone leadeth unto life, from the broad and crowded and easy way that leadeth to destruction, it is vitally important that our information should be accurate; lest we start in full confidence upon a wrong road, and thus each step but lead us further astray in the wilderness, out of the way. And as we could not more effectually guide the inexperienced traveller into the right road than by cautioning him against the various divergencies which might seduce the unwary and uninstructed, so we cannot adopt any surer mode of ascertaining thoroughly what repentance is, than by first considering what it is *not*, but is often erroneously supposed to be.

Repentance, then, is *not*, in the first place, a sorrow for any of those *temporal* evil consequences to *ourselves* which result from sin—of any injury which it may produce to health, property, person, or reputation. Vice may destroy health, extravagance may dissipate property, and either may blast character and respectability; but it is evident that the bitterest sorrow for these results may consist with an unabated love for the sins which produced them—that all this sorrow of the world, which worketh but death, may be unmingled with one feeling of that godly sorrow which worketh repentance unto salvation.

Nor is it, however unselfish and amiable this may be, a sorrow for the consequences, even *to others*, which our sins may have produced. Suppose—to illustrate this by a plain and familiar instance—that a person in a highly excited state of irritation were to strike another, and to feel no remorse, no conviction of the sinfulness of this intemperate and unchristian conduct; but suppose him afterwards to learn that this blow had been attended by serious consequences—that it threatened danger to sight, or limb, or life—there can be no doubt that a man of ordinary feeling would be deeply grieved at this, independently of any consideration of consequences *to himself*. But surely it is evident that such regret would be produced solely by the consequences, and would be altogether independent of the sin which produced them.

Nor is repentance, properly speaking, any sorrow even for the future and eternal consequences of sin; though this may be, and often is, the incipient development of the religious principle, and may be the instrument by which that Spirit, which alone can savingly convince of sin, will ultimately effect it. But experience proves that a sense of impending wrath—a fear of death, and hell, and judgment—may consist with an unmortified love of sin. "The devils believe, and tremble," but do not and cannot repent.

Still further, we should inquire of penitence, what is its subject: whether its range is compromising or universal; and, especially, whether it comprehends in each his besetting sin?

Every man carries about with him a sort of spiritual barometer, graduated upon the scale of some particular virtue and its opposite vice. Its extremes are marked, not uniformly for all, "storm and calm, foul and settled fair," but variously, to accommodate the wants of the respective possessors—in one, levity and seriousness; in another, haughtiness and humility; in another, peevish or surly discontent, and patient, gentle, long-suffering meekness. The variations of the index upon *this* scale mark the religious state of each respectively, with far more truth and precision than much greater and more palpable changes in any other vice or virtue. No neighbour's barometer will serve this purpose. Every solid work of grace tells with most power, and clearest manifestation, upon the besetting sin. I can see great moral reformations, and great improvement, even in matters more properly religious, with comparatively little confidence. My attention is fixed upon the nucleus of disease, or rather upon its principal and infallible symptom, and I wait to see some change *there*. I hear of penitent regrets, and I ask to analyze their component elements; and before I appreciate them I would discover their source. I hear that the second table of the Law has been "magnified and made honourable" by heroic acts of munificence or self-denial; but I remember that the heart is deceitful, that pride is subtle, that self-love is a very Proteus, that Satan can transform himself into an angel of light, and I ask to know whether their hidden root be selfishness or charity. But when I see this man, in despite of his nature, improve in meekness; another in patience; a third in humility; my attention is fixed, and hope excited. When I see the vain and frivolous become humble and thoughtful, the forward modest, the self-confident teachable; when I see the austere and self-satisfied ascetic *not* multiplying self-inflicted penance and voluntary humility, but rather satisfying the natural hunger of his famished and emaciated flesh, that he may the more effectually starve the craving and feverish thirst of his pride-swoln and self-righteous spirit; when I see the ambitious "mind not high things," and the covetous apostatizing from filthy lucre, the god of his idolatry: when I thus see the predominant passion loathing its congenial food, not from any experience or apprehension of extrinsic consequences, but from a newly-created nausea and aversion; while the characteristic and master passion evidently pines and withers through atrophy: when I see all this, I venture, with humble confidence, to pronounce respectively of each, "It is the Lord."

Repentance, then, is not a sorrow for any evil *consequences* of sin, whether present or future, temporal or eternal, to ourselves or to others; but repentance is a sorrow for and hatred of *sin itself*, and especially of the constitutional and besetting sin, on grounds and motives wholly independent of those consequences. And such repentance alone can convert and purify the heart, and thus render it meet to be a partaker of the inheritance of the saints in light.

If we closely examine the character of Judas, we shall find that covetousness was his besetting sin. The first distinct notice of him with which we meet, is as purse-bearer to our Lord and his little society; and very probably it was this office that attached him to his Master, rather than our Lord's holy life, or than "the gracious words which proceeded out of his mouth." Possibly he might not have originally contemplated a fraud on their little common stock; but the ways of sin are slippery and precipitous. Even in a college of Apostles, where "God manifest in flesh presided and taught," his worldly, covetous spirit led him rather to implicate himself in its secular concerns; "to leave the word of God and serve tables." To handle the money, even of others, gratified his ruling passion; and instead of famishing this appetite, he fed it, until its insatiable

cravings required the stronger stimulant of personal and exclusive possession. This led him on, not only to undervalue Christ,—"Why was this *waste* of the ointment made?"—but also to defraud him: and as we incidentally learn that he was our Lord's almoner—for this is implied in the conjecture of the other Apostles as to the object of that direction, "What thou doest, do quickly:" they thought Jesus said, "that he should give something to the poor"—we may reasonably suppose, that those tributes of mercy to the poor were the main subject of his undetected pilfering; and thus, that he not only failed in the peculiar end of the apostolic office, as a channel for conveying Divine grace, but that he was guilty of the awful sacrilege of intercepting the Divine charities. Indeed, this is put beyond doubt by St. John, who, though overflowing with love to all—except the enemies of his beloved Master—makes this severe comment on Judas's cold and calculating estimate of Mary's devoted affection, "This he said, not that he cared for the poor, but because he was a thief, and had the bag, and bare what was put therein."

I think it evident, that *fraud*, and not murder, was the sin which Judas calculated upon in betraying his Master, because, "when he saw that he was condemned, he repented himself." He witnessed the exhibition of an omnipotent power in our Lord's daily miracles; he saw, too, that He could persuade or confound every opponent: and while he thought, with all the folly and inconsistency of sin, that with bold effrontery, "Master, is it I?" or with the kiss of pretended friendship, he could veil his own treachery from that eye which reads the heart; and perhaps, forgetting that our great business is to keep ourselves pure, imposed upon his own conscience this excuse, that he only furnished to the chief priests an opportunity which others *could* and *would* furnish, or which, in fact, they already had, when "he taught daily in the temple;" he fully expected that our Lord would at once deliver himself out of the hands of his enemies, as when "he went through the midst of them, and so passed by;" or as when the officers sent to take him, returned, saying, "Never man spake like this man." Thus he perhaps thought that he might cunningly defraud the chief priests of thirty pieces of silver, without in the least furthering the object for which he received the bribe, or doing any injury to his Master. But when he sees that his expectations are disappointed; that Christ is overborne by his enemies; that he is bound, and mocked, and spit upon, and buffeted; and that neither power nor persuasion are interposed for his deliverance; that "he is led as a lamb to the slaughter, and, as a sheep before her shearers is dumb, so he openeth not his mouth:" when he sees that he is actually condemned, astounded and alarmed at the awful consequences, both to himself and to his Master, so different from what he had anticipated, he repents himself; and, anxious to undo this unexpected evil, hurries to the chief priests with the wages of unrighteousness, and without evasion or extenuation confesses his own guilt and his Master's innocence: "I have sinned, in that I have betrayed innocent blood."

And here we cannot but pause to observe the harmonious attestation to his innocence which our Lord received from all with whom he was brought into intercourse. His very persecutors confessed, "This man doeth many miracles;" and so notorious was the ground of their enmity, that even "Pilate knew that for envy they had delivered him." The testimony of the officers of justice, when sent to arrest him, was, "Never man spake like this man." The judge who condemned him testified, "I find no fault in him"—no, "nor yet Herod." The thief who suffered with him acknowledged, "This man hath done nothing amiss." The centurion who watched over him confessed, "Truly this was the Son of God." The very devils were constrained to acknowledge him, "We know

thee who thou art, the Holy One of God." That God, too, who owned him as His beloved Son, in whom he was well pleased, when he stood in obscurity by Jordan and in glory upon the mount of transfiguration, again acknowledged him while he stood as a criminal before the bar of Pilate's judgment, when "Pilate's wife besought him, Have thou nothing to do with that just man, for I have suffered many things this day in a dream because of him." And well might even the wretch who betrayed him seek to retrace his steps, when even material nature was about to testify its horror at his crime and sympathy with his Victim; when the sun was darkened, and the earth did quake, and the rocks rent, and the graves opened, and death loosed its iron grasp upon the bodies of the saints which slept, and the vail of the temple was rent in twain from the top to the bottom.

But if fraud was the sin of Judas, what shall we say was the full value of his repentance? Plainly this, that he hesitated to follow up his sin to those extreme lengths to which it was hurrying him: but for the sin itself he felt neither remorse nor conviction. He shrunk from the murder into which his other sins had forced him, as an unintentional and unwilling accomplice; but for those other sins which he had calculated upon—for that covetousness, which was the root of all his sins; for the meditated fraud upon the chief priests, which was his actual sin—he felt no remorse, no conviction. And therefore his repentance, like every imperfect repentance, serves but as an index to mark the precise degree on the graduated scale of crime to which he had sunk. He was willing to be covetous, to be a hypocrite, a traitor, a thief—but, not yet, a murderer.

But many have been covetous; many guilty of fraud; even some, unlike Judas, not deterred by murder; who yet have been plucked as brands from the burning, and adopted into the family of God. Why, then, did Judas perish? I cannot say; though I doubt not that this, and similar dispensations, have a deeper source than man's finite intellect can fathom. To resolve it into the mere sovereignty of God, is to assign a cause far better proportioned to our ignorance, than to the wisdom of that Being "who worketh all things after the *counsel* of his own will." We cannot see of what various materials, and in what different molds, the hearts of men are fashioned. Rapid travellers along the road of life, we see but the surface of each field, and can judge of the various soil beneath but by its fruits and flowers. We cannot tell, except as the blade has sprung up and brought forth fruit, whether the tares of the wicked one, and the good seed of the word, have fallen upon the beaten thoroughfare of an intrinsically worldly mind, amid the levities and frivolities of a radically light and impenetrable, the briers and thorns of a care-worn and anxious, spirit, or upon the fruitful soil of an honest and good heart. Could we thus discern spirits, we should perhaps see that often the sin refused is a plague-spot not less deadly than the sin committed: nay, that the base and selfish motives which restrained the sinner from putting into act the secret sins of the heart against God, blacken the nature with a still more dark and ineffaceable die than could the actual crime. The pre-eminence on which *he* stands is not of that virtue, who instigates to crime, then, to screen himself, evades the perpetration of the act or betrays his accomplice. *Who* does not think, as he contemplates Judas, that he can discern a closed heart and scowling eye, which seem impervious to a single ray of spiritual light, or to one warm and vivifying beam of generous feeling?

There is, throughout the whole character of Judas, a cold-blooded and calculating spirit of selfish worldliness; a cautious and systematized hypocrisy, which contrasts darkly with the warm-hearted and transparent simplicity of the other Apostles. *They* possessed genuine loyalty and allegiance of heart. They were sincere in their attachment to the person of

their beloved Master, and were not afraid to exhibit any subordinate motive which mingled with that devotion. In their most worldly frame, probe the heart and a burst of love and adoration flowed. If questioned as to the stedfastness of their attachment, jealous affection sensitively repels the suspicion, and plaintively exclaims, "Lord, to whom shall we go? Thou hast the words of eternal life." If a doubt be cast upon the sincerity of love, the wounded spirit, grieved by the insinuation, tenderly appeals to the Searcher of hearts, "Lord, thou knowest all things: thou knowest that I love thee." In the eleven, the spirit indeed was willing, though the flesh was weak, to accompany their adored Master to prison and to death; to die with him, rather than deny him. And yet we find *them* continually feasting hope with anticipations of a secular kingdom; and even, in the prospect of it, "disputing among themselves which of them should be the greatest." The very Apostles who were most attached to our Lord and He to them; who cleaved to him the closest on the eventful night; who followed him to Gethsemané, to the judgment-hall, to the cross; and two of whom afterwards suffered for his name's sake—these appear the least guarded in the expression of their hopes and feelings respecting a temporal kingdom; so that often we feel tempted to exclaim, "Ye know not what manner of spirit ye are of." The sons of Zebedee—one of whom lay in the Lord's bosom, and both of whom, in the fervour of love, would have called down fire from heaven to avenge an insult offered to their venerated Master—yet give free vent to the ambitious desire, as it arises in their bosoms, "that they might sit, the one on his right hand, and the other on his left, in his kingdom." Peter, who, regardless of all personal risk, would smite with the sword in defence of his injured Lord, inconsiderately expresses the crude suggestions of his sanguine and ambitious mind: he talks of his and his brethren's sacrifices for Christ, and their consequent expectations: "We," he says, "have forsaken all, and followed thee; what shall we have therefore?" They were honest, and therefore simple-minded: they had nothing to conceal. The characteristic and master-passion was in them pure, and they could *afford* to disclose every subordinate motive, every natural infirmity. But Judas *never* speaks of our Lord's temporal kingdom. The worldly-minded Judas, who had the bag—the covetous Judas, who was a thief, and would bare away what was put therein—the apostate and traitor Judas, who sold his Master, never speaks of the temporalities of the Messiah's kingdom. And why? Because with him they were the predominating, the exclusive motive of profession, and must be studiously concealed in the service of a spiritual Master. That tact, which is not more the offspring of perfect sympathy than of a radical hostility of natures, guided the hypocrite into all prudence. And even when the tyrant passion which mastered his base soul was stimulated to protest against an act which clashed with his worldly feelings and selfish interests, he contrives to mask the disparagement of his Divine Master with the guise of a virtue, and to cloke even covetousness with the garb of charity: "Why," he asks, "was this *waste* of the ointment made? for it might have been sold for more than three hundred pence, and given to the poor—not that he cared for the poor; but he was a thief, and had the bag, and bare what was put therein."

The cool deliberation and steady perseverance with which Judas prosecutes his one object, are inexpressibly more awful and more hopeless than any solitary act could be, even of the most reckless desperation. The spectacle which Judas exhibits, is not the piteous, though awful, spectacle of a wretch precipitated into crime by the impulse of strong passion and the agency of sudden and unforeseen temptation: it is that of one who had deliberately made up his mind to a certain amount of sin, and, within

his self-prescribed limit, was insensible to every appeal; apparently unvisited by any compunctions of conscience, any relentings of heart. Even the base and collected selfishness—for surely selfishness alone it could have been—which shrunk back in alarm from extreme and unexpected consequences, but casts a deeper shade upon the utter insensibility of his heart to any tender or generous emotion, and the previous impenetrability of his conscience by any shaft of conviction. "Hitherto shall thou come, but no further," was the compromise between conscience and covetousness. But not only the *range* but the *character* of sin, which this compromise expressly sanctioned, was abundantly sufficient to rivet upon a soul the chains of darkness, and seal it for the day of wrath to hopeless and irrecoverable ruin. The ear which could endure to hear repeatedly addressed to it the most awful warnings, and from One whose every act and word indicated omnipotent power, omniscient knowledge, and awful holiness; the countenance which sunk not, abashed and self-convicted, before the mild but piercing eye of the Searcher of hearts; the lip that shrunk not from profaning with a traitor-kiss the cheek of the holy Jesus, seem to belong to something *less* or *more* than man. The breast which, shielded, not by conscious innocence, but by callous obduracy, could confront and dare to the scrutiny the betrayed and injured Saviour, even while proclaiming his knowledge of the traitor, "Master, is it I?" and, while leading on his murderers, could hear unappalled that meek but cutting appeal, "Friend, wherefore art thou come?"—*that* breast—shall I not say it?—must have enshrined, not a human, but a diabolical spirit. "Have not I chosen," said He who "knew what was in man," "you twelve? and one of you is a devil!"

There are a few important inferences which the history of Judas suggests. And, first, How gently sin insinuates itself into the soul, and leads it a willing captive; and how frequently God himself, in righteous judgment, entangles the sinner in a web of providences, where each step threatens to dash him headlong into deeps of sin from which he shrinks back in terror and dismay!—Many a man, like Judas, has been attracted, or forced along, by the downward tendency of sin, into crimes of which once he would have said, as Hazael to Elisha, "Is thy servant a dog that he should do this thing?" Judas started from the post of sin with a spirit of covetousness: this, instead of mortifying, he cherished; and in a course of three short years he ran, or was hurried on, from covetousness to worldliness; from worldliness to petty pilfering; from petty pilfering to open fraud; from fraud to sacrilege; from sacrilege to treachery; from treachery to murder; from murder to suicide; from suicide—for Scripture lifts the veil—"to his own place!"

Again: we learn here the deluding and stupifying nature of sin; how effectually it imposes upon and sears the conscience; cheats the judgment and understanding; and induces a stupor of moral death, from which no means of grace, no warnings, no threatenings, can arouse the soul. What more powerful means could have been devised for awakening the conscience and winning the heart, than Judas enjoyed? yet all in vain. He was, if we may so express it, taught of Christ, yet not "taught of God." He heard all those discourses of that Divine Teacher, both public and private, fresh from his own lips, whose record has fed the saints through succeeding generations, and which even "the angels bow down to look into." He was himself the subject of some of our Lord's most alarming warnings and most awful denunciations; yet remained, amid all, unawakened and unimpressed. "Ye are clean, but not all:" "He that eateth bread with me hath lifted up his heel against me:" "Have not I chosen you twelve? and one of you is a devil: this spake

he of Judas;" but spake it not to his seared conscience, or his obdurate heart. In answer to his daring appeal, "Master, is it I?" our Lord plainly declared that he was the traitor: "Thou hast said." And when by the sop he had marked him out to the other Apostles, and by this sacrament of damnation had transferred him to the great enemy—for "after the sop, Satan entered into him;"—and when he gave to him that mysterious and awful commission—for even "the wicked are made for the day of God's wrath"—"that thou doest, do quickly;" not only was he unawakened by all those fearful notes of warning, but appears stimulated by them to accelerate the fatal deed—a deed to which Immutable Truth had appended this awful sanction, "It were good for that man if he had never been born:" "He then, having received the sop, went *immediately* out; and it was night"—a night ever to be remembered; a night whose natural darkness and whose awful deeds were but faint emblems of that deeper midnight gloom of moral death which reigned in the soul of Judas—that horror of great darkness, enlightened but by those fearful gleams which sometimes flash upon a troubled conscience from the regions of the damned, and antedate its hell.

Again: We learn here how frail the bond of union which sin supplies; with what a rope of sand it links together its accomplices; how guilt closes the bowels of mercy, and stimulates the cravings of hard-hearted selfishness. Sin is a selfish, and consequently a dispersing, principle: before persecution, defeat, and misery, its friendships flee as chaff before the wind. Charity, which "seeketh not her own," is alone a concentrating and conservative principle, and can maintain itself amid all the storms of adversity. When Judas, stung with remorse, writhing in agony of soul, bowed down with anguish of spirit, and shuddering at the fate which awaited him, comes to unbosom his wretchedness to his instigators and accomplices, to throw himself upon their mercy, and to implore them to rescue him from the awful consequences of their common sin, he is repelled with cold disdain and selfish indifference. Sympathy with suffering is no article in the covenants of sin: its answer to the sighs of misery and the groans of despair ever is, "What is that to us? see thou to that."

Once more: We learn here how short-lived and unsatisfying are the pleasures of sin. Its root is rottenness, its blossom dust; its pleasures fade away, and leave no joy, no peace, behind. They stimulate, then cannot satisfy, the cravings of an immortal spirit: often, in the very grasp, they pierce the sinner through with many sorrows. Guilt, as with a magic wand, touches his conscience, and the vision of pleasure fades, and the dream of life is over. In the midst of society his heart is desolate. The harp and the viol, the tabret and pipe, and wine, may be in his feasts, but cannot make them feasts of joy. Pleasures and cares bear to his sickened heart one common inscription, "Vanity and vexation of spirit." Doubtless Judas anticipated much enjoyment from the wages of unrighteousness: he was now to possess as his *own*—and he well knew the magic charm of that word—a sum perhaps far exceeding all that had passed through his hands as steward of the common stock. It is true, that to grasp at this forbidden fruit he must trample down gratitude and honesty, silence the murmurs of conscience, and quench the fear of God; but he would, he thought, atone for all this by a speedy repentance and amendment. He had, perhaps, reached that crisis in sin which the sinner often determines not to pass, but, having attained this desired object, to guard his spoil and to retrace his steps—a point at which the righteous God often entangles the wicked in his own devices, and plunges him headlong into labyrinths from which no human wisdom can extricate him,

and into abysses of sin which will land him in the nethermost hell. Judas perhaps resolved, with many a dabbler in sin, that, content with this valuable booty, he would cast away the practice of fraud and the mask of hypocrisy, and enter upon a new life, of prudent, respectable worldliness. What hoards of untold treasure, what luxuries and enjoyments, what honours and distinctions, what palaces of ambition and of pride, did not the day-dreams of imagination, which this treasure excited, create for him! But "there is no peace, saith my God, to the wicked." Their sentence is, that "they shall ever be like the troubled sea when it cannot rest." Guilt touched his conscience; and all his palaces of ambition, and magnificence, and luxury, and pleasure, and pride, crumble into dust and ashes. His riches are corrupted, and his garments moth-eaten: his gold and his silver are cankered. The wages of iniquity, intensely longed for, and at length securely grasped, eat his flesh, yea, his very soul, as with a fire. When he finds that they cannot purchase back that innocence and peace which he bartered for them, in misery and despair he cast down the pieces of silver in the temple, and went and hanged himself!

The near context of the Scripture which records the history and fate of Judas, enables us to contrast this awful monument of the Divine justice and wrath, with an example, not less illustrious, of the goodness and forbearance and long-suffering of God. Within a few verses we have a circumstantial detail of Peter's denial of his Master, *his* repentance, and his *pardon*. While his Lord was meekly enduring, for his sake, the buffetings and revilings, and all the varied sufferings of that eventful night, this too-confident Apostle was learning a lesson of humility, from bitter experience, when "he began," as we are told, "to curse and to swear, I do not know the man!" Were we to distinguish between the sin of Judas and of Peter, we might say that the latter was betrayed into his sinful act by a natural infirmity, in its own nature innocent, although it may, unless subordinated to religious principle, and actually did in the case of Peter, plunge its subject into the most heinous and aggravated sin. Peter's sin was the result of the fear of man—of that instinctive dread of suffering and death which belongs to man's nature, and can be expelled, or rather controuled, but by that antagonist fear which our Lord prescribed as its proper remedy: "Fear not them which kill the body, and after that have no more that they can do; but fear Him which is able to destroy both soul and body in hell: yea, I say unto you, fear Him." But the sin of Judas was not a natural infirmity: it was an unnatural and sinful passion superinduced upon man's original nature, and cherished in the soul. Judas's sin was the fruit of covetousness in its most debasing form, the love of filthy lucre—a passion not less foolish than sinful; which sets up a senseless idol upon that throne which God alone should occupy in the temple of the human heart.

But, whatever may have been the essential character and difference in their sin, how awfully different the progress and consummation of their repentance!—widely separate, as hope and joy from misery and despair; as the ardent and generous nature of the one, from the selfish and cold-hearted nature of the other. When Judas saw the snare in which sin had entangled him, and looked around for means of extrication, he could find none. The love of sin, unmortified in his heart, causes him to feel his distant alienation from a holy God, and thus poisons every mean of grace. The very meekness and gentleness of Christ, upon which sincere penitence casts itself with humble confidence, as upon the bosom of a friend, justly seem to his guilty conscience and alien heart but to enhance his guilt. The many warnings he had neglected, the vengeance denounced against him, now rankle, like barbed and poisoned arrows, in his bosom. His own

base and ungenerous nature tells him that Christ can never pardon so vile ingratitude, so deep treachery, so fatal an injury. Practically unacquainted, as he thus is, with the character of Christ, he can fly but to the creature for relief and consolation; and when this resource fails, he gives up all as hopeless. While Peter, who often hung upon the Saviour's gracious words —who saw his glory, full of *grace* as of truth—who remembered the merciful declaration, that he had "come, not to destroy men's lives, but to save them;" "to seek and to save the lost;" "to call sinners to repentance"—and his pledge of love to himself, "I have prayed for thee, that thy faith fail not"—Peter was melted by his look of mingled reproach and commiseration into tears of penitential sorrow, of rekindled, humble, ardent love. Both started, as it were, together from the post of sin; but they started on different courses, in directions widely separate as east is from the west. The one repented, believed, and was saved: the other repented, despaired, and perished! While both teach us, though with far different accents—the one of terror, the other of love—that we sin not; let both teach us, also, gratefully to acknowledge that atoning Sacrifice to which, through an over-ruling providence, the sin of Judas was instrumental, and which purged away even the sin of Peter; and ever to remember, that "if any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins."

J. H. M.

MISSIONS AND THE VOLUNTARY PRINCIPLE.

To the Editor of the Christian Observer.

It was stated in the Report read at the late anniversary of the Church Missionary Society, that not one of the Society's missions, even the oldest, maintains itself; and the same remark applies, I suppose, to the missions of other institutions. This fact bears in a striking manner upon the question of what is called the Voluntary Principle. The Dissenter says that Christians can, and will, keep up the means of grace to the extent of the wants of a nation, without an Established Church. The statement is wholly irreconcileable with the results of experience: but, supposing the matter to be doubtful, the case of missions throws light upon it. Do missions keep up themselves? They do not. Do, or can, Christians commence and keep them up to the vast extent of the world's necessities? They do not, and could not; for the number of the faithful is comparatively small, and in the present estimate the mass of those who are Christians only in name must not be included. But if there were no Established Churches, every place whither the Gospel was carried to the people would be a missionary station. The advocates of the voluntary principle reason respecting an English village as they actually find it; but they ought to take it as it would be if no means of religious instruction had ever been provided; as if it were in the condition of Tartary or India. If the voluntary principle be really adequate, why not apply it? Why does it not begin with giving a missionary to ever village in India? There is ample scope, and no legal or moral impediment. Why not provide one also for every ten square miles of Africa? 'But the people,' it is replied, 'are heathen.' Well, then, how long are we to wait before they are converted? After ten or twenty years, a station, it appears, still remains chargeable; and when may we hope that more than a hundred thousand sites of missionary labour would be able to subsist without extraneous aid? Even when a large portion of a people are converted, still a larger portion may

remain otherwise, except in name; and these will have no wish to give of their substance to uphold the ministrations of the Gospel. In truth, carry the argument as far as we may, every town and village will, till "the latter-day glory," remain a missionary station; and if the means of grace are amply provided for to-day, it does not follow that they will be so to-morrow. Every man is by nature a heathen; and never will the voluntary principle be sufficient, till thieves build jails and rebellious school-boys voluntarily sue for punishment.

A PRACTICAL MAN.

PROPOSED TERCENTENARY COMMEMORATION OF THE REFORMATION.

For the Christian Observer.

IN our last Number we mentioned that the third centenary of the printing of the first entire English Protestant version of the Holy Scriptures occurs on the 4th of next October, which will fall on a Sunday; and we suggested the propriety of a special commemoration of that important event, if not in a more marked and formal manner, at least in the discourses from the pulpit on that day. Our Continental Protestant brethren have not been unmindful of the centenaries of various important events connected with the Reformation; and we have on several occasions alluded to these religious festivals. In our volume for 1817, p. 619, we mentioned the preparations then making upon the Continent for one of these solemn commemorations, which the King of Prussia was anxious to signalize by uniting the Lutheran and the Reformed Churches under the general name of Evangelical, as was happily accomplished. Since that period we have often desired to witness a somewhat similar festival in Great Britain; and the more so, because we are anxious to see the distinctive features of the Reformation better marked than they have been in general in the festivals upon the Continent. The Infidels, Neologians, and secular politicians, of France, Germany, Switzerland, and Prussia, have endeavoured to give to these commemorations an unfair and injurious aspect. The Reformation, they have said, was the triumph of human reason over mental, moral, and civil bondage and superstition; and the due celebration of it, they contended, would be in continuance of what the Reformers had begun,—to cast off the creeds of Calvin and Luther, and, in the plenitude of the light which three succeeding centuries have accumulated, to emerge into the noon-tide blaze of latitudinarian Neology; in short, to become infidels in religion and revolutionists in politics. We mentioned in our volume for 1830 (p. 317) the unsatisfactory hymn-book which had been drawn up in consequence of a resolution agreed upon at the Convocations at the Prussian celebration of 1817. There were two old metrical collections, which, like our own Sternhold and Hopkins, were correct in doctrine and fervid in language, though rude in versification; and there was another more recent one, issued in 1783, which was more consistent with the current doctrines of the era of the reign of Frederick, misnamed the Great, than with those of the Reformation. The late hymn-book, which has been received in all the churches of Berlin, was undoubtedly a great improvement upon that of 1783, but it falls far short of the old versions in correctness of doctrine and spirituality of sentiment;—a monitory fact, deserving to be considered in our own country, in regard to our Prayer-book and our received Translation of the Scriptures; and to which we have a somewhat parallel case in the degenerate version of Tate and Brady, as compared with Sternhold and Hopkins. We heartily wish for a good psalm and hymn-book, to be set

forth by authority, and permitted to be used in churches; but we doubt whether, notwithstanding the great revival of piety among us, we could even yet hope for a selection that would adequately reflect the days of the Reformation. Our language, indeed, contains excellent hymns in abundance; but there are obstacles in the way of making the best selection for public worship, which we fear would not easily be removed. The failure of the efforts which have been made in the Society for promoting Christian Knowledge for the publication of a good collection of hymns, shews that some of the members of our Church have not yet discerned the great importance of the subject.

In 1830, June 25, the Lutheran churches celebrated the third centenary of the presentation to Charles V., at the Diet held at Augsburg, of that celebrated Confession of Faith, which, subject to the word of God, still forms the doctrinal code of a large portion of the Protestant churches of Europe, and which justly claims the veneration of every Christian communion for its general excellence as a compend of religious truth. The King of Prussia, in his excellent proclamation on the occasion, justly described this Confession as having greatly conduced to the stability and purity of the Protestant church; and he seems to have had in view the doctrines of the Neologian party when he solemnly prayed, "May the commemorative festival of the presentation of this Confession of the Faith of Christians, built upon the word of God, and the doctrines of salvation therein revealed, *and which is as true now, and ever shall be as true, as it was three hundred years ago,* and in the spirit of which I also heartily join, contribute to enliven and confirm the true faith throughout the Evangelical Church, and excite in its members unity of spirit, and new resolutions to follow true piety, and a spirit of Christian charity and tolerance."

There was ample reason for his Prussian Majesty's statement of the fixedness of Protestant doctrine; for, as we remarked at the time (see Christian Observer for 1830, p. 585), some of the nominal Protestants of the Continent, and especially the Consistory assembled at Strasburg, under the influence of such corrupt theologians as M. Turkheim and M. Haffner, stated, that though the Reformation was good as far as it went, it was but a step in the march of mind; adding, in the words of the official Strasburg circular, that "those only can attain a religious conviction, vivid, and independent of the yoke of authority and opinions" [that is, to the rejection of the doctrine of the Trinity, and of original sin, the atonement, justification by faith, and the influences of the Holy Spirit], "*who know how to ally to the revelation of the Holy Scriptures the natural light of human reason;*" for "the spirit of Protestantism," it is added, "is the Spirit of God himself, which is displayed in the intellect of man."

Under these circumstances, a British commemoration appeared to us important, were it only to exhibit to the world the real character of Protestantism; which is not latitudinarianism and the setting up human reason as our oracle, as the Neologists contend, but is simply an implicit recurrence to the revealed word of God, under the promised guidance of His Holy Spirit. The members of the Church of Rome upon the Continent of Europe very generally entertain an idea that Protestantism is latent, if not avowed, infidelity. The Abbé Gregoire, in his History of Sects, taking his measures of Protestantism from what he had seen of it in its corruption among the Neologists of France, Germany, Switzerland, and Prussia, and before the late hopeful but partial revival of sound doctrine, did not scruple to describe it, in effect exactly as the Strasburg manifesto does, as the prostration of Divine truth before the idol of human reason. The evils which have arisen from this false estimate are incredible; and one im-

portant benefit that was likely to arise from a well-conducted commemoration of the Reformation was, the shewing that this conclusion was unfounded, and that Protestantism is as far removed from modern Liberalism as from Popery itself. The revival of true piety on the Continent had not, at the period of these festivals, become sufficiently marked and extensive to clear up this important point. Too many of the sermons, addresses, and odes upon these occasions, were mere vague panegyrics upon civil and religious liberty and the modern "march of mind;" and few comparatively, we fear, exhibited sufficiently striking and scriptural views of the leading doctrines of the Reformation. We are far from saying that there were no brighter features; but neither the estimate of the Reformation, nor the exhibition of its character, could be correct, when that estimate and exhibition were made by churches sunk for the most part in ignorance, supineness, and false doctrine.

But though we had long wished to see a British Commemoration, Britain having been signally blessed by the Reformation, we were unable for several years to mark out any particular event in the memorials of that history in our land that might be considered sufficiently defined and important to give date to the festival. At length, however, as we approached the year 1834, the third centenary of those memorable events by which the English Parliament emancipated this country from its dependence upon the see of Rome, we could be at no loss for epochs. The Parliament met on the 15th of January 1534, and the session was one of extraordinary pressure upon Archbishop Cranmer; very few of the spiritual lords, whether Bishops or Abbots, having kept to their post of duty; "insomuch," it is said, "that he was forced to answer to all which the whole rabble of Papists could say in defence of the Pope." Various important measures were agreed upon during that session, but the decisive blow was the rejection of the Pope's authority; and this event appeared to us eminently worthy of commemoration; but, upon consulting some whose counsels deserved deference, we gathered that there was little hope of concentrating public opinion upon the subject; and that, at that moment of civil and theological strife, such a commemoration was not likely to be carried into effect in the way that was desirable.

We therefore determined to wait, as to our proposed suggestion, till a more fitting epoch arrived; and this we could be at no loss to discover in the event above alluded to—namely, the printing of the whole word of God in our vernacular tongue. We some years since invited the attention of our readers to the chief facts and dates connected with the publication of Bishop Coverdale's Bible; and we reprinted, in our volume for 1826 (pp. 735—741), his valuable address prefixed to it. Those of our present readers who have that volume may refer to it; and they would not perhaps be pleased, as the address occupies many pages, at our reprinting it; but it well deserves perusal. When we wrote those remarks, the Apocryphal controversy was proceeding in the Bible Society, and we stated, in connection with that question, that Coverdale rejected these spurious books; and it was always to our minds a subject of astonishment that any Protestant should consent for one moment to retrograde in that important particular.

The question of a National Commemoration attended with public meetings and rejoicings, may have its difficulties, and we at present only submit this matter for discussion; but the preaching of appropriate sermons on the occasion, in every Protestant pulpit in the land, is a measure to which there can be no objection whatever urged; and we are happy to strengthen our opinion by the following interesting letter, addressed to us by a much-

esteemed friend, in whose initials our readers will recognise the Author of the "Introduction to the Critical Study and Knowledge of the Holy Scriptures," and of the tract entitled "Romanism contradictory to the Bible," of which ten thousand copies were circulated in Ireland, at a very low price, at the expense of some gentlemen who were deeply interested in the religious and moral welfare of that country.

"*To the Editor of the Christian Observer.*

"I have very recently perused, with the deepest interest, the eloquent address of the Company of Pastors to the Reformed Church at Geneva, on the subject of their third 'Jubilee of the Reformation, August 23, 1835;' and as I have heard frequent inquiries made, 'Why has there *hitherto* been no national acknowledgment of the Reformation in this country?' I now solicit a page or two in your widely-circulated journal: first, to account for the non-commemoration of that great religious blessing in Great Britian and Ireland; and, secondly, to apprise your readers, and I trust, through your journal, every Protestant in the United Kingdom, and also wherever the English language is spoken, that this present year, 1835, is a jubilee of the Reformation with us; and I indulge the humble hope, that, when your readers have given a candid persual to this communication, and to the comments with which I trust your powerful pen will enforce it, they will be animated with devout gratitude to celebrate our glorious and blessed Reformation from the doctrinal errors and tyranny of Popery.

"1. As to the cause of the non-commemoration of the Reformation in Great Britain and Ireland. This may briefly be referred to the gradual manner in which the Reformation was accomplished. It was the work of many years: so that, in fact, there has hitherto been no definite period or year which could be fixed upon for such commemoration. Our Protestant brethren on the Continent are, in this respect, more favoured than we have been. Geneva celebrates her third centenary of the Reformation in the present year; France, I believe, next year. The Lutheran churches in Germany (whose ministers statedly preach once a quarter against the soul-destroying dogmas of Popery) have not fewer than three commemorations in each century, viz.:—1. In the year 17, Luther's burning the Papal bull for his excommunication, and the publication of his theses, which are regarded as the commencement of the Reformation; 2. In the year 30, the publication of the admirably written Confession of Augsburg; and, in the year 34, the publication of the entire version of the Bible, in the German language, by the learned and venerable Doctor Martin Luther. On the 21st of November, 1834, all the Lutheran Churches in Germany celebrated the last-mentioned centenary commemoration with great solemnity; as also did the Moravian Church in this country. At Berlin, a medal was struck in honour of the event; having the bust of Luther on one side, with appropriate inscriptions on the other. I now come, sir, to—

"2. The commemoration of the Reformation in the United Kingdom, and in all other countries where the British language is spoken or read. This present year, 1835, completes the third centenary, since the publication of the first entire English Protestant Version of the Holy Scriptures, at Zurich, by Myles Coverdale (Bishop of Exeter during the reign of King Edward VI.) in the year 1535. The last page of that extremely rare volume has these words:—'Prynted in the yeare of our Lorde M.D.XXXV. and fynished the fourth day of October.' The fourth day of October, 1835, falls on a Sunday. Such a conjuncture, sir, cannot happen again for centuries. What is there to prevent all consistent British Protestants from celebrating a third centenary Jubilee of the Reformation? Particularly as such a commemoration would be only a fulfilment of the strict

letter of the ecclesiastical regulations now in force both in Great Britain and in Ireland.

"Besides various injunctions and intimations of the National Church of Scotland, which are to be found in the sederunts of her General Assembly from 1560 to 1780 inclusive, on the duty of her clergy to watch and to report the progress of Popery, &c., in their present respective parishes; by a special act of the General Assembly, passed in 1749, the Scottish clergy are enjoined to preach 'at least four times a year on the evils of Popery, and the good effects of our blessed Reformation.'

"With regard to the Church of England, it is 'decreed and ordained' by the first of her 'Constitutions and Canons Ecclesiastical' (which has not been set aside or invalidated by any Act of Parliament for the alleged relief of Romanists), that 'all ecclesiastical persons having cure of souls, and all other preachers and readers of divinity lectures, shall, to the uttermost of their wit, knowledge, and learning, purely and sincerely, without any colour or dissimulation, teach, manifest, open, and declare, four times every year at the least, in their sermons, and other collations and lectures, that all usurped and foreign power, forasmuch as the same hath no establishment nor ground by the law of God, is for just causes taken away and abolished; and that therefore no manner of obedience or subjection, within his Majesty's realms and dominions, is due unto any such foreign power, but that the King's power, within his realms of England, Scotland, and Ireland, and all other his dominions and countries, is the highest power under God; to whom all men, as well inhabitants as born within the same, do by God's laws owe most loyalty and obedience, afore and above all other princes and potentates in earth.'

"The second of the 'Canons and Constitutions Ecclesiastical' of the Church of Ireland contains a similar enactment, which is equally in force in that portion of the United Kingdom.

"Such, sir, are the existing ecclesiastical laws of Great Britain and Ireland. What now, I repeat, should prevent the clergy of these countries, and, I may be permitted to add, all loyal and consistent Protestant Dissenting ministers, from celebrating with devout gratitude the Jubilee of the Reformation in the United Kingdom and its dependencies, on Sunday, the fourth day of October, 1835, on occasion of the completion of the third centenary since the publication of the first entire English Protestant Version of the Holy Scriptures? Those learned gentlemen can be at no loss for suitable topics on such an anniversary; and, for one part of the day, the clergy of the United Church of England and Ireland, as well as of the Protestant Episcopal Churches in Scotland and in the United States of America, have an admirably appropriate text furnished to them in one of the Psalms for the Morning Service; viz. Psalm xix. verse 7: "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple." The morning's discourse, I would respectfully suggest, might treat on the perfection of Scripture as the only rule of faith and practice, to the utter exclusion and subversion of all unauthorized human traditions; and on the inalienable right, duty, and privilege of every person to 'search the Scriptures' for himself, that he may 'prove all things, and hold fast that which is good.' The afternoon or evening discourse or lecture might contain a general statement and vindication of the leading doctrines of the pure and unadulterated Gospel of Jesus Christ, as professed by our own and by all other orthodox Protestant Churches. The late eminently learned and munificent Bishop Barrington justly remarked, that 'if the Reformation was worth establishing, it is worth maintaining.' (Sermons and Charges, p. 437.) And, at a time like the present, when the advocates of Popery

are leaving no effort unattempted to pervert unwary Protestants from their pure and holy faith, it surely does become every Protestant shepherd to exert himself to the utmost to 'banish and drive away' all error and heresy from the fold entrusted to his care, for which he must 'give account' at the last day to the great Shepherd and Bishop of souls.

"I remain, sir, yours, &c. T. H. H."

We need add nothing to what is so well urged in the above letter by our Reverend Friend, except it be to remark, that, if the commemoration ought to be one of rejoicing, it ought also to be one of deep humiliation. Great Britain has much to be thankful for; and, as contrasted with the degenerate Protestant churches of the Continent, is enabled to exhibit the true principles of the Reformation in a bright light, having not merely the letter of Scripture as the badge of our deliverance from Popery, but also recognising the doctrines of Scripture, undiluted by Neologian philosophy; and it were not boasting, but gratitude, to remember what have been the blessed fruits of the Reformation, more especially as exemplified in that remarkable revival of religion which gladdens this our day; in the effusion of God's Holy Spirit upon our universities, our bishops, our clergy, our laity; and in the unprecedented increase of Scriptural education, the circulation of millions of Bibles, the sending forth of Christian missionaries, and the innumerable religious institutions to which God has been pleased to grant the seal of his blessing. But, still, have we nothing to be humble for? Has the Reformation been duly followed up? Has the building, after three hundred years, corresponded to the extent and solidity of the foundation? What has been the history of our Church —much as we love and venerate her—during that period of probation? Have the Scriptures, have any of the means of grace so richly enjoyed, produced their due fruits? Look at the triumphs of Popery—look at the triumphs of infidelity. But we need not proceed; for enough has been mentioned to shew that the proposed commemoration must be chequered with humiliation, as well as gladdened with rejoicing.

ON THE BEST WAY OF OPPOSING POPERY.

To the Editor of the Christian Observer.

MAY I be permitted to suggest, to those of the clergy who are called to oppose the growth of Popery in England, Ireland, or elsewhere, to consider the importance of not merely defending Truth in its outworks, by statements (however correct) of sound doctrine, in contradiction to anti-scriptural error; nor simply by arguments drawn from right reason and common sense, against the palpable absurdities of the Papal system; but rather by the full and clear exhibition of the whole of Evangelical Truth, in all its parts, without any direct allusions whatever to Popery, under that name. Let the ancient apostasy be only met by the plain development of still more ancient truth, and great and prevailing will that original truth appear to be. Let conviction of sin be urged, as the preliminary step to all true faith; let the all-sufficiency of Christ Jesus—the full atonement and sacrifice for sin, and the only Intercessor between God and man—be proposed as the essential object of that faith; let the perfect righteousness of Christ Jesus, appropriated by the same faith, and so "justifying us from all things from which we could not be justified by the law of Moses," be equally taught, as indispensable to salvation; let the effectual calling of

the sinner in time, by the regenerating grace of the Holy Spirit, be preached as alone calculated, by making "all things new," to prove that he has become "a new creature," and "is passed from death unto life." Let the vital and practical reception of the doctrine of the blessed Trinity be inculcated—not so much as an orthodox creed, to be admitted by the understanding, but—as an influential truth, to be received into the heart, producing there such a love of the true God of Revelation as shall excite effectual abhorrence for all the idolatrous worship and uncommanded observance, of the gods both of Pagan and *Papal* Rome; let holiness of heart and life, as the only fruit of a saving faith, and the only sufficient evidence of its existence, be insisted on; let the pure Apostolic Gospel, and the love of its Divine Author to fallen man, be set forth in all their length and breadth; let a hearty reverence for, and the constant searching of the Holy Scriptures, as the word of God, be inculcated, as most opposed to the traditions of ignorant and sinful men like ourselves; let the solemn realities of heaven and hell be set forth, as best invalidating the false and absurd invention of a middle state of being; and let the true Sacraments of Divine origin be proposed as the ordinances really commanded, leaving the several uncommanded institutions of human appointment to shift for themselves. In short, let pure Scripture truth, both in doctrine and practice, be brought forward in their own native lustre, rather than in avowed contrast with those doctrinal and practical errors which stand opposed to them, and I think that more may be expected from the simple exhibition of truth than from the systematic exposition of error.

It appears to me, that the correct conclusion as to what error is, may be always more safely trusted to the hearer, than that the teacher should always draw it for him; and that, as in the case of most of the parables, the force of the moral will not be weakened when the disciple is left to apply it for himself—or, in other words, is left to say, 'If this be scripture truth, I now see that what is directly opposite to it cannot but be dangerous error.' One advantage, at all events, will recommend this plan—namely, that while the prejudice of bigotry is less awakened, in the case of opponents, the self-complacency and uncharitableness of the professors of a purer faith are less called into action. Under this course of teaching the deluded hearer is not provoked by a controversial spirit to reject instruction in the spirit of controversy, but is more likely to lay aside his hostility, and be won by love; while those who have been better taught will be more likely to understand, and more ready to acknowledge, who hath "made them to differ," since it is only "by grace that they stand," "and that not of themselves, it is the gift of God."

ZENAS.

MR. FAIRHOLME ON GEOLOGICAL PHENOMENA.

To the Editor of the Christian Observer.

AMONG many others of the readers of your valuable work, I have from time to time perused with much interest the series of papers which has appeared within the last twelve months on Geological subjects, and have remarked with attention the different lines of argument which have been adopted by your various correspondents, as well as the valuable editorial annotations which have frequently accompanied them. It is in consequence of some remarks in your Number for September last, on my own expressed opinions, that I am now induced to offer the following observations. I felt disposed to reply to them soon after their appearance, but was with-

held by your having expressed a wish to drop the subject of geology, as having already occupied more of your space than you feared was agreeable to many of your readers. Since that time, however, I have more than once observed in your pages a recurrence to this subject, which, as is well known, never can be altogether excluded from the mind, when its remarkable facts have once fairly gained a footing there; and which thus appears to exercise an influence more or less powerful in exact proportion to the depth to which the study of those facts is carried. As my present remarks refer to facts which have been frequently called in question, and on the establishment of which many interesting consequences depend, I take the liberty of addressing you in my own name, instead of in the more usual mode of your anonymous correspondents, that I may thus take upon myself personally to vouch for the statements which I beg to offer for your own or your readers' consideration, if you think them worthy of a place in your pages.

In the last September Number of your Christian Observer, direct reference was made to my published opinions on the disputed subject of human fossil remains; and in a note at page 558 you express a conviction that there has never yet been produced "any one clear and conclusive case of human remains having been found *under exactly the same geological circumstances as those of animals of extinct races.*" In your August Number (page 489, note), you had also stated, in admitting the fact of human remains having been occasionally found in caves and fissures of rocks containing animal remains, that they were "still *not so intermingled as necessarily to refer their inhumation to the same physical causes.*"

In the course of an extensive tour on the continent of France and Germany, which occupied me during six months of last year, and of which geology formed the chief object, one important point which I had in view was *personally* to examine the locality and the evidences exhibited at Köstritz, in Upper Saxony, where human remains have frequently been discovered in the fissures of the gypsum quarries, and so completely *intermingled* with those of other animals, *unquestionably fossil*, that no spot can be imagined more proper for trying the merits of this interesting question. I found, as had been stated by Baron Von Schlothiem, that these fissures had nothing of the character of open caverns. They are mere *fissures*, often very tortuous, and confined; and are filled with such diluvial matter as extensively covers the surrounding country, where fossil remains of similar species are frequently found. I was there fortunate enough to become acquainted with the two persons most capable of assisting me in my inquiry—viz., the proprietor of the quarries, under whose superintendence they had for many years been worked; and Dr. Charles Schottin of Köstritz, who had long collected the fossil contents of these fissures, and by whose means the attention of Baron Von Schlothiem had been attracted to them in 1820. From the Baron's very able statement of the circumstances of this locality, I was aware of the fact, which I now found fully confirmed by the proprietor, under whose personal superintendence they were brought to light, that in one of the fissures human remains had been found *eighteen feet beneath those of the fossil rhinoceros*; and it therefore appeared evident, that unless something existed in the situation of the quarries in support of the idea of some different mode of inhumation, by which comparatively *recent* human bones could have been so deeply buried beneath what all admit to be fossil, and very ancient, we could not, in common candour and consistency, refuse to these human remains a character which would unquestionably have been accorded them had they belonged to quadrupeds, instead of the human race.

Without entering into all the geological details connected with the

gypsum quarries of Köstritz, it may be sufficient for this place to state, that, after several days spent in the closest scrutiny of that beautiful country, and of the unquestioned facts with regard to the fissures and their mixed fossil contents, my conviction is as firm as it can be on any subject corroborated by facts, that the human remains found at Köstritz are of equal antiquity with those of quadrupeds *amongst* and *beneath* which they have frequently been found within the last fifty years; and as no one can doubt the true fossil character of the latter, similar as they are to those found in caves and gravel pits in almost every part of the world, the contemporaneous antiquity of the former are, in this instance, placed beyond all doubt.

This is the only instance of the kind which I have as yet had it in my power *personally* to examine; and every geologist knows how necessary a personal inspection is, in order to be enabled to form a complete idea even of simple geological facts which have been frequently and ably described. A slight outline of the circumstances of these quarries may perhaps not be unacceptable to some of your readers.

The small town of Köstritz is situated in a beautiful valley, through which the river Elster flows in a winding course; and the sides of this valley are composed of smoothly-rounded hills, the surface of which every where consists of a greater or less depth of diluvial matter, *finely stratified*, and consequently implying the action of *water*. This diluvium, composed of sand, mould, gravel, &c., reposes upon the following rocks, which this district exhibits: red sand-stone; calcareous beds, with gypsum; clay slate; and grey wacké. The quarries of gypsum are on the left bank of the Elster, a little below the town: they are situated on the lower parts of the rounded hills above described; and so much above the level of the flat part of the valley and the river, as altogether to preclude the idea of any mixed inhumation of *recent* with *fossil* animal remains, by the action of its waters.

In the various quarries that have been worked for the last fifty years the calcareous rock is every where found to be perforated by fissures, of various extent and width, which are always filled with the same species of diluvium so universally prevalent on the surface. One circumstance is very obvious and striking in this locality; it is this,—that where the quarries now are, the ground has formerly been of the same smooth and rounded character which the neighbourhood presents in its unbroken state; and as a considerable depth of diluvial matter had to be removed before the workmen could reach the rock in which these fissures are found, we cannot for a moment suppose that beasts of prey ever inhabited them, or could have been the means of dragging in the bones, as some might suppose. But, besides this, the osseous diluvium is in general very compact; and so completely fills even the narrowest parts of the fissures as to render the entry of any animal altogether impossible, and at once to present the idea of the agency of *water*.

Of the fossils found in this locality, only one instance of elephant bones has yet occurred: but it was considered probable that the animal had been almost entire, and very small. I saw one of the tusks in Dr. Schottin's collection: it was but eight or nine inches long. Of the rhinoceros there are numerous specimens; as well as of various species of the deer tribe, and, amongst others, the elk and reindeer; which latter is known to be peculiarly formed by nature for snowy regions, entirely unsuited to the rhinoceros and elephant. Besides these, we have the remains of the horse, and of many smaller animals—as the hyæna, the rabbit, fox, hare, &c.—and also of birds.

Of human remains, which give to this locality so peculiar an interest,

there have been found about twenty specimens. Some of these have been minutely described by the Baron Von Schlothiem, who possessed them; after whose death they were placed in the Museum at Berlin. Two or three bones are now to be seen in our British Museum, where they are placed in the same case with the Guadaloupe specimen; and they still bear the name of Dr. Schottin, by whom they were found. I saw in the collection of this gentleman, at Köstritz, as well as in the possession of Prince Reuss, some highly-preserved and most interesting specimens. The Doctor possesses, amongst others, two pieces of peculiar interest, being the *tibia* and *radius* of a child, or children, *of not more than three or four months old.* The Prince has the rib of a young person of about fourteen or fifteen. The proprietor of the quarries, a most intelligent person, gave me a very minute and clear account of the position of many of these specimens in the fissures, and especially as to their relative position with the other animal remains which accompanied them; so that not the slightest doubt remains on my mind as to the fact *that one and the same event* (whatever that event may have been), by means of which this vast mass of diluvial matter was deposited, *in stratified order,* all over that as well as other parts of Germany, &c., was also the medium of deposition of these various *detached* animal remains.

It is unnecessary for me to dwell upon the obvious inferences which naturally flow from the establishment of any *one* instance of the human race as contemporaneous with quadrupeds avowedly fossil. I speak with confidence, and from the fullest conviction, when I assert that this point is established most satisfactorily at Köstritz; and I imagine that no one who visits the spot, and considers the proofs, which the whole surface of that part of the country presents, of its rounded and beautiful forms having undergone no change since these forms were imprinted on it by some great aqueous cause, can hesitate in coming to the same conclusion. We have, therefore, no conceivable proof of any event capable of subsequently intermingling the animal remains of different periods. There is a striking similarity, throughout the world, in the character of that mass which has been termed *diluvium,* and in which (whether contained in caves, in fissures, or in gravel beds) the fossil remains of quadrupeds have generally been found together with that very small proportion of human remains which we should alone expect from what we know of the history of mankind. The very rarity of these remains, compared with those of other animals, may be looked upon as strong evidence of their true character.

You are aware of the use that has been made of this fact by some of the French geologists, who have reluctantly been at length forced to admit the existence of man as fossil. They argue, not that the animals which accompany the human remains, in the south of France and elsewhere, were destroyed within a very few thousands of years, as the history of man would indicate, but that man is of much greater antiquity than Scripture has stated, and may claim the same ancient origin which these philosophers had *previously* adjudged to the fossil quadrupeds. But if there be any one fact more firmly established than another, by general history as well as by the whole tenor of human language and acquirements (altogether independent of the Inspired Writings), it is the exact correspondence that may be deduced both from heathen and Christian, ancient and modern, inquirers between the period given by the most ancient history, as to the origin of mankind, and the subsequent spread and civilization of man from one pair. It requires no geological knowledge to be convinced of this fact; but when once brought home to the mind, and when we afterwards come to the conclusion that human beings have been *destroyed,* and their shattered remains been contemporaneously *intermingled* with immense masses

of other animal remains, *also in unconnected portions*, we cannot avoid the conclusion that these latter were destroyed by an event of comparatively recent occurrence. We are brought down to a period comparatively recent, and to an event the *universality* of which is sufficiently proved by the prodigious extent of similar diluvial matter, *in stratified order*, all over the earth, and containing, *in every land*, fossil remains of most striking similarity. I leave the period, as well as the nature, of this destructive event, to the candid judgment of your readers. My own opinions on the subject are probably known to some of them. But whatever degree of force these opinions may have had at the time when they were offered to the public, circumstances and facts the most unlooked-for have since been brought to light, which lead, with the conviction of mathematical demonstration, to a full confirmation of them on this particular branch of the subject; while they have had the effect of rectifying erroneous views on some subjects, and materially modifying them on others; at the same time leaving the general line of argument in favour of the literal statements of Scripture more and more firmly established in my mind, notwithstanding the difficulties in which some parts of the subject are certainly involved.

I am, sir, your constant reader, &c. &c.

GEORGE FAIRHOLME *.

CLERGYMEN INTERFERING IN EACH OTHER'S PARISHES.

To the Editor of the Christian Observer.

A WRITER under the signature of W., in your Number for April, has proposed an inquiry of considerable interest and importance—namely, "What is the duty of a Clergyman of the Church of England, as to assisting in forming an association, or attending a public meeting of a religious or benevolent institution, in a parish where the appointed minister objects to that institution? And is there any difference in this respect between the case of a town and a village?"

I do not exactly understand why W. has introduced the term *benevolent* in contradistinction to *religious*. Institutions for the relief of *temporal* wants, if he mean such by the term *benevolent*, are usually considered as affording a common field for the exertions of all sects and parties who are not deaf to the universal calls of humanity; and such institutions could only, under very unusual circumstances, offend the prejudices of the most narrow-minded clergyman, or alarm the fears of the most timid. I shall therefore confine my remarks to institutions of a *religious* nature; as it seems to be from them alone that any practical difficulty can arise. And on this question, as well as on many others which are mooted now-a-days, I find myself on the unpopular side; my opinion being decidedly opposed to any interference with the appointed minister, in the case which your correspondent supposes.

The question may be viewed in two lights—as one of *right*, and as one of Christian *expediency*. Either way I am led to the same conclusion. Let us first consider the *right*.

It will not be controverted, I think, that in committing the religious concerns of a parish to one individual, the Church casts the burden of responsibility, for the due execution of the charge, upon that individual alone. Now no one can justly be held responsible for that of which he does not possess the uncontrouled management; nor, indeed, is it consistent with

* We are much obliged to Mr. Fairholme for the above interesting statements, which we cheerfully leave to the consideration of our geological readers.

justice to press the argument of responsibility when duty is to be imposed, unless we are ready to allow it due weight when it may be urged for the maintenance of a privilege. Hence the appointment of a responsible minister does, by its very nature, exempt him from foreign interference in those matters to which his responsibility extends; that is, in all which are not referred to another jurisdiction by some positive enactment, either of rubric, canon, or statute. His violation of these of course renders him amenable to the controul of the authorities whose office it is to enforce them; but in regard to all subordinate details, which they do not pretend to regulate, he is invested, according to my view of the subject, with a free discretionary power; any infringement of which by his brethren of the Presbytery, any assumption of which even by his Ordinary, except in the form of admonition or persuasion, would be an act of usurpation. Of such details the support of religious societies is an important part; and the preference of one society to another—that is, the choice of a particular mode of promoting the cause of religion, whether at home or abroad—is precisely a matter which ought to be left to the judgment of the individual with whose system of operation it is intended to be interwoven. In short, I hold that a stranger has no more right to intrude into this department of the appointed pastor's functions, than into those which he discharges within the walls of his church. Both rest on the same authority, delegated to the appointed pastor alone; and both should be held equally sacred.

Let us proceed to the question of *expediency*. Is the cause of religion to suffer, it may be said, out of regard to the prejudices of an individual? The answer would be peremptorily No, if in the case before us the institution objected to were the only instrument in existence, or the only one available, for advancing the cause of religion. But amidst the present multiplicity of such institutions, this cannot be the case. In general, a clergyman who disapproved of one would feel himself under a stronger obligation to espouse the interests of another, which might happen to accord better with his own views; and when his station and influence are taken into account, the great cause would lose nothing, *on the whole*, from a compliance with his prejudices. The stream of pecuniary contribution might ebb in one channel, but it would probably flow more copiously in another; and if not, there are other considerations, that ought to weigh more with a clergyman than the success of a subscription. I am no friend to *agitation at all hazards:* reduced to its naked principle, it is nothing more than the Jesuitical doctrine, that the end justifies the means. A good understanding between the minister and his people, and an unity of affection in the latter towards each other, are objects of paramount importance; more necessary, I humbly think, to the cause of piety and charity, than the local predominance of any particular society. Yet by doing violence to the minister's wishes, and disregarding his remonstrances, the respect of a portion of his flock is almost certain to be alienated, and his influence over them materially impaired; the seeds of strife and debate are sown among the people; and, by being accustomed to see their pastor's province occupied by strangers, their minds are prepared to witness without reluctance, or even with satisfaction, its invasion by an enemy. The strangers, though clergymen and friends, by professing to "supply" the appointed minister's "lack of service," pave the way, and not very indirectly, for the Dissenting teacher. The latter carries out the principle further. He probably acts in concert with them as far as they are willing to go, but he is not inclined (why should he be?) to stop where they stop. Whether originally their coadjutor or not, he is ready to insert his wedge into the rent which they have made, and soon leaves them to stand aside

and gaze upon his progress, and console themselves as well as they can with the consciousness of having meant well. They have set the example of wounding their brother's feelings—why should they expect the Dissenter to respect them? They have impugned his rights—why should they require the Dissenter to acknowledge them? They have disparaged his judgment, diminished his moral influence, taken the reins of management out of his hands, and taught his flock to distrust or despise him—all this they have done by the mere *act* of interference and opposition, and the mischief cannot be remedied by verbal disclaimers—and why should they look for greater delicacy from the Dissenter? or how can they complain if the latter should hereafter turn the precedent against themselves?

I may add, that as far as regards the question of *right* I see no difference between the case of a town and a village; and as far as regards the question of *expediency*, only this,—that less injury seems likely to ensue to the pastor's authority and efficiency in a town than in a village, because in the former his connexion with the people is generally of a looser kind. Still, even in a town the danger appears to me much more serious than ought to be willingly incurred. I can hardly conceive the occurrence of an extreme case, such as might place the matter on the footing of an overwhelming necessity. BEGENSIS.

ON THE CHARACTER OF ST. PAUL'S REASONING, 1 COR. X.

To the Editor of the Christian Observer.

AMONG the arguments employed by St. Paul in order to repress the vanity and presumption of the Corinthian Christians, there is one taken from the Jewish Scriptures (1 Cor. x. 1—12). It appears that the Corinthians were inflated by their Christian privileges, and appealed to the rites of Baptism and the Lord's Supper as proofs that they were taken into covenant with God. But St. Paul reminds them, by the example of the Jews in the Wilderness, that it was possible to start in a race and yet not to obtain the prize; that, though an eternal inheritance was promised to them, this promise might never be fulfilled. For the Jews had set out from Egypt with a promise from God that they should receive the Land of Canaan for a possession: the sea was divided to give them a passage through it; and God was present with them, in a mysterious cloud, to guide them towards the rest that was prepared for them: they were fed with bread from heaven; and streams of water issued from the rock, to accompany them in their progress through the desert;—but, for all this, they perished in the Wilderness, and never reached the borders of the promised inheritance. St. Paul therefore admonishes the Corinthian Christians to apply this history to its intended use, and not to glory above measure in the prerogatives of their Christian profession, as if these would secure them sufficiently from falling away into perdition and death.

There is no difficulty, then, in understanding the general purpose of the reference here made to the Mosaic history. But there appears at first sight to be some obscurity in St. Paul's statement of the religious privileges of the Jews in the Wilderness. In the parallel which he draws between their condition and that of the Corinthian Christians, he seems to argue, that, though the sacraments of Baptism and the Lord's Supper might be thought to give a manifest advantage to the Christians, yet the Jews in the Wilderness had sacraments of their own. He notices the opening of the Red Sea, and the presence of the miraculous cloud, and speaks of these as standing in the place of Baptism; and in the manna from

heaven and water from the rock he seems, as it were, to find a second sacrament, answering to the Supper of our Lord.

With respect to Baptism, he says that "all the Jews were under the cloud, and all passed through the sea, and were all *baptized* unto Moses in the cloud and in the sea." The Corinthians probably attributed too much efficacy to the rite of Baptism, because it gave them a title to be called members of Christ and children of God. But the Jews, says St. Paul, were in like manner distinguished; and yet they perished. For if they were not so distinguished from other men—if they were not a peculiar and elect people—what meant the opening of the sea to save them, and the cloud which went with them through the Wilderness? These were signs to the Jews that they were God's chosen nation, sanctified by His presence and protected by His care.

But there was also another Christian ceremony, the sacrament of the Lord's Supper, which was equally perverted to minister to the false confidence of the Corinthians; and St. Paul tells them that there was something answering to this likewise amongst the Jews in the Wilderness. "They did all eat the same spiritual meat, and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them; and that rock was Christ." To understand this, we must bear in mind that the Supper of our Lord is not only a commemoration of the death of Christ: it is also a sign of our Christian union—a sign that we belong to His society, and are interested in the covenant of which He is the Mediator; or, in St. Paul's words (ver. 17), it is a sign that "we, being many, are one bread and one body, being all of us partakers of that one bread." St. Paul therefore asserts, that, if this was a sufficient assurance of salvation, a sufficient proof that we are entitled to the blessings of the Christian covenant, the Jews also might have pretended that *they* had an absolute and perpetual interest in *their* covenant. For *they* too had a feast provided for them in the Wilderness—manna from heaven, and water from the rock. And this was a *spiritual* provision, as being miraculous and Divine: for it was not natural for bread to fall from heaven; it was not the nature of rocks to send out streams of water from their sides. That rock in the wilderness was Christ. For, to the Jews, it was not less a sign of God's constant favour, than the sign which Christ has given to his disciples in the communion of his body.

The comparison thus made between the Jewish miracles and the Christian mysteries would appear too refined and artificial in a question of pure reasoning. The waters of the Red Sea, and the mist of the supernatural cloud, had, of course, no prospective reference to the waters of Baptism; nor was the rock in the wilderness a type of Christ, except as one thing may be made the type of another, for the sake of moral improvement or forcible illustration. Strictly speaking, there is nothing meant to be proved by this manner of considering the Mosaic history. St. Jude, in his Epistle (ver. 5), says, "I will put you in remembrance, *though ye once knew this*, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not." And, similarly, the Corinthians had once known, and still knew, the circumstances of the overthrow in the wilderness, and the character and condition of the people that perished; but St. Paul wished them to make that history a subject of reflection, and to fix their thoughts upon every point of resemblance between their own case and that of their fathers in the wilderness. It would be convenient, therefore, to apply to the Jewish miracles terms borrowed from the Christian mysteries; and, beyond this convenience, no reason was wanted to justify the application: it would remind the Corinthian Christians, in their day of supposed prosperity, that there had

been times of humiliation and error, and that the same God who had destroyed their fathers in the wilderness might be provoked to turn his displeasure against themselves.

M. J. M.

THE SECOND PERSON IN THE TRINITY THE ANGEL OF THE LORD.

To the Editor of the Christian Observer.

IN order to prove that there is a second Person in the Trinity—God the eternal Son of the Father—I will go step by step; and shew, first, That in the Old Testament we often read of a Being called "the Angel of the Lord." The following passages will shew such to be the case:—Gen. xxxi. 11: "And the Angel of God spake unto me in a dream, saying, Jacob: and I said, Here I am." Gen. xxii. 11: "And the Angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I." And then again, Exod. iii. 2: "The Angel of the Lord appeared unto him (*i. e.* Moses) in a flame of fire, out of the midst of the bush." Now surely these passages must be quite enough to shew that there is such a Being as 'the Angel of the Lord,' spoken of in the Old Testament.

Our second step is to shew that "the Angel of the Lord" is God-Jehovah. In each of the three passages I have cited in order to shew that there is such a Being as the Angel of the Lord, "the Angel" is declared, in the plainest terms possible, to be God. We will examine these passages separately. In Gen. xxxi. 11—13, we find "the Angel of the Lord" speaking to Jacob in a dream, and calling himself "the God of Bethel." Now let us turn to Gen. xxviii. 13, and see who the God of Bethel is. "I am the Lord God of Abraham thy father, and the God of Isaac." The Angel must either declare an untruth, or he must be God.

The second passage is Gen. xxii. 11, 12: "The Angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I: and he said, Lay not thy hand upon the lad, neither do thou any thing unto him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from *me*." Now unto whom did Abraham offer up Isaac? Surely unto God-Jehovah, beside whom he was to "have none other God:" and what does the first verse of this chapter tell us? that "God did tempt Abraham." To do what? To offer up his son. To whom? to any one else but himself? Certainly not. But here 'the Angel of the Lord' says, "thou hast not withheld thy son, thine only son, from *me*." 'The Angel of the Lord' does not say, 'from God:' no; but "from *me*." Now, what conclusion can we draw from all this, but that 'God,' mentioned in the first verse, and 'the Angel of the Lord,' in the eleventh verse, are the same beings; and what can more clearly prove that 'the Angel of the Lord' is God?

Our last passage is Exod. iii. 2—6: "And the Angel of the Lord appeared unto him (*i. e.* Moses) in a flame of fire, out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside and see this great sight, why the bush is not burned. And when the LORD saw that he turned aside to see, GOD called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover, *He* said (*i. e.* observe 'the Angel

of the Lord' in the bush), I am the GOD of thy father, the GOD of Abraham, the GOD of Isaac, and the GOD of Jacob. And Moses hid his face, for he was afraid to look upon GOD." What words can more plainly tell us that the Being, called in the Old Testament 'the Angel of the Lord,' is really and truly GOD?

Our last step is to shew that this 'Angel of the Lord' cannot be God the Father, nor God the Holy Ghost, but must be God the Son. Observe his name—'the *Angel* of the Lord.' He is a Messenger. Now, that there may be a messenger, there must be two persons; he who sends, and he who is sent—one to command, and one to obey. The same man cannot send and be sent; command, and also obey that command. Here then is a Divine Messenger in the form of an angel. Is it God the Father? No; for the Father sends: "As the Father hath sent me, so send I you." The Father is "above all," supreme, the First; then He cannot be sent, because there is no one greater to send Him. It cannot be God the Holy Ghost either; because the Spirit appears in no bodily form, but that of a "cloven tongue," or of "a dove," and never in the form of an angel. Who then is it? Neither God the Father, nor God the Holy Ghost; yet here is another person GOD—a third person, GOD. Who then can it be but God the eternal Son of the Father, the Second Person in the Trinity? There is no alternative: and thus we make out the fact that there is a Second Person in the Trinity, God the Son.

The other point still remains to be proved: viz. that *it was the Second Person in the Trinity, and not the First, nor the Third, that joined himself to a human body, that there may be a God-man to save sinners.* The fifth verse of the 17th chapter of John, I think, can leave no doubt upon this head: "Now, O Father, glorify thou me with thine own self, with the glory that I had with thee before the world was." The human nature of Christ could not thus have addressed the Father, and have spoken of what he was before the world was made, because the *man* Christ Jesus never existed before born of the Virgin Mary: it must therefore have been God; the Divine nature of Jesus;—and this God could not have been God the Father, because the Father is himself addressed; nor God the Holy Ghost, because he is not *begotten* of the Father, but *proceeds* from the Father, and therefore could not have said, "Now, O Father." Who then could possibly have uttered these words, "Now, O Father, glorify thou me with the glory which I had with thee before the world was," save God the Son, the Second Person in the Trinity joined to a human body?

Αλφα.

ON CHRISTIANS ATTENDING POLITICAL DINNERS.

To the Editor of the Christian Observer.

AN account which I lately read in the newspapers, of the proceedings at a Conservative dinner at ———, reminded me of a letter which appeared in your publication some time back, relative to the propriety of religious persons being found at such public entertainments; and, if I recollect rightly, your correspondent altogether proscribed the practice. Though I attend none myself, I should be unwilling to come to this conclusion, unless compelled; since many of the clergy, as well as the laity, including many persons well accounted of for piety, are not backward at being present, more especially on occasions relating to charities, or the installation of magistrates in provincial towns. Without, however, entering into this matter, allow me to call your attention to the proceedings of the Conser-

vative dinner above alluded to, as reported in the newspapers. In the chair was a respectable nobleman; and among many other noblemen and gentlemen present, besides twenty clergymen, I find the names of some who stand high in the estimation of their fellow-Christians. Various "glees" appear to have been sung, as usual; but I am not sufficiently acquainted with matters of this kind to be able from their titles to judge of their precise nature. Among other things, it seems that the national anthem, as it is called, of "God save the King" was given; in relation to which it is added, "*The cheering was renewed on the singers repeating the words, 'Confound their politics; frustrate their knavish tricks;'* "—that is, I presume, these words were applied by the company to the late Ministry and their adherents. Besides the desecration of the name of God in the political and promiscuous use of this "anthem;" ought not Christians to be cautious, in making an appeal to Heaven, as to fixing these expressions on their political opponents? It is one thing to desire generally that our King may be protected from his enemies and their base designs; another, to fasten these reproaches specifically upon those with whom we may happen to differ. It may be said that this is taking rather a severe view of a little ebullition of party feeling in this free country; but if the Scriptures mean any thing—if we are to be judged for every idle word we utter—if, whether we eat, or drink, or whatever we do, we are to do all to the glory of God—a Christian must take a very different view of the matter. It may perhaps be replied, that in the present case religious questions were mixed up with political; and that, therefore, the imprecation that God would confound the politics and frustrate the knavish tricks of the majority of the House of Commons, was a very befitting prayer. I leave Christians, whatever may be their political views, to ask their hearts whether such clamorous and intemperate vociferations are, in any sense, prayer; but this popular song is re-echoed just as loudly where the questions are merely secular strifes, without any plea of religion, even if that plea were a just one.

On the health of the clergy being drunk, upon the above occasion, a clergyman present delivered a speech of violent political partisanship; in which he complained bitterly of the party-spirit existing, and of the thousand parties into which we are divided; little dreaming, I presume, that he was fanning the flame. I have no wish to launch into the endless ocean of politics; but of one thing I am certain, that the clergy would be much better occupied in attending to their pastoral duties—in not only preaching Christ crucified, but in meekly bearing his cross—than in busying themselves at scenes of this description.

X. Y. Z.

ON THE QUEEN'S ALLEGED DECLARATION AGAINST FOREIGN MANUFACTURES.

For the Christian Observer.

I READ lately in the newspapers, with some concern, that the Queen caused it to be stated to a deputation of shoemakers from Bristol, that her Majesty was determined to use and countenance only articles of British fabrication. Alas, sir! what are the manufacturers in all the staple trades of this country to do if such an example should spread? To the manufacturers of Leeds, Manchester, or Glasgow, no less than of Birmingham or Sheffield; to the vast mining districts throughout the kingdom; to the whole of the commercial interest; to every merchant of Liverpool, Bristol, or London; to almost every shopkeeper of every class; and also to every

consumer throughout the land, from the peasant or mechanic to the highest nobleman; such a course would be most injurious. Her Majesty's object and motive are noble and patriotic, and I greatly honour her for her intention; but her Majesty, being a foreigner, may not be fully aware of the circumstances of Great Britain as a commercial people; "a nation of shopkeepers;" whose interest it is to manufacture all they can, and to sell their manufactures at the best market, and to take in return what they find most desirable or convenient, or whatever they can get in exchange more cheaply than they could make it. Her Majesty must have some very ignorant persons about her, to give her advice which, if carried out to its legitimate results, would immediately cripple all the manufactures, trade, and commerce of the country. Twenty millions of people could not be supported with the bare necessaries of existence, much less could the nation enjoy its present accommodations and luxuries, many of which reach even to the cottage of the peasant, if it were not for our commerce; and what is commerce but barter—giving one thing for another; what we can spare for what we need; what we raise easily and cheaply, for what we cannot raise at all, or without much expense; what we dig out of the earth, or weave in our looms, or fabricate in our workshops, to an extent far beyond our home consumption, for what we want or fancy from abroad, be it corn or gloves, grocery or kid-shoes, port-wine or silk dresses? It is best for the country that every body should buy and sell what he likes, and how he likes, and where he likes: this is Christianity, common sense, and political economy. And why prohibit foreign shoes, if persons like foreign shoes better than indigenous shoes? Their taste may be very foolish, in the opinion of their neighbour; but it is their taste; and their indulgence of it injures none, and benefits all by promoting traffic, barter, exchange of commodities, upon which this great country depends for its existence. But in general it is not mere fancy; for, in the long-run, no article can retain a market against competition without some intrinsic merit: it is better made, or cheaper, or more durable, or in some way more pleasing to the user. And what is called taste, is not after all so wayward as, in the end and taking the mass of transactions, not to yield to more urgent considerations.

Suppose that her Majesty could follow up her truly humane and patriotic, but mistaken idea, by procuring a prohibition, either by law or public opinion, against the importation of foreign shoes. What would be the consequence? In the first place the price of shoes throughout the country would rise to the extent of the supply cut off; for there would be as many feet as before, and as great a demand for shoes, while the stock for their accommodation was diminished. Every person in the kingdom would therefore have to pay so much more for his shoes than before; and thus would a pecuniary injustice be committed, besides the general injustice of not allowing each person to purchase what he best liked. And as no person can in the end spend more than he has, the extra money spent upon shoes must be subtracted from what would otherwise have been spent upon coats, or caps, or hats, or stockings, or something else: so that what the shoemakers gained other trades would lose, and as many workmen would be thrown out of employ somewhere else as are added to the stock of shoemakers. If a clerk or tradesman have two or three hundred pounds a year; or another person two or three times that sum; or a labourer or mechanic a fraction of that sum; he must of necessity cease to employ other tradesmen, and throw their hands out of work, to the extent to which he pays more to the shoemaker. But soon the shoemaker himself gains nothing by the monopoly which so greatly injures his neighbours; for the increased profits of his trade attract to it new capital,

new workmen, new apprentices; and the competition sinks wages and profits: so that both master and man are just where they were, or probably for a time much lower, and the shoe trade becomes a losing concern; and the misery is increased by there being more now engaged in it to suffer by the depression.

But even this is the least part of the evil; for the chief calamity is, that the prohibition, whether legal or only conventional, cripples other branches of industry, and substitutes unproductive labour for that which is productive. If a Cornish man by digging a piece of tin ore; or a smelter by smelting it; or an artificer by fabricating it into a useful article; or if a Staffordshire man by digging coal, lime-stone, and iron ore, and making a piece of iron; or a Birmingham man by making the iron into nails, or a Sheffield man into knives; or if a Spitalfields man getting some raw silk from China, or a Manchester man some raw cotton from the East Indies, or a Leeds man some wool from the 'squire's fields, and working it up into a texture for a garment; or if the tailor, making the garment; or, in short, if any miner, artificer, workman, or other human being whatever, can by so many days' work earn what will procure a pair of shoes in one place, and you constrain him to buy his shoes where he must work so many more days to procure them, all those extra days are waste and unproductive labour; they are lost to himself, and his family, who suffer the want of all the food and wearables which he might have earned in that time; and he is injured under the notion of benefiting some other man's trade. The Queen's advisers tell her Majesty that it is a competition between the Bristol shoemaker and the foreign shoemaker; but it is not so: it is a competition between one trade and another at home; it is a struggle as to whether the miner, the artificer, the workman, the labourer, the shopkeeper, the lady, the gentleman, are to give more money, that is labour, to a Bristol shoemaker for a pair of shoes, than they could get them for elsewhere. It is exactly as if Bristol gardeners turned to making wine from home-grown hot-house grapes, and then went to the Queen to request that her Majesty would make every body drink their wine at fifty shillings a bottle; thus encouraging a manufacture which could not protect itself, at the loss of forty-six shillings per bottle; which forty-six shillings would be subtracted from the sum which the purchaser had to lay out for his support or gratification in something else.

It may be said that the Bristol shoes were not unproductive; that they were as good or better, as cheap or cheaper, than those from abroad. Then why do they ask for protection? But people admire the others more. Then why not make what people admire? It is clear they do not, or cannot; and the public have a right to be served where they are served best. If two pairs of shoes—one pair native, the other foreign—were exactly alike, and undistinguishable in make and quality and appearance, and both could be afforded at the same price, what inducement could there be to take the foreign pair, adding to the price the heavy duty and expenses upon importation? If the shoemaker could shew his customer the article that pleased him, he would not go abroad for it, at a heavy duty, when he could get it next door. Why do not the makers of scissors go to the Queen, and the maker of razors to the King, and beseech their Majesties to patronize home-made scissors and razors? Why simply because the articles patronize themselves; and nobody goes (except as an occasional whim or curiosity, but not in the ordinary habits of commerce) to Paris or Geneva, for the pleasure of having a worse or dearer article.

Every man who imports a pair of shoes, or any thing else that is useful, though he may consult only his own advantage, is a public benefactor. There is so much more of what is valuable for some one to

enjoy, and the price is cheapened to all. It is true he possibly prevented one pair of shoes being made at home, but if so, something was made that was more valuable; for he did not get his pair of shoes from the foreigner without giving an equivalent for it, perhaps some hardware, or earthenware, or Manchester goods; and it was better to export these, and get back shoes for them, than to encourage the less productive home shoe, and impede the productive trade that only asked for fair-play. If a hundred men, by mining, smelting, weaving, or making coats, hardware, or pottery, could get in exchange from abroad shoes to shoe a town; and if in shoemaking they could make only half that number; would any person doubt which plan of procuring shoes should be preferred? If it answers better to import shoes than to make them (and the wearer must ultimately decide that matter, for he best knows what pleases him), then, instead of so many persons being apprenticed next year to shoemaking, a portion will be put out to more productive occupations, and all parties will gain by the exchange. Her Majesty ought to have been advised to tell the Bristol petitioners, that, anxious as she was to promote their particular interests, she could not comply with their request without inflicting injury upon others; and the injury inflicted in the one quarter would be greater than the benefit conferred in the other. This may be exemplified in the case of the town just supposed; for would it be right that half the town should go barefoot, because home shoemaking could not compete with mines, looms, forges, or potteries? A Queen, as well as a private person, is bound to relieve individual distress, so far as Providence may grant the ability to do so; but care should be taken that a principle be not carried into action which will inevitably create more distress than it relieves. It would be, in the end, a far cheaper, more judicious, and more patriotic measure, to place the Bristol petitioners for life upon the pension list, than to interfere with the commerce and manufactures of the country. To maintain fifty shoemakers without work, would only deprive the public of the benefit of their industry; but it would be a serious evil, through them, to injure all the artificers, land or mine owners, traders, manufacturers, merchants, sailors, shopkeepers, and consumers, who were concerned in raising and exporting the articles that went abroad in barter for the shoes, or in importing the shoes, or in selling or using them when imported. Even if they were paid for in gold the result is the same; except that a double set of profitable operations is in this case involved; for no gold is dug up in England, so that English produce has first to be sent to some place in exchange for it: and when the gold is sent abroad in search of the shoes, it is only the representative of the English tin, or iron, or manufactures, that procured it.

The outcry against the use of foreign articles is so utterly opposed to all experience as well as common sense, that it is extraordinary how it has come to be so popular in a country the very existence of which depends upon its manufactures and commerce. The Bristol petitioners might just as well ask that every man should make his own hat, and coat, and clock, and grow his own corn, and build his own house. No; it is to the interest of each and all, that every person should use his ability in the way in which he can best employ it, and exchange his surplus produce for what he requires. If one article can be made better or cheaper abroad than at home, and another at home than abroad, it is for the benefit of all parties that we should make the latter and exchange it for the former. And why interfere with this natural, this economical, this patriotic, this Christian arrangement? one among the many good results of which may be intended by Divine Providence to be, to bind mankind together in

brotherhood, and to prevent the strifes and wars which their pride and passions would foment, even more than they do, if their mutual interest did not interfere to check it.

I would repeat, that I have only used the circumstance of the Address to her Majesty as a convenient peg to hang my notes upon; unless I might also add, as affording an opportunity for expressing, in common with all who wish well to their country, the affection and veneration which are due to that illustrious lady, for the piety, charity, humility, and Christian deportment, which render her an example to her sex and a blessing to the country. Her kindness of heart, and her consideration for the public welfare, are evinced in the matter under consideration; and I do not know, amidst the popular ignorance and prejudice, whether she could prudently do otherwise than use British articles, even were she satisfied in her own mind, that to cause by her encouragement a bit of clay, or iron, or tin, to be dug up and made into a useful article of pottery or hardware, and exchanged for a foreign pair of shoes, was a source of greater profit both to individuals and the country, employed more hands, and fed more mouths, than giving the order direct to a Bristol shoemaker. The best plan perhaps is, not to interfere in the matter; to use what is customary, convenient, and seemly, without any question as to whether it was *really* made at home; or, like tea, and coffee, and rice, and wine, and silk, and fine wool, and the precious metals, and French gloves, and a thousand other articles, was only *virtually* made at home, by being imported in exchange for articles that *were* made at home; and which, being the produce of our mines, manufactures, and industry, are raised in greater quantity than we need for our own use, and are therefore sent out to allure back what we require.

PHILALETHES.

THE PENNY MAGAZINE, QUEEN ELIZABETH, AND THE PAPISTS.

For the Christian Observer.

I TROUBLED your readers last month with some remarks, in reply to the conductors of the Penny Magazine, who consider it a very "whimsical" thing that Queen Elizabeth and her advisers should have connected an adherence to the Pope and his doctrines with political disaffection. The extracts which I gave from the Bull of Pope Pius V. will, I think, have amply shewn that the connexion was but too obvious; and that no man could receive the Pope's Bull, in the manner in which every good Papist was bound, upon the peril of his eternal salvation, to receive it, who was not prepared to become a traitor to his sovereign, whom the bull made it meritorious to depose or put to death.

On the very day on which your Number, with my remarks in it, was published, there issued from the "entertaining" series of the "Penny Magazine" and "Useful Knowledge" press, a very interesting and elaborate volume on the Gun-powder Plot, which, if the Editor of the Penny Magazine will carefully peruse, he will see fully bears out what I advanced, and puts to shame his own censures upon our great Protestant Queen and her advisers. Permit me to quote the following passage from the opening speech of Sir Edward Coke, the Attorney-General, at the trial of Guido Fawkes and his confederates. It is of course ex-parte—it may be said, violently so—but the following statement of facts cannot be contradicted.

"Concerning those laws, which they so calumniate as unjust, it might in few words plainly appear, that they were of the greatest moderation and equity that ever were any; for, from the first year of Queen Eliza-

beth till the eleventh, all Papists came to our church and service without scruple. I myself have seen Cornwallis, Beddingfield, and others, at church; so that then, for the space of ten years, they made no conscience nor doubt to communicate with us in prayer. *But when once the bull of Pope Pius Quintus was come and published, wherein the Queen was accursed and deposed, and her subjects discharged of their obedience and oath, yea cursed if they did obey her; then did they all forthwith refrain the church; then would they have no more society with us in prayer: so that recusancy in them is not for religion, but in an acknowledgment of the Pope's power, and a plain manifestation what their judgment is concerning the right of the prince in respect of regal power and place.* Two years after the Pope's bull—namely, in the thirteenth of Elizabeth—was there therefore a law made against the bringing in of bulls, &c. In the eighteenth of Elizabeth came Mayne, a priest, to move sedition. In the twentieth year came Campion, the first Jesuit who was sent to make a party here in England, for the execution of the former bulls. Then follow treasonable books. In the twenty-third year of Elizabeth, after so many years' sufferance, there were laws made against recusants and seditious books. The penalty or sanction for recusancy was not loss of life, or limb, or whole estate, but only a pecuniary mulct and penalty, and that also only until they would submit and conform themselves, and again come to church, as they had done for ten years before the Pope's bull. And yet afterwards the Jesuits and Romish priests came swarming into the realm, infusing continually this poison into the subjects' hearts, that by reason of the said bull of Pius Quintus her Majesty stood excommunicated and deprived of her kingdom, and that her subjects were discharged of all obedience to her; and endeavouring by all means to draw them from their duty and allegiance to her Majesty, and to reconcile them to the Church of Rome. So that in the twenty-seventh year of Elizabeth a law was made that it should be treason for any—not, to be a priest and an Englishman, born the Queen's natural subject—but for any, being so born her subject, and made a Romish priest, to come into any of her dominions to infect any of her loyal subjects with their treasonable and damnable persuasions and practices; yet so, that it concerned only such as were made priests since her Majesty came to the crown, and not before."

Can the Editor of the Penny Magazine honestly read the above statement, and still affirm that it was "whimsical," after the publication of the Pope's atrocious Bull, and the other circumstances mentioned by Coke, for Elizabeth and her ministers to connect Popery with disaffection to the State? The limitations and the forbearance which Coke mentions in the concluding lines of the extract, shew that there was no wish to press restriction beyond the bounds of absolute necessity. But if the conductor of the Penny Magazine has any doubts still remaining upon his mind, let him read the Evidence upon the Gunpowder Plot in the succeeding reign, as furnished by his colleague of the "Library of Entertaining Knowledge." He will there find the conspirators avowing that what they did, they did for the glory of God, for the welfare of the Catholic church, and in dutiful obedience to the Pope's bull. Thus Keys, one of them, in his confession pleads as his excuse that "Catesby told him that he warranted him that it might safely and with good conscience be done; for that the King and the nobles were *heretics and excommunicated persons*, and therefore the action lawful." There is much more to the same effect.

But I need go no further than the observations of the writer of the volume, whom the Penny Magazine must consider high authority, in proof that there was nothing "whimsical," but every thing most soberly and

alarmingly serious, in the identification of Popery with treason at the period adverted to; for I confine my remarks to that period, since it is to Queen Elizabeth and her advisers that the charges of the Penny Magazine apply; though I need not go far to prove that Popery has never reformed itself; that it is to this moment the same domineering and cruel system as ever, so far as it can enslave the conscience of an individual or a nation; and that even the most solemn oaths have proved to be of no avail, where its nefarious interests have required its votaries "with good conscience" to violate them. The following are the words of the writer; and his statements ought, in fairness, to be reprinted by his colleague of the Penny Magazine, in order to exculpate Elizabeth and her ministers, and through them Protestantism, from the charge of religious persecution and blood-thirstiness.

"One of the most singular features of the history of this conspiracy was the character and description of the persons engaged in it. Dissolute and needy adventurers have been, at all times, the ready instruments in any scheme calculated to raise a storm on the surface of society, and produce confusion and uproar. Such characters may possibly gain by disturbance, and have, at all events, nothing to lose. Thus Cataline, at Rome, registered in his desperate band all the ruined spendthrifts, the disgraced, the idle, and the hopeless prodigals, who wander up and down a populous city, prepared alike for plunder or for outrage, as the opportunity presents itself. But in the case of the Gunpowder Treason, many of the conspirators, such as Robert Winter, Rookwood, Digby, Tresham, and Grant, were men of large possessions; others again, such as Percy, Fawkes, and Keys, were engaged in useful and honourable occupations, which raised them far above the temptation of want; not one of them but Catesby was in pecuniary difficulty, *and his motive was clearly a religious one.* In another respect, also, we find in this conspiracy men not usually acting in the ranks of insurrection—men of mild and amiable manners, unaccustomed to tumults, and dwelling quietly in the midst of their respective families. It must have been a much more powerful motive than any of those that usually influence the actions of mankind, which could induce such persons to do violence to their nature and their usual habits, and produce the strange delusion, that in committing a barbarous murder—'a murder,' as it had been termed, 'of a whole nation in their representatives'—*they were performing an action by which they secured to themselves the approbation of Heaven.*

"Notwithstanding the occasional misgivings suggested by humanity and conscience to the minds of the conspirators, it is clear that they were really actuated by a mistaken sense of duty, and that many of them maintained to the last a conviction that their project *was not only justifiable, but in the highest degree meritorious in the sight of God.* Father Greenway relates, that as Rookwood was being drawn to the place of execution, his lady stood at an open window in the Strand, giving him words of comfort as he passed, and calling upon him to 'be of good courage, inasmuch as he suffered for a great and noble cause.' In the conversation between Fawkes and Robert Winter in the Tower, above related, the latter says, 'Nothing grieves me but that there is not an apology made by some to justify our doings in this business; but our deaths will be a sufficient justification of it, and *it is for God's cause.*' Causabon, in his Epistle to Fronto Ducæus, which we shall have occasion to notice more fully hereafter in the case of Garnet, mentions the following fact respecting another of the conspirators. 'John Grant,' says he, 'one of the traitors, on the very day when he was to be executed for his share in this plot, was entreated by a pious and learned clergyman to entertain at the last a proper

sense of his situation, and, duly reflecting upon the magnitude of his crime, with hearty penitence to seek for pardon from Heaven. Grant replied, with a cheerful countenance, and full of confidence, 'I am satisfied that *our project was so far from being sinful, that I rely entirely upon my merits in bearing a part of that noble action, as an abundant satisfaction and expiation for all sins committed by me during the rest of my life.*'"

Now I would appeal to the Directors of the Useful Knowledge Society, after reading these deliberate testimonies of one of their own writers, whether they ought not to apologize for the gratuitous insult offered to Protestantism by the Editor of the Penny Magazine, by directing him to state, that, upon re-consideration, it appeared to be by no means so ridiculous as he had represented it, that Elizabeth, her advisers, and the British public regarded Popery as connected with civil disturbance; and that in their proceedings towards Southwell the Jesuit, and other persons similarly circumstanced, they had ample cause to connect "politics" with "religion." I do not, as I have repeatedly stated, justify or palliate cruelty, or unnecessary severity, if such were employed; but this is a question wholly beside that now under investigation.

N. *of* R.

POETRY.

WHERE IS IT MOTHERS LEARN THEIR LOVE?

Where is it mothers learn their love?
In every church a fountain springs,
O'er which the Eternal Dove
Hovers on softest wings.

KEBLE'S *Christian Year.*

AND sooth doth our Isis minstrel count
That 'tis but at Baptism's mystic fount,
Where hovereth meekly the sacred Dove,
The enchanted mother learns her love?
She loved ere her babe entranced her eye;
She loved ere she listed his new-born sigh;
She loved ere she smiling soothed his fears;
She loved ere she weeping dried his tears;
She loved ere she clasped him in nightly dream,
And gladdened his lips with the pearly stream;
She loved as she watched through childhood's cares;
She loved as she trembled midst youthful snares;
She loved as he grew in manhood's pride;
She loved when he wooed a stranger bride;
She had loved him an infant on her knee,
And she loves him again in his progeny;
She loved him young, and she loves him old,
For warm is her heart though her blood be cold;
And her parting sigh and farewell prayer
Still whisper in death a mother's care.
She loves in sorrow, she loves in joy;
—The world's worst pest was some mother's toy,
Who boded no ill in her darling boy.
She loves him froward, she loves him mild;
The dark-eyed savage loves her child,
Though unblessed by the holy priest's embrace,
Nor moistened his brow with the dew of grace.
And yet said the palm-decked minstrel true;
For the saintly mother loves anew,
When first to her weeping eye 'tis given
To behold her babe a babe of Heaven;

For faith rejoiceth in outward sign
That imageth pledges of love Divine,
And trusteth that prayer shall receive the meed—
Of holy parent a holy seed.
She had learned her love at love's own mart,
Where God hath planted a mother's heart;
Yet she loves the more, if more may be,
When she thrills at the laver's mystery;
For there doth she learn that her sin-born child
Was unmeet for the realms of the undefiled;
And there doth she hear of the Victim slain
To blot out the guilt of mortal stain;
And there doth the lucid font display
The grace that cleanseth that guilt away;
And the vow is plighted that makes him free,
Yet binds him in blest captivity,
Christ's servant and soldier for ever to be.
Then Faith embraceth the things above,
And Hope unfoldeth fair visions of love;
And gloweth her soul while she meekly prays
That her child may gladden her mortal days,
And, stemmed the waves of this troublous time,
Be with her for ever in brighter clime.
She had loved him early; she loves him long;
And fond are her hopes as her love is strong;
But oh, if it be that aught can impart
A ruddier glow to a mother's heart,
Or quicken the throbs of a mother's brow,
She loveth him better than ever now;
For there seemeth a more than natal charm,
As she takes him back from the priestly arm,
And folds him closer, the fears to quell
That quivered his lips as the dew-drops fell;
Yet wipes not away those dew-drops mild—
Heaven's seal of grace to her votive child—
Nor doubts that the babe she clasps to her breast,
Caressed upon earth, is of Heaven caressed.

S. C. W.

"WE ARE PILGRIMS AND STRANGERS UPON EARTH."

Was it uttered in wrath, the appalling doom,
We are pilgrims and strangers here?
Did it echo an ominous presage of gloom,
The knell of disaster, a voice from the tomb,
Foreboding of sorrow and fear?

Ah no! 'tis soft Mercy that gladsomely sings,
We are pilgrims and strangers here:
Earth shall not aye vex; for the spirit hath wings,
It mounteth aloft, and life's sorrows and stings
No more shall be felt in the bier.

S. C. W.

THE DEATH OF THE SAVIOUR.

Innocens et perbeatus
More florum decidi.
Mortuum quid fles, amici?
Flente sum felicior.

So fell sweet Sharon's Rose—
Pure as the crystal dew distill'd from heav'n,
And fresher than the morn.
The lily in the vale nor fairer blows
Than this fair Bud from Jesse's fruitful stem,
Which, all forsaken and forlorn,
On Calvary's high top reclines his head and bows!

Forsaken? No: a chosen band
Of sacred mourners wept their dying Lord,
And hail'd Him innocent.
He from his bloody cross stoop'd down,
And piteous breath'd this sympathizing word:
"Weep not for me, my friends;
But for yourselves let tears of sorrow drown
Your pallid cheeks—I fly from grief,
But grief your steps attends—
My spirit hastes where sorrow never comes;
Where joy, a tree of life, with verdant leaf,
Eternal blossoms. Heaven's hallow'd domes
Receive me,
Bright seraphs now for me their vigils keep,
To hail me Lord of Glory. Why, then, weep?" J. P.

MISSIONARY HYMN.

WAFTED o'er the breast of ocean,
Hark! a voice attracts the ear
Hushed be every rude commotion;
Soft and low it murmurs near—
"Lo, we perish! ye can save:
Fearless cross the billowy wave."

Yes, ye heard it, sainted spirits,
Throned in radiance ever bright,
Where, exalted, each inherits
Glory in yon world of light;
Heard it, and obeyed the call;
Served your God, and left your all.

And ye hear it, ye who hasten
In the path by martyrs trod,
Human suffering to lessen,
Souls immortal bring to God:
Followers of your gracious Lord,
Mercy will your names record.

Who hears not the invitation,
"Come and help," from many a land?
Who would not proclaim salvation
Fearless, at his Lord's command;
Making glad the wilderness
With his messages of peace?

Praise and blessing never ending,
Jesus! to thy name be given;
Thou didst once, for man descending,
Leave the highest throne of heaven:
Souls by Thee redeemed shall swell
Songs of love unspeakable.

C. Q.

THE HARP OF JUDAH.

WAKE, Harp of Judah! thou too long
Hast mourning on the willow hung:
Wherefore in silence dost thou sleep?
Or why should Israel longer weep?
Let memory thy tones recal,
And Hope shall sweetly raise them all.

Wake, Harp of Judah! wake the strains
That echoed once along thy plains,
When Miriam bade thy daughters sing;
Or Holy David touched the string;
Or the rapt Prophet's heavenly lays
Foretold the Light of future days.

Wake, Harp of Judah! wake, as when
Angels brought news of peace to men:
Their notes renew, and let thy voice
Bid Israel's wandering tribes rejoice;
Touched by the breath of heaven, now raise
To Zion's King loud bursts of praise.

C. Q.

KNOWLEDGE AND PRACTICE; FAITH AND WORKS.

THREE travellers sought to win a prize—
Pray list; my tale is true,
The facts impartial I relate;
The moral leave to you.

PROFUNDUS, on his couch reclined,
Pored o'er his tourist map,
And viewed each milestone on the road
Expanded on his lap.

Full well he conn'd the arduous path,
And learnedly could tell
Each wood, and stream, and turn, and cross,
With every hill and dell.

But nought to speed him on his way
Availed his learned skill;
The morning saw him on his couch,
And eve there saw him still.

IGNARUS spurned to shape his tour
By arts which sophs abuse:
He wanted but the ready limb;
A map he scorned to use.

He journeyed early, journeyed long;
The noon-tide heat he braved;
He lost no moment, spared no toil,
Nor food nor shelter craved.

But when he hoped ere night-star beamed
To hail the glittering prize,
And saw in thought the approaching goal
Gleam bright before his eyes;

He learned too late that vain his strength;
He had but toiled to stray;
And night beheld him farther off
Than at the break of day.

PRUDENS nor slumbered o'er the map,
Nor urged a devious track;
Though oft the chart was in his hand,
His footsteps were not slack.

Yet fearful lest, tho' mapped the path,
And fleet his vigorous pace,
He still might err, or fainting sink,
And lose the arduous race;

A guide he sought, whose skill could make
Both chart and path-way plain,
And point his steps and calm his fears;
Nor long he sought in vain.

Thus soothed and guided, on he pressed;
No doubtful path he trod:
When parched, the living stream was nigh;
When faint, the verdant sod.

Nor rocks, nor woods, nor torrents wild
Repelled his ardent soul;
Till evening, closing round his steps,
Beheld him at the goal.

PROFUNDUS was a subtle man,
A scholar and divine;
He knew *theology* right well,—
Religion—not a line.

IGNARUS little cared for faith;
Of chart he had no need;
A guide to heaven! he scorned the thought,
His good works were his creed.

Knowledge with practice PRUDENS sought,
Nor faith nor works derided;
He marched, the Bible was his chart,
His steps God's Spirit guided.

S. C. W.

REVIEW OF NEW PUBLICATIONS.

SABBATHS ON THE CONTINENT.

Sabbaths on the Continent. By Mrs. SHERWOOD. 1835.

MRS. SHERWOOD, like the excellent "Charlotte Elizabeth" (Mrs. Phelan), is so well known as an indefatigable writer of popular tractates, designed chiefly for children and young persons, as not to require a formal introduction in announcing a new publication from her pen. Her "Little Henry and his Bearer" opened a favourable avenue to the public ear for her future writings, which have been well received and widely circulated. Children's books, and Mrs. Sherwood's among the number, multiply so rapidly, that we do not profess to keep an account of them; and indeed books of all kinds are now so numerous, that it is only a portion of the aggregate that any reader can peruse, or any periodical publication register; and our reviewing friends, in selecting from time to time from the mass a few which appear to them to furnish some befitting subject for remark or quotation, intend no disrespect to any others. In the present fecundity of the press, any one of several departments, all within the range of a Christian Observer—as, for instance, sermons, poems, memoirs, religious tales, missionary journals (of late a most interesting item), church affairs; we might add several other heads—would supply valuable materials for more reviews than any one Magazine, embracing other matters, could contain.

Our reason for taking up the little publication now before us is, that it enables us to corroborate by another testimony, if another be needed, the many facts already stated in the various papers which have appeared in our pages, respecting the mournful violation of the Lord's-day on the Continent of Europe. The subject is peculiarly important and seasonable at the present moment, both in reference to the pending discussions in Parliament and throughout the nation respecting the due observance of that sacred festival; and to the period of the year, when English travellers and family parties are accustomed to make a tour upon the Continent.

Mrs. Sherwood's little book is restricted to this particular topic; for

though she spent some months, it would seem, upon the Continent, her present narrative is confined to a relation of what occured to her on several Sundays—namely, on one spent at each of the following places:—Boulogne, Paris, Dijon, Geneva (two Sundays), Lyons, Aix, Nice, and Cigliano. We will give without interruption a series of extracts from her notices at several of these places, reserving, if necessary, a few remarks at the close.

Her first Sunday was spent at Boulogne.

"I shall proceed to state, that though a traveller, I am neither a musician, a merchant, or an antiquarian; that I value the flowers of the field only as they are evidences of the Divine love of Him who has made them more beautiful than Solomon in all his glory; and that I never contemplate the broken strata exhibited on the sides of the mountains, in any other light than as wonderful evidences of the truth of sacred history *; but that I am a great observer of human manners, and especially as they are more or less affected by religious feelings; and that it is my particular caprice in a journey I am making on the Continent, to observe how the Lord's-day is spent in the various towns in which I have happened to pass that day; for our party makes a point of never moving on a Sunday. My first observations were made in the town of Boulogne-sur-Mer, a town well known by many of our countrymen, and which can hardly be called French, inasmuch as more well-dressed English persons are seen in the streets than those of the other nation." pp. 2, 3.

"Proceeding to meet my family in the room in which we breakfasted, and which opened upon the street, I was unable to hear their greetings by reason of the stunning sound of drums, accompanied with the clearer notes of the clarionet, hautboy, and other martial instruments. On inquiring the meaning of this, I was informed by the waiter, that this day being Sunday, was the day appointed for the grand parade of the National Guard, a description of soldiers equivalent in some measure to our yeomanry in England; and I was also pressed by the same person to take my place among the spectators; in the mean time the military parade had passed away, and the clangor of martial music had died on the ear. The person who spoke to me was a fine boy, perhaps of fifteen, and his accent, for he addressed me in English, was perfectly pure.

"'You are English,' I answered, 'and yet you recommend me to employ my Sunday in a way so totally different to that in which it was observed by the Christians of old, of whom it was said, 'They met on the Lord's-day.''

"The boy looked at me, and made me no answer; on which I questioned him respecting his parents, and present situation, and found that he was the descendant of a respectable family in Kent, but reduced so far as to be actually a waiter in an hotel.

"'And have you so far forgotten your native land,' I said, 'as not to know that there is a day especially devoted to the service of God;' and I earnestly besought him to remember the faith of his father's house, though in a strange land. He was affected with the interest thus taken in him by a stranger, and with tears in his eyes he confessed, that he saw and heard nothing but evil in the place where he then was—that he never entered a place of worship—that he never read the Scriptures—and oh! sad to say, that the worst examples were given him by his own countrymen, several of whom, he said, had sat up gambling all that night, and were only just retired to their apartments (not to rest, we may be assured, but perhaps to sleep off the exhaustion produced by their dreadful orgies):—and it was the business of this poor orphan to attend the assemblies of these midnight robbers, and to obey their calls, and fill those cups which added fuel to their already excited passions. He had been a year in this situation, and no one of all the many English who had visited the hotel, had spoken a word of Christian kindness to him, till I was led to do so, from seeing in him a remarkable resemblance to a dear relation." pp. 4—6.

"But to proceed with my history of that day. When we had breakfasted, we inquired for the Protestant churches, and being directed to a certain street, we set out at the hour appointed. In our walk we observed that all the shops were open, and no further distinction remarkable between that and any other day, than that the streets

* But how can Mrs. Sherwood ascertain that the broken strata of the mountains are evidences of the truth of sacred history, if she has not considered scientifically their geological relations? She does not, surely, wherever she sees a fossil remain, or a bed of gravel, or one layer upon another (it may be a heavier on a lighter, a marine on a fresh-water, and so forth), jump at once to the conclusion—there is a relic of the Deluge. Geological facts do indeed prove most remarkably that great catastrophe; but it requires scientific examination to know *which* facts bear upon the subject, and which have no more relation to it than to the stratification of the planet Saturn.

were fuller, and the people better dressed. Women were walking in groups, with gay top-knots set in their caps of lace or muslin, gaudy shawls, and aprons of silk. Men lounging at every corner of the street, being ready to follow and mark a stranger as he passed. Every window was open, for it was summer time, and the daughters of superior families had their necks stretched out from the upper ranges. Here and there, in a niche of some dirty wall, where forsaken and dusty images of the Virgin, sometimes decorated with a garland, as faded as the superstition which elevated this blessed among women to a crown to which she herself had never aspired, *viz.* the sovereignty of heaven; and sometimes being, like the charity-box in the painting of Hogarth, thickly involved with the web of the spider; neither could it be seen, that any one individual from amongst the gay crowd ever stopped before these idols to make a single genuflection, or to pronounce a single Ave Maria. A few old women, and now and then, though rarely, a younger one or two, appeared among the other passers by, having their *livre d'ordre*, or mass books, in their hands, proceeding towards the churches, to be present at a mass, and thus, to obtain a merit which might be set in the balance with the offences of the past week." pp. 6, 7.

"Coming to the door of the Protestant church, we found it closed. We had been misdirected as to time, and the doors were shut; further information we could not obtain—the neighbours knew nothing about it; it was a matter of no importance—there might be another service during the day, or there might not—there had been one already, or there had not. What was to be done?—but we remembered the promise, a promise so sweet to the traveller, whether his path may lead him through the trackless ocean in the wide region of the solitary south, or over the sandy desert in the burning torrid zone, or amid the tents of the proud mussulman and foul idolater, namely, 'where two or three are gathered together in My name, there am I in the midst,' and returning to our apartment we spent an hour in seeking Him, in whom are all our fresh springs; and after having dined, and made inquiries anew, we once more set out in search of the Protestant assembly. Those only, who have been in foreign and infidel lands, can have an idea how sweet the very name of Christian is to the ears of those who love their Lord, and those perhaps only, who have been in such situations, can conceive how bitter it is, where a hope of heaven, of a sweet word of Divine consolation, has been excited, to meet only with cold dull morality, or at best a garbled statement of Christian doctrine. But I will add no more." pp. 8, 9.

We next follow Mrs. Sherwood to Paris:

"When we had breakfasted, a deputation was sent by us to the master or mistress of the hotel, to ascertain the place of the English chapel, and the hour of service, but unfortunately they were both gone out—they had departed early for Versailles, where the waterworks were to play that day in the Royal Gardens, and none of the servants left in the house could give us any information. 'We will, however, get ready,' we said, 'and go out and inquire; we may perhaps meet some of our countrymen, who will give us information.' Accordingly, about ten o'clock, we issued forth in a body, being several of us, and having, no doubt, that peculiar air which every person has who suddenly finds himself in a country, and in scenes totally new to him; we were also at a loss in what direction to turn, a circumstance which certainly rendered the appearance of our party the more remarkable. Nothing, however, was to be gained by standing still at the door of the hotel: we therefore turned in that direction where the comparatively narrow street, in which the hotel is situated, is crossed by one of wider dimensions. Here, amongst a heterogeneous mass of working people and shopkeepers in their Sunday clothes, which varied little from what I have described as having seen at Boulogne on the Sunday preceding—here were two young gentlemen walking, or rather lounging, arm-in-arm, along the pavement, their dress having that singular appearance which we should have said would have marked them to have been French or Austrians; nevertheless an English word or two which they dropped from their lips, as they brushed by us, led us to understand that they were our countrymen. 'Perhaps these gentleman may be able to assist us in our difficulty,' we said, and as there was no time to be lost, one of our party hastened after them, for they were already passed, and requested information respecting the English chapel. 'Pardon me, sir,' replied the first of these persons addressed, 'but I do not comprehend your question.' 'The chapel,' repeated the other, jogging the arm of his fellow, 'the gentleman wished to know where the English chapel is.' 'Humph,' said the first speaker, 'I beg pardon, sir, but I have not the requisite information; I am totally unacquainted with that part of the town: in a word, that which you desire to know, does not happen to be within the sphere of my observation.' 'There is nothing to be gained in that quarter,' said our friend, as he rejoined our party, 'we must try elsewhere.' We therefore proceeded, though wholly without a guide, remarking as we passed (which indeed we could not help doing) that air, not of holy joy, but of eagerness after worldly pleasure, which was depicted on many countenances, although, as yet, comparatively few persons had turned out of their shops, and their apartments.

in the different stages of the houses which they occupied, in pursuit of the various pastimes of the day.

"I am sorry, although I have studied it, that I cannot find a fitter word than 'pastime.' I would have amended it, had it been in my power. The crowd, however, of inferior persons, dressed in their best, was sufficient to render our progress rather slow; nor did we for some time see any one whom we could venture to ask if we were in the right direction for the English chapel. At length meeting an old gentleman, handsomely dressed, with a young lady, evidently a Parisian, leaning on his arm, and a young man, probably his son, on the other side of him, we stopped just before the group, and put our unfortunate question again, viz. where we might find the English chapel? The old gentleman turned one ear to us, and seemed totally unable to comprehend us. He was probably deaf, for his son and the lady had heard and understood us; the latter gave us one of those haughty freezing looks so well understood by the young ladies of the great capital of this most Christian kingdom; and her brother, for such we considered the young man, having eyed us all round, returned our question by another, saying, 'You are from Angleterre, I presume? and you desire to know where the English chapel is?' We bowed our acquiescence; on which he replied, 'You are not far from a place of worship which will suit you; wait an instant, and I will make you to understand the direction in which you must turn.' We expressed our acknowledgment for the trouble he was about to give himself, to which he answered, that we were welcome to his services, and immediately proceeded to tell us in what direction we ought to move, and where it behoved us to turn to the right, and where to the left, till we should come to such a street, where, right before us, we should see such a door, in such a building, which would be open at that hour, and where we should find every accommodation we could wish. 'Could any one have been more obliging than this young gentleman?' we remarked, as we parted from him with many honest English courtesies; and making the very best of our way, as directed, we presently found ourselves before the very door so particularly described. 'Can this be right? this is not the sort of place we expected,' remarked one of our party; but, for my part, I was quite satisfied, and pleased at the idea of our having so soon found what we wanted; and thinking that the concierge (or porter) was not so expeditious in introducing us through an inner door which presented itself, I had recourse to a silver key, which is a sort of a *passe-partout* in most countries on the Continent. The key, as usual, answered my expectations; the door flew open, and we were introduced into a long narrow gallery, and up a flight of steps into a sort of corridor, where, having been admitted through another inner door, we found ourselves, to our utter astonishment, in a theatre, which was crowded with people, whilst a man dressed in blue cloth was declaiming vehemently upon the stage. 'Where are we now? what is this place?' we said to each other: 'This is not a chapel—it is a theatre. How did we get here? We have made some strange mistake; or rather, we have been purposely misled.' We, of course, spoke to each other in English; but we were understood by a gentleman who stood near us, and who, addressing us in French, apprized us that we were not to disturb the assembly. 'But what is this assembly?' I asked in a low voice. 'Listen,' he replied; 'be silent, and be instructed.' We were accordingly silenced, though extremely uneasy, and turned our eyes to the stage, where the orator was ranting furiously—stamping with one foot, and then with the other, on the boards, throwing out his arms as a bird flapping his wings, and speaking with a rapidity which, to my unpractised ears, involved all the inferior parts of his speech in a total incomprehensibility, whilst a few sounding words stood out from the rest like huge blocks of granite in the bed of a mountain torrent.

"These words, which I have translated for the benefit of such of my readers as may not understand French, were, revelation, information, demonstration, the progress of humanity, the dogma of brotherhood, organization, annihilation, industrialism, and fanaticism, with many others, which I could make nothing of whatsoever; some of the words appearing to me to have been coined for the occasion. However, such were the loud clappings and applauses with which this oration was received by the audience, that we were actually terrified, feeling the sacredness of the day, and apprehending, as we did, that we were in an unholy place. We therefore took occasion of the clamour to make our escape, passing through the door by which we had entered, and so, presently finding ourselves in the open street, our inquiry, as we walked away, was, where had we been; and my reader cannot doubt but that we expended a little of our irritation on the young man who had thus intentionally misled us. We had, however, not got the length of a street on our way towards the inn, when we were so fortunate as to meet with an old acquaintance, whom we had not seen for some years. Our greeting was that of old neighbours met in a distant land, and he was so unwilling to part with us, that he walked back with us to the hotel, and sat with us some time in our saloon. He smiled when we told him of our adventures. 'You are too late for the English service, this morning, he said, but I will call on you this afternoon, and convey you into the desired haven at the proper hour—that is, all being well. But do you know where you have been, and in

what strange assembly you have been mixed this morning?' We confessed our utter inability to answer the question. 'Well, then,' said he, 'it is my business to explain these things to you. You know, undoubtedly, that since the last change in public affairs, all religions are tolerated in this great Babel, and that every man is now at liberty to preach and uphold what doctrine he pleases.' 'We have heard so,' we replied, 'and we had hoped that this spirit of toleration, which the Government, under the influence no doubt of popular opinion, had exhibited, was the result of a pious conviction of the manifold errors of Popery, and the desire in many hearts for a purer worship. 'Then I fear,' answered my friend, 'that you have greatly mistaken the real state of things in this country—this fair country,' he added, 'for there are parts of France to which the description of the Holy Land, in the second of Deuteronomy, might well be applied. The spirit of toleration of which you read in the papers, does not proceed, I fear, from the love of truth, and hatred of error, but from the general contempt of every form of religion. We might compare,' continued he, 'the great Roman Catholic apostacy, which has endured already for more than a thousand years in this country, to the serpent, from whose root is come forth the cockatrice, for that spirit of infidelity to which the Papal apostacy has given birth, pervades every grade of society; and I am grieved to add, that, although respect for the Popish religion is declining so rapidly, the priests do not dare to shew themselves in the street in their canonical dresses, yet no other form of worship is adopted in its place, whilst blasphemy and infidelity are no blots in the character of our young people. Hence the city is full of assemblies, met together for the propagation of every principle which is offensive to God and man: and the chief and most prevalent of these assemblies is that in which you found yourself this morning. My worthy countrymen, it is an old theatre, in which the St. Simonians assemble. St. Simon, as they call him, was a nobleman, who lived during the first Revolution. We do not know what his principles were, but his followers have taken upon themselves to publish, under the sanction of his name, a sort of plan by which the whole earth is to be regenerated, and by which humanity is to be freed from every evil which has hitherto attended it. St. Simon himself seems to have been deranged, in consequence of the first Revolution; what he himself taught is so mixed up with what his followers say from themselves, and so mystified, that no one can exactly understand what is his and what is theirs.'" pp. 21—29.

We next advance to Dijon:

"The people were bustling through the streets to their respective services, whilst we were taking our breakfast in the great hall, where at this hour we saw few people. We were not aware of any place for Protestant worship in the town, nor was there any one near who could inform us of any such accommodation, but we remembered the promise, viz., 'When two or three are gathered together in My name, there am I in the midst of them.'" p. 42.

"We were not to dine till five o'clock, and it was my practice, as I stated before, when I became a traveller, to endeavour to ascertain how the Lord's-day is observed in the various places through which we needs must pass; it suited my object to accompany my young people in a walk round the town, the day being fine, and the sky perfectly clear. The first thing which presented itself to our view, on stepping out through the gateway of the hotel, was a placard stuck upon an opposite wall, and resembling our placards, announcing some public festival. It began by saying 'This day, Sunday, the voltigeurs of the national guard will give a grand exhibition of fireworks, &c. to their fellow-citizens' (at such a place named, outside one of the principal gates of the city). 'There will be firing at pigeons and at a swan, with pistol-firing for prizes,' the placard stating at the same time the price of admittance to the firing, and the value of the prizes to be obtained; the exhibition to be commenced at noon, and the fireworks in the evening: after which a grand ball, &c. &c. We made no comment on this placard, for where all is radically wrong what avails it to tear off a branch; but turned away with a sense of disapprobation, which was no doubt expressed in our countenances." pp. 42, 43.

"We descended from the ramparts and took a short direction towards our hotel, and passing through some of the principal streets we found them crowded, all the shops being open, and persons even of decent appearance having their necks stretched out of the upper windows, to catch all that might be seen below. We also saw what struck us as something entirely new, and this was, grown men and women, respectably dressed, playing at battledore and shuttlecock, on the pavement, laughing aloud, and shewing off all the antics of children, in this exposed situation. In short we were thoroughly disgusted and offended, and in this temper we returned to our apartments; nor had we time to smoothe down our ruffled plumage, before a respectable elderly gentleman was introduced as a visitor. We had been the means of conveying a letter from a friend in Paris to this gentleman, and he had, in consequence, paid us the compliment of a call. He sat with us some time, and, in the course of conversation, though I trust not in an unpolite or ungracious manner, we acknowledged that we were

much dissatisfied at the manner in which the Lord's day was observed at Dijon; we objected to the public amusements permitted on a Sunday, and, by degrees, exhibited more of our feelings of disgust than probably we had at first intended. Our new acquaintance was not a religious man, as might easily be discerned by the sort of smile with which he heard our complaints; but we were ill-prepared for the turn which he made upon us when we had concluded our remarks. 'You are travellers,' he said, 'and you see with the eyes of travellers. You have favoured me with an account of a Sunday walk at Dijon; permit me, in return, to describe to you a perambulation of the same kind, made by me, in your city of London. I arrived in London,' he said, 'late on Saturday evening; it matters not in what year, but the period is not distant; and I slept where the coach puts up for the night. There being no business to be done the next day, I had it therefore on my hands, and the street into which my window opened was still and quiet; indeed, had I remained there all day, I might have been able to have asserted, that if the duty of the Sunday consists in being perfectly still, and supremely quiet, you, my worthy English friends, are very observant of it; but I walked out, and directed my steps first towards your river; but oh, how was I amazed and bewildered when I got there, and saw boats conveying parties of pleasure in all directions, steam packets, yachts and wherries, and every description of vessel which swims, and saw parties of smartly dressed people crowding down the stairs, and heard their gay voices mixed with the harsher tones of the watermen, from whom I only caught the word 'Richmond! Richmond!' and when I saw loaded barges moving on the river, with scenes of tumult and bustle of business, such as we see not in this country, on this day, my amazement was increased, and I was glad to escape the turmoil. Leaving the river, I turned towards the politer end of the town, but, in endeavouring to proceed to the Park, I was again bewildered with carriages of every description, public and private, driving, according to the custom of you islanders, as for life and death, passing and repassing each other, and at the hazard of the lives of the passengers, and also of those who attempted crossing the streets, whilst the *trottoirs* (flagged pavements) were crowded with well-dressed people, all pressing forward the same way. I followed the stream, and was thus guided to Hyde Park. Neither can I suppose it necessary,' added the old gentleman, turning to my son, 'to describe to you, a young man of so polished an appearance, what I saw there, or wherein the charms of the Sunday promenade of the Park consist.' My son coloured, but, before he could speak, our new acquaintance proceeded, with the air of one who has the contest all in his own favour. 'From the Park, *mes amis*,' he said, 'I proceeded into the great road, in the direction of what I think is called Kensington, and there I saw amusement provided for another class of people. Small houses by the way, professing to hold *table d'hote* (ordinary) at one or two o'clock, for Sundays, old women selling cakes, and little cabarets, where ale is sold to the lower orders, all in full activity. As I had put up at an inn, I considered myself perfectly at liberty to dine where it suited me best. I therefore entered one of these one-o'clock ordinaries, and there I met with several young men and women, from the ranks of the shopkeepers, who were amusing themselves much as the same classes would have done in France, only that beer was used instead of wine, and there was no dancing. After my dinner, I loitered about, and came to a place where they were playing cricket. I lingered along until towards evening, and then returned through Hyde Park, and here the numbers of carriages, horsemen, and pedestrians were such, that I scarcely could make my way: the difference at this time between London and Paris was this, that I saw more children with their parents, and more persons decidedly intoxicated.' I should have spoken in this place, but our visitor gave me no opportunity. 'I was amused,' he said, 'much amused. I am not apt to take exceptions at small matters. The mass of mankind are the same every where, said I to myself; and as I cut across, through some of the narrow streets and alleys, in my way back to the inn, I really felt gratified (you will pardon me, my friends,) to think that there are no scenes in Paris which have not their parallel in London; for man, as I before said, is at bottom every where the same, and one country, when thoroughly looked into, is much more like another than a first view leads a traveller to suppose.'

"'My dear sir,' I replied, 'I grant that man is every where the same as to his original nature, but in respect to the subject of our discourse, viz. the observance of the Lord's day, there is a wide difference between your country and ours. The public breach of the Lord's day is contrary not only to the laws, but to the principles of Englishmen, whereas your offences of this kind are sanctioned by government and public opinion.' 'How do you know that?' he replied. 'We have many good people amongst us, who are never seen in the streets on Sunday, excepting when going to mass, and I am told that our priests do not approve of public amusements on that day; and there is one thing that you never see in a Catholic country, that is, a priest flying about on horseback to serve a distant church. You, my good friends, no doubt, when at home, live in some very respectable street, or retired county, and never dream of what you would see were you to become an inquiring traveller in your own country as you are in this.' With that he rose, took his hat, and begging we would call upon

him could he be of the smallest use to us, he bowed himself out of the room, leaving us to look at one another, as persons who have received a total discomfiture when they expected a brilliant victory.'" pp. 47—52.

Geneva, Sunday the first:

"We were going out of what is called a Catholic country, into one which was once the fountain of the purest doctrines; we were going to Geneva, and hoped to have reached it on the Wednesday evening, but we met with many vexatious delays, with which I will not trouble my reader, and in consequence of which, instead of reaching St. Laurent on Tuesday night, we did not arrive there till Friday. St. Laurent is a dirty village situated in a small plain, on one of the highest points of the Jura, over which the road passes from France to Geneva: the inn is comfortless, and we were glad to leave it at an early hour on Saturday morning. It was noon, however, before we reached a little hamlet, which lies just at the mouth of the pass, where the road begins to descend towards the east, and we were preparing to behold the glories of the territories of Geneva and Savoy, which suddenly open upon the traveller from the street of a little village near that part of the mountain where the road begins to descend, it being as I said about mid-day, when I took upon me to address my family to the following effect, shewing thereby less knowledge of the present than of the past state of the city of the Reformers, to wit, Geneva. 'In a short time, my dear young people,' I said, 'we enter into a Protestant country; we shall no more see the emblems of idolatry set by the way, no gilded cross or grated shrine (for it must be remarked that the images by the way side still on the Continent are now often inclosed within a grated door, of which the priest keeps the key), nor vile and degraded symbol of those things which the Christian holds most sacred, fixed against some slovenly wall or out-house, objects which have wounded our feelings so continually since we commenced our travels. But we shall see the towers where Calvin and Beza preached, and from whence, with the Divine blessing, they caused those pure doctrines to flow, which had been shut up in the cloudy and dark day of ignorance and superstition, as the waters are shut up in the treasures of the snow (Job xxxviii. 32). We shall have new interest in contemplating the cottage and the chalet on the Swiss side of the border, trusting that the simple inhabitant is not bereaved, as in France, of that bread of life which is an inexhaustible feast, provided for the poor men of Israel.' All this was fine and pleasant to the ear, and we proceeded to say that we should enjoy our Sunday at Geneva. We should fancy ourselves in England again—in England as we had seen and known it, and not as our Dijon acquaintance had seen it, for we agreed to say, that he had certainly sought the worst company which London could afford; and it was strange if the largest town in Europe could not afford enough of evil to fill a picture such as our acquaintance of the Coté d'Or had been enabled to draw. Such was our conversation." pp. 53—55.

"Meeting a peasant, we stopped him to ask some questions respecting the towns and villages seen from the height, from which we were looking down. He pointed out to us the towers of Geneva, seen at the mouth of its magnificent lake, sparkling in the sunbeams by reason of the bright tin by which its buildings are coped; and Chenes on the borders of Savoy, and Gex at our feet; and Ferney, a little further on towards Geneva. 'Ferney,' I repeated, 'what! where Voltaire resided? did that man live so near Geneva? did he daily see the wonders of this country, and could he dare to blaspheme the Creator of these wonders?' I was shocked at this idea, and walked on silently, whereupon the youngest of the party asked me who this Voltaire might be? I replied, that he was a French philosopher, who lived about the middle of the last century, and who had combined, with many other infidels, in different countries of the Continent, to destroy the Christian religion, and to blaspheme the name of Christ our Lord; adding, that he and they had so far succeeded, that they had disturbed the minds of multitudes, and introduced a contempt of all religion in the breasts of many of those who were not grounded in the faith; 'but though I had heard it often,' I added, 'I had forgotten that the residence of this blasphemous man was so near Geneva.'" pp. 56, 57.

"We began to prepare ourselves for the afternoon service, exulting in the idea that the bells were now speaking a language to which we might venture to attend, for, as I said to my son, 'they are Protestants here; the church was established by Calvin, whose doctrines agree in all important points with the Articles of our church, and I think we have picked up quite French enough to understand what we hear.' We had bespoken a *laquais de place*, and the old man had been in waiting since the morning; neither was he out of the way when we happened to want him, and away we set off, threading what appeared to us a sort of under-ground labyrinth, always ascending in the direction of the cathedral." p. 59.

"We paused not to examine the edifice, but pressed on with the people who were passing through the doors into the church, and having obtained convenient seats, we were prepared to be edified by some exhibition of pure doctrine, from the

pulpit in which Calvin in ages past had so successfully brought the artillery of truth to bear against the errors of Popery. We listened earnestly, and it required much attention to enable us thoroughly to understand each part of a discourse not only delivered in a foreign language, but in a foreign manner, for the preachers on the Continent use much action, delivering themselves in the style which we should account theatrical, and giving a strong nasal sound to many of their words; a very fixed attention, therefore, as I said before, was necessary to enable us to understand the discourse, and it appeared to us, when it was concluded, that all we could hope to derive from the exercise, was some small improvement in the French language, inasmuch as so far as we could understand, not a single reference from first to last was made by the preacher to any doctrinal truth. There was neither milk for babes nor strong meat for elders, but a pompous and parading flourish respecting the beauty of virtue, and the degradation produced by a vicious course of life; but we had learnt a little wisdom at Dijon, and were afraid of making any remarks, even in our own language, whilst mingled with the crowd in coming out of the church, lest some one should turn upon us and ask us, if we had never by chance been fed in the same way with husks from an English pulpit." pp. 60, 61.

Geneva, Sunday the second:

"It is painful on some occasions to be obliged to speak the truth; it is not in the Established Church of Geneva that the word of God is now exhibited, but there are several small chapels, the ministers of which have left the establishment, where it is preached with the utmost simplicity. I must refrain from mentioning names, even in speaking well; but we attended two of these places of worship, the one in the morning, where the congregation were collected in a small upper chamber, in an obscure house: here were assembled poor, humble persons, chiefly labouring men and women, wearing large round straw hats. The minister read a chapter, and then one and another of the elders of the congregation got up and spoke upon it. After the reading and prayers, the Lord's Supper was administered, the elders passing the elements to the people as they sat in their places. I never saw more seriousness, decency, or simplicity; I could have fancied myself in an assembly of primitive Christians, in the times of persecution. But this, no doubt, is certain, that where piety is not honourable, and some degree of contempt is thrown upon professors, congregations will be more pure, than under other circumstances. Where religion wears her silver slippers, there are many that will love to walk with her in the streets.

"Returning from this service, the day being very fine, I walked in the garden, and sat reading in a bower of jessamine, whilst all in the quiet household were, no doubt, occupied in the nursery, each having his Bible as his companion: and inasmuch as the heart of each individual was more drawn out in the enjoyment of their Divine meditation, so much was that individual enabled to enjoy and taste the rest of that holy day, which is commonly called the day of the Lord. These quiet and blissful hours brought us to our dinner time: we met as children meet in a beloved father's presence. We had all been drinking of the fresh spring which flows from the Fountain of life; and if our conversation was not tied down to subjects professedly religious, there was a blending of pious feelings in all which was said. The religion there was not as a tawdry fringe sewn on the border of a garment, but as a golden thread wove into its very texture, and adding lustre to every part.

"In the evening a little bell, sounding from within the adjoining premises, called us to our second service. My new friend would needs be my guide again; he led me into another garden, where, near to the house which had been the Bishop's palace, stood a little chapel, all fair and neat within, though wholly without ornament; shaded without by many tall and graceful trees, and receiving the perfume of flowers through the open windows.

"The place is known, and the minister is known; it is the point to which all the distinguished English resort who visit Geneva; and many who have come there only to look on, have, I trust—nay, have, I know—there imbibed the first draught of the water of life.

"But to whom shall we give the glory, when poor sinful creatures are enabled to minister in the courts of our Lord? yet ought we not to bless God, who has placed this house of an interpreter in the very gateway, through which the traveller so often passes from France into the great seat of Antichrist; for it is a fact, and an astonishing one, that multitudes of thoughtless and half-enlightened English travellers have been arrested in their progress in this place, and, by the Divine mercy, been there awakened from the error of their way, and rendered active servants of their God, in this little chapel, where perhaps they only went at first from curiosity, or it may be to ascertain how far they could understand an oration delivered in a foreign tongue.

"But although I refrain from adding more respecting the minister of this chapel, I may be permitted to speak of the sacred music. I never knew what sacred music might be, till my worthy new friend had introduced me to the little pious knot of

holy persons in Geneva. Though months are passed since those strains of holy harmony have met my ears, yet the impression which they produced can never be effaced." pp. 76—79.

We pass to Lyons:

"We reached the Protestant chapel; it seemed to be a part of some public building, and was a sufficiently handsome room, but dark and comfortless. The congregation consisted of inferior persons, but all this was of little import had light shone from the pulpit—from whence, however, we heard nothing but vehement declamation, and long and sounding words, by which the preacher was endeavouring to enforce the old covenant under penalty of death and eternal condemnation. The place was hot, and the exertions used by the orator were inconceivably great."....." We were glad when the sermon was concluded, and we were set at liberty to breathe the open air. The chapel we found was near the cathedral and the foot of the mountain Fourvieres. Let us ascend this hill, we said, and breathe the mountain air—if man will not instruct us in the truth, the works of the Creator will speak a better language—for the heavens declare the glory of God, and the firmament telleth his handywork. So with this view we threaded several steep narrow streets, and having mounted some hundreds of deep rugged steps, between the sordid dwellings of manufacturers, we found ourselves on a terrace, where the whole city of Lyons with its double rivers lay at our feet." pp. 85, 86.

"During the whole of that Lord's day, which I have described as having spent in that ancient city, we had not observed the slightest evidence of a respect for true religion, or even of a sincere regard for a false religion, in a single individual without the sphere of our own family; although I trust that we were far from presuming to think that in the vast population of this great city, there might not yet be many of the jewels of the Lord, although the dust and the rubbish with which they were mingled, rendered it impossible for such casual observers as we were, to distinguish them amid the great mass in which they were involved." pp. 96, 97.

Let us next advance to Aix:

"We spent the morning of the Sunday, in our usual religious exercises, and as I have had occasion to observe on many similar opportunities, found a sweetness in the simple reading of the Bible, which we never could have derived from any human treatise; but the Bible was the only book we had: and here perhaps it would not be amiss to remark, what I have often observed, that where persons who travel much are pious, they are generally less confused and more simple in their religious course, and religious principles, than persons who stay much at home, and I have often attributed this fact to two causes: the first is, that the world sits looser upon wayfaring persons than upon others; and the second, that they cannot bear about with them the multitude of religious treatises which encumber the tables of the professor, who sits at home, and are hence driven (with the Divine blessing) to a more direct study of the Sacred Volume itself." pp. 101, 102.

"It would be but repetition to describe what we saw in the streets. As we had seen things at Boulogne, at Paris, at Dijon, at Lyons, so we saw them at Aix. The streets were filled with idle dissolute persons, the churches were nearly empty, the houses of entertainment crowded, the theatres were open, the gardens of pleasure abounding with company, and in the very hotel where we had taken refuge, was a large hall, where fathers wasted their children's sustenance around the billiard table. We had set out to walk in a state of much mental peace, but we all experienced a feeling of sadness as we returned to our apartments, and one of us exclaimed, under a sense of discouragement, not altogether consistent with the assurance we ought always to entertain of the Divine goodness and mercy, 'These things are inexplicable—why is Satan permitted to reign so long, and with so complete a sway? There seems to be as little religion in this town as if it were a town of professed heathenism, and no means that we can discern of bringing any one to the knowledge of his error." ...." Two servants brought in dinner, the one was an elderly female, and the other a young man. There was nothing in either of them which attracted our attention; they came and they went, setting one strange dish after another before us, and frequently talking to each other in their own provincial dialect, which was totally inexplicable to us: at length the woman disappeared, having removed the last dish, but the young man lingered about the room, and when the door was shut he came close to me, and addressing me in a low voice, said, 'You are a Protestant, will you tell me where the Protestant religion differs from ours?' We were startled at the question, which, though easily asked, would have required a twelvemonth, if taken point by point, to have answered with any clearness; I however took up a Bible in my hand, and shewing him what it was, I informed him, that we, as Protestants, professed to accept all that was found in Scripture as articles of faith, and to reject all that was added thereunto by the word of man. This was a simple statement, which he instantly comprehended." pp. 103—105.

"This difficulty being removed, he opened himself farther, and acknowledged himself to be in deed and truth a Protestant, confessing that such was the laxity of all about him, that the state of his feelings as it regarded religion was never examined either by his master and mistress or fellow-servants. We were astonished at many things which he said, which argued a degree of knowledge far exceeding that of a Papist, and put the question to him, 'Where and how did you obtain this knowledge?' He then informed us, that 'a few years before, an English lady, passing through Aix, and remaining a Sunday at that inn, had given him a New Testament, which Testament,' he added, 'he had read every night since that period;' and to all appearance the Sacred Volume had done its work, according to the promise, 'My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.' Isaiah lv. 11.

"The young man was a humble Christian; he was a babe in Christ, thirsting for still more of that precious milk of the Gospel of which he had already tasted the inexpressible sweetness. We could not learn the name of the lady who had thus benefited the young man; but should this little volume fall into her hands, it may be sweet to her to find again, after many days, the bread which she was the means of casting upon the water.

"The poor young man had never seen an Old Testament, which my young people understanding, went out into the streets, and bought the only Bible which could be met with in the town: it was an old one, and a bad translation; but the tears with which the poor young man received it left so sweet an impression on our minds, that we set down our Sunday at Aix as the happiest, on the whole, which we had till then enjoyed on the Continent." pp. 105, 106.

Nice, at which we next arrive, was the scene of an incident which, long as have been our quotations, we cannot refrain from relating. It requires no comment.

"We soon descended to Cannes, passing between fields of orange and acacia trees, where aloes grew and blossomed in the open air, and where every thing we saw, and the very air we breathed, admonished us that we were at length arrived in an Italian climate.

"We did not enter the town, but stopped at an inn without the walls, where we were ushered into an upper apartment, which commanded a glorious view of the heights over which we had passed that morning. This inn was so near the sea, that whilst we enjoyed our breakfast we could hear the breaking of the waves upon the sandy beach. But we were hardly seated, when a handsome English-built barouche stopped before the door of the hotel, and looking out from our balcony, I recognized, with no small astonishment, an acquaintance whom I had not seen for many years; I shall call him Harvey—he is a widower, and a man of fortune and fashion. Our recognition was instantaneous, and it was a matter of course that he should sit down to our table and partake with us. He accounted for his appearance by saying that his general residence, since he had become a widower, was at Paris, from whence he had made an excursion to see a daughter whom he had placed for education at a convent at Nice. He enumerated his children to us, and informed us that he had two daughters highly married, and a third in the place of education before spoken of; he had parted from this last only the day before; he described her as a very elegant young woman, and one that was highly accomplished, stating his intention to remove her in a few months, in order to introduce her into life. All this information he imparted so rapidly, and with such a spirit of perfect self-approbation, that it was next to an impossibility to insert a word. At length, however, when the waiter had set some snipes delicately roasted before my gentleman, I contrived to make him hear an observation, the tendency of which was, that I thought it a most dangerous experiment to trust a young lady, of a Protestant family, to the tuition of Roman Catholics.

"'And why so, my good friend?' replied Mr. Harvey, whilst he appeared to be more occupied by some sauces which he was mixing on his plate than by any thing which I had said. 'Because,' I replied, 'I should fear that such a one could learn nothing worth learning in a situation of that description.' He set down his bottle of sauce, looked hard in my face, and exclaimed, 'What, do you count the Italian language, the most beautiful and musical language on earth, as nothing to a young woman? Do you not know that the superior of the convent at Nice, and indeed all the family, speak Italian?'

"Now it certainly is some self-denial in me not to repeat all the arguments which I used, to prove that no accomplishment which I could conceive ought to be put in the balance against the heavy consideration of the possibility of a young person's mind being perverted to a false religion; not because these arguments had any influence with my friend, for Mr. Harvey only laughed at them, but because I thought that they were such as ought to have prevailed—although I might have known that not even the arguments used in Holy Writ, much less any which can be brought for-

ward by man, can change the heart, or convince the reason, unless the Holy Spirit applies them; but my poor friend would not hearken to me. On the contrary, he laughed heartily at me, and having asked one of my daughters if she could speak Italian, and the other if she could play the harp, he arose to take leave; but sent his servant back, when he was about fifty yards from the inn, with an English letter, addressed to his daughter at Nice, from her sister in England, requesting that I would see the young lady as soon as possible, and deliver the letter with my own hands. This letter he had received, it seems, at Antibes, where he had passed the night.

"In this unsatisfactory manner we parted from Mr. Harvey, and proceeding on our journey, arrived at Antibes about three in the afternoon. There we were detained for three days, the occasion of which I shall not enlarge upon; but this detention prevented our reaching Nice till the Saturday night, and rendered it necessary for us, in order that our Sunday might not be broken in upon, to remain all the next day at the hotel." pp. 108—111.

"We ordered our breakfast at an early hour, and whilst taking it, I entered into conversation with the waiter, and was informed by him that the English had a chapel at Nice, which would be open at eleven o'clock. This was good news, and I resolved to take apartments the next day in the Croix de Marbre, near to this chapel, and where I was told that I should be in what might be called the quarter of my countrymen. Being satisfied on this important point, I asked the waiter where I might find the Convent of Religieuses, and was told that it was not distant from the hotel, and that if I would go there immediately I might witness the ceremony 'des vêtures,' or taking of the white veil, which was to take place that very morning.

"Being farther questioned, the waiter dropt the startling truth—namely, that this white veil was to be taken by a young English lady, lately become a Roman Catholic. On my eagerly demanding her name, the waiter, however, instantly withdrew into his shell—that is, he grew reserved, and there was nothing more to be learnt from him; but I felt that there was no time to be lost. I desired that a guide might instantly be procured to lead us to the convent, and we were the next minute all waiting for this guide in the court of the hotel; but no guide appeared till first myself, and then my son, had renewed our commands that one should be instantly provided, with more imperiousness than we were commonly accustomed to use. At length the guide appeared; he was a young man, with bright dark eyes, and a sort of smile upon his countenance, which he was evidently endeavouring to hide by compressing his lips.

"'Joseph,' said the waiter, 'you will take this party by the shortest way to the Convent of St. Clair.'

"'Tell him to be quick,' said my son, 'our business is urgent.'

"The waiter repeated the order in French, adding something in the peculiar patois of the country, a sort of jargon composed of the old Provençal, of Latin, and of Italian; and away we went, Signor Joseph walking before us, with his hat curiously set on one side of his head.

"He had presently brought us out of the more modern and spacious streets into that part of the ancient city which was built on the foot of the mountains, and these narrow, and I may add, filthy ways, were so perplexed and intertangled, alike the one to the other—so dark, so labyrinth-like, that to have retraced our steps, had we been suddenly left, would have been utterly impossible; and it very soon became a matter of inquiry to me, whether master Joseph was not actually spinning out the time, by making us thread every dirty alley in the quarter.

"The bare idea made me very angry, and shaking my head, 'Mr. Joseph,' I said, 'is there not a more direct way to the convent than the one you have chosen?'

"Joseph did not choose to understand me, pleading, that he was a miserable French scholar.

"We raised our voices—we became emphatic, and we lost more time, instead of advancing our point; for Joseph stood still to listen, and during that period we were not going on, so we judged it best to submit, and our guide having resumed his former brisk walk, we had nothing else to do but to follow. At length, however, the young man, making a short turn, brought us in front of the chapel of St. Clair.

"'Nous voilà,' he said, turning round, and bowing, and asking, 'if we would please to enter the church, or proceed to the door of the house, which formed an angle with the church.' It seemed that he had already recovered his French.

"The sound of the organ, and that of the voices of many women and priests, proceeding through the open folding doors of the chapel, informed us that the service was commenced, if not nearly concluded, and I therefore thought it best to send my family into the church, as they were anxious to see the ceremony, whilst I went on to the door of the house.

"There I knocked more than once, standing at the top of a flight of steps; and at length the door was opened to me by a young man in an ecclesiastical dress.

"'Could I see Mademoiselle Harvey, sir?' I asked.

"'Mademoiselle Harvey,' he repeated; 'enter, and I will call the portress.'

"He directed me to stand in a wide passage, which ran off to the right, and having

disappeared in some other direction, I was left, it might be two minutes or more, for the time seemed long, to enjoy my own reflections: there were several small square barred apertures opening into this passage, each of which was shaded within the bars by a black drapery. Suddenly a part of one of these draperies was removed, and a very old face, or rather a nose and chin, were protruded through one corner of the curtain, and the question put to me in a shrill voice, respecting my business there. 'I come from Mr. Harvey,' I said; 'I wish to see his daughter.'

"'You are Anglois,' answered the person from behind the curtain.

"'I am a friend of Mr. Harvey,' I answered. 'I bring a letter to Miss Harvey, and I am sent by her father.'

"'Give me the letter,' she replied, 'I will give it to the young lady.'

"'I am obliged to you,' I said, 'but I am desired to deliver it myself.'

"She did not answer for an instant, but was evidently listening, probably for some token from the chapel, indicating the near conclusion of the service; for where we stood we could hear the voices of the priests very distinctly. At length she spoke, and said, '*La sposa* will be presently disengaged, and then I can ask madame, if you may be permitted to deliver the letter into her hand.'

"'*La sposa!*' I said, 'What do you mean?' 'The affianced—the espoused,' she replied. 'You know undoubtedly that the young lady for whom you inquire has obeyed the divine vocation of our holy lady, and has taken the veil to-day.' 'No, impossible!' I exclaimed; 'it cannot be that art and treachery can have gone so far. I shall make a complaint to government—this shall not pass.' I know not what more I said—I was *excessively angry*; but the portress had dropped the curtain, and the nose and chin had disappeared. The next moment the passage in which I stood was crowded with persons coming in by invitation, according to custom, to partake of a collation given by the lady who had taken the veil; and the same young man who had admitted me, came forward to tell me that I could not see the sister that day, nor even be admitted to speak with the superior, begging me at the same time to withdraw.

"My present object is to give an account of my first Sunday at Nice, and therefore, as I heard no more of Miss Harvey that day, I shall enter no farther into her history, than to say that nothing could be done for her, as she possessed a fortune entirely independent of her father—was a prize worthy a struggle, inasmuch as she not only paid the usual fee to the convent, on her own account, but further endowed six other young women. She was just of age when she took this awful step.

"I rejoined my family on the terrace, before the chapel. My son looked flushed and exceedingly angry, and the female part of my family had been weeping: they had learnt, whilst in the chapel, that the poor deluded young woman who had thus solemnly professed her devotion to a blasphemous and idolatrous delusion—for such is the whole system of Popery—was that very Miss Harvey in whom they were so much interested; and whilst looking upon her, as she knelt behind the grate within the altar, in her new attire, with her coronet of thorns and roses on her head, and flaming taper in her hand, they had not been able to restrain their tears, or to conceal the anguish excited by the sense of her situation. But it was an hour of triumph to the false church and the powers of darkness, and no doubt the tears of my family added to that triumph.

"Our passage back to the hotel was vastly more short than that from the hotel to the convent had been, which Joseph accounted for from the circumstance of one being up hill and the other down; but it was too late for the morning service in the English chapel when we reached our apartments, and we had nothing for it but our usual resource—namely, a private service amongst ourselves." pp. 112—119.

The last place mentioned is Cigliano.

"I am grieved, however, that my last paper should be filled with the darkest view of human corruption which I have yet given. I would willingly have concluded my communications on the bright shores of the beautiful Mediterranean, but it could not be; we were destined to visit other scenes, and to experience the contrast between the spiritual delights of Christian communion and the pure worship of God, and those hateful forms engendered by an idolatry which is the more corrupt and blasphemous from its appropriation of the most sacred names and persons to its own abominable interests." pp. 124, 125.

"Having concluded our usual quiet morning service, our coachman, who often acted as interpreter between his masters and the natives of the countries through which we passed, came in, all glee, to inform us that there was about to be a service in one of the churches, and a ceremony for the benefit of charity schools. 'What sort of service and ceremony is this likely to be?' I asked; 'but at all events you and I will go,' I added, addressing my son, 'we can but return if we find what we do not like.' I must confess that a very strong interest has always existed in my mind respecting the Roman Catholic religion, and that whilst in Italy, I was anxious to see

Popery in its true colours, such as it now only appears in the Italian states, in Spain, and in Portugal." pp. 127, 128.

"I followed my guide, and having threaded several narrow streets, came in front of a building, in a sort of a square, the door of which was thronged by persons all crowding into the church, for such I supposed this building to be, and finding ourselves encompassed by the multitude, we were pressed forward in the stream, till we found ourselves in a sort of vestibule, of a very ordinary description, where a man stood behind a counter receiving money. Oh! thought I, the money is to be paid before the sermon is preached, there is no dependence then to be placed on the arguments of the orator: perhaps, this may be good policy; and having mentioned to the coachman to settle this matter for our party, a small side door was opened, and we pushed through it into a kind of box, the door being instantly closed and locked behind us. But conceive our amazement and horror, to find ourselves, instead of being in a church, as we had expected, in a regular theatre, with pit, a stage, foot lights, an orchestra, two tiers of boxes, and a gallery, and to find the light of day excluded, though it was not later than eleven in the forenoon, the candles and foot lights illuminated, the musicians playing, and the pit set forth with benches. 'Here has been some mistake;' I said to the voiturin; 'Good Claud, let us go out, as fast as possible. You spoke of a religious ceremony, 'charitable assembly,' and here we are in a theatre. We cannot, on any account, think of staying; do open the door, and let us pass out.' The man tried the door, but it was locked; neither could he make the box-keeper without hear our call, on account of the noise and clamour of the people." pp. 128—130

"'What have these priests to do in this unholy place, on this sacred day?' I asked, addressing the *voiturin*. 'I have learnt from the discourse in the pit,' replied the man, 'that they are about to 'represent the betrayal, crucifixion, death, and resurrection of our Lord on the stage; they have made a play of it; and what is gathered at the door is to go for charity.' I exclaimed, with horror, as did my son, and we tried the door of the box again, 'I will not stay here,' I said; 'this is blasphemy;' and my son trembled violently, for the lock of the door would not give way. The *voiturin*, who had always pretended to be a native of Paris, shrugged up his shoulders, and seemed to feel that he too would be glad to be out of the place. In the mean time, a strange figure, with wings, whom we afterwards found to be a representative of the angel Gabriel, was come out upon the stage to speak a prologue, and the noise in the pit ceasing the same moment, we made the man in the lobby to understand that we desired to be set free.

"When the door was opened we rushed out of the place, with feelings of horror that I cannot describe, and hastened out of the town into the fields, in which we wandered for some time without being able to recover our tranquillity, for we felt that we had sinned even in setting our feet in a place where the Majesty of our Divine Saviour, and the awful work which he had undertaken for lost mankind, had been thus sacrilegiously violated; neither could we believe that even these poor deluded creatures could possibly be wicked enough to make a pantomimic representation of the last great act of the suffering Redeemer. We did not know then that these scenic representations of Divine things are so common even in these days in Italy, and Spain, and Portugal, as to excite neither wonder nor feeling in the spectators, and that formerly they afforded amusement to all Papal Europe, the most sacred characters and persons being introduced on a common stage, with every circumstance of pomp or tinsel." pp. 131—133.

We have little to add to the above extracts. The desecration of the Lord's-day upon the Continent of Europe, and the need both of better laws and better practice even in England, have been the themes of mournful lament for many a year in our pages; and we shall rejoice if Mrs. Sherwood's melancholy pictures shall in any way assist in awakening the too often slumbering energies of the friends of religion in this holy cause. We should not be surprised if some of our literary critics endeavoured to raise a good-humoured smile at Mrs. Sherwood and her party; and, in truth, it was rather remarkable, to alight in foreign lands, ignorant of their localities, not practically familiar with their languages and customs, and to sally out in quest of Sunday adventures, without having taken the precaution to inquire, before leaving home, where they might find what they were in search of, or to obtain suitable introductions to persons who could inform them upon the subject. The mercurial spirits of France, ever ready to find matter for merriment, must have taxed their wonted politeness—more than a crowd of Londoners, we fear, would have done—to be perfectly grave while our travelling party were parading their cities, earnestly making inquiries, which

to the natives must have appeared strange and unintelligible; or were inveighing, in no suppressed tone, in the streets and churches, upon what they saw and heard, and exhibiting in word and gesture their wonderment and "vexation." Much vexation may be saved by self-possession, and a due degree of forethought and preparation for travel, so as to know where and what to ask for. Mrs. Sherwood might easily have taken care not to have been ignorant—of what we supposed every educated person knew—that the church of Geneva is no longer doctrinally Calvinistic; and not to have forgotten that the French apostle of infidelity lived in the vicinity of Geneva; so as to have exclaimed, at the mention of Ferney, as if amazed, "Ferney! where Voltaire resided!" and not to have been unaware that the priests in Italy exhibit scenic representations of our Lord's sufferings. She seems to have imagined that persons were guilty of practising tricks upon her, misdirecting her in the streets, and in various ways intentionally giving her trouble; but we submit to her consideration, whether she has not judged too hastily, and not candidly; and whether the inconveniences she met with were not such as are inseparable from travelling—especially where a tourist appears in a strange place, ignorant of its customs, not ready perhaps in vernacularly speaking its language, or understanding it when thus spoken; and, above all, where a traveller feels in conscience bound to protest against almost every thing he sees or hears; or, even when he says nothing, to "express by his countenance," as he walks along the streets, his disapprobation of the manners and habits of the place. The young gentleman who took such pains to understand the inquiries of Mrs. Sherwood's party, and to direct them to the Simonian chapel, is represented as a good-for-nothing, ill-natured youth; but we are not sure that he did not mean kindly and honestly. He probably knew nothing of any of the distinctions of religious persuasion, and he might have often seen English travellers repairing to the Simonian chapel; for our countrymen, when abroad, indulge no measured curiosity in flocking to witness every wonderment, especially any ceremony which is styled "religious." The great mass of the Parisians probably knew no more about the chapel Mrs. Sherwood was in quest of, than the people in Cheapside did of "Mary Johnson," though her countryman assured them she had lived two whole years in London, and thought it very uncivil that they would not point out her residence. If a German family were to sally out upon London-bridge, and ask casual passengers in foreign English for the Lutheran chapel; or a French Protestant family for the French Protestant chapel; or a family of Southcottians or Swedenborgians for their respective meeting-houses; ought they to be surprised if the first two or three persons they asked of could give them no information? or ought they to attribute it to intentional falsehood if they were directed to a wrong place? A Bishop of our church, some time since, went by mistake into a conventicle, with his family, at a watering-place on our coast, and had taken his seat for several minutes, when the absence of a reading-desk, and the other usual fittings up of our churches, led to an inquiry, which enabled him to rectify his mistake before the service commenced; but he was not so ill-natured as to suppose that he had been wilfully misguided.

We have said thus much, because there is a little querulousness about Mrs. Sherwood's book, which we urge her to expunge in the next edition, as it interferes with her important object *. We do not mean that she

* Her worthy publisher, Mr. Ward, who has issued many excellent and popular religious publications, original or reprinted, would perhaps find his account in printing an edition in a more attractive garb, as regards paper, type, &c. after the manner of several of his own little tasteful books, so as to make it a handsomer present to a

should feel one whit less distressed or shocked than she did the first Sunday she spent in France, at the desecration of that holy day, which is one of God's richest boons to a sinful world; but that she should not allow any enemy of God and his Sabbaths to affect to smile at any little peculiarity of the narration, when he ought to weep at the melancholy character of the facts related. It is sometimes difficult for a Christian traveller, or even for a Christian at home, to know when he ought to be silent, and when to speak—when to remonstrate is a religious duty, the neglect of which would justly bring guilt into his conscience; and when to do so would be a violation of our Lord's injunction, of not casting pearls before swine. The gay, ungodly people in the streets did not, indeed, "turn and rend" our Christian and Protestant traveller; but we fear they were not much benefited by her marks of disapprobation—for this simple reason, that they did not comprehend their import—so that the pearls fell before swine. A Christian traveller must ever, like St. Paul at Athens, feel his spirit stirred within him when he contemplates a city "wholly given to idolatry"—whether the idolatry of Paganism, of Mohammedanism, of Popery, of infidelity, or of practical ungodliness under the veil of a purer creed;—and would that there were more of a missionary feeling, a more sensitively tender conscience, in every religious breast; so that every street, every place of resort, every public vehicle, might exhibit some one to bear testimony for God. The way and manner, however, of so doing are questions of degree. Alexander Cruden used to carry with him a wet sponge, to wipe out offensive inscriptions in the streets; and a Quaker once went to Italy to convert the Pope of Rome. Whitfield was thought quite as Quixotic when he tried to preach down the mountebanks at Moorfields; but, though many scoffed, some remained to pray: and if every Christian had the same zeal, combining at the same time "the wisdom of the serpent with the simplicity of the dove," more good might, by the blessing of God, be effected than we are perhaps willing in our unbelief to think possible. If every professed Christian traveller would, like Mrs. Sherwood, carry his religion boldly with him to the scenes to which he resorts, seeking opportunities of doing good even where the case appeared hopeless—not being ashamed of his Divine Master, but confessing Him before men, keeping His Sabbaths, and being willing to bear His cross—who can say what might not be the amount of religious benefit? But there is a false, an unhallowed shame in these matters. One man, calling himself a Christian, does not like even to ask God's blessing before sitting down to table with a mail-coach party; another would be ashamed to ask for the place of worship of his own communion in a foreign land, where his religion was ridiculed and despised; and many cannot bring their minds to avow their belief, or to converse upon religion, before an irreligious acquaintance. There is much ungodly cowardice in these matters; and even true Christians too often fail in "letting their light shine before men, in order that they may glorify their Father which is in heaven."

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traveller. To adapt it for that purpose, she should give the antidote as well as the bane, by furnishing the information which she herself needed respecting the Protestant chapels in several of the chief towns of resort, so as to enable the traveller to know beforehand what opportunities of religious worship are within his reach, and how he may most profitably spend his Sabbath at any particular place, without running the risk of losing it in casual inquiries or by misdirection. The Lord's-day Society lately published a little tractate, drawn up, we believe, by the Rev. T. Sims, in which will be found some useful information on this subject.

PINKERTON'S RUSSIA.

Russia: from Notes made on the Spot. By the Rev. R. PINKERTON, D.D., Foreign Agent to the British and Foreign Bible Society.

THIS handsome and interesting volume, with its entertaining coloured plates, furnishes a valuable addition to the sofa-table, as well as the library, and might afford us many passages for extract; but our present object in noticing it is to lay before our readers a passage containing some interesting particulars respecting the Emperor Alexander of Russia. Much has been written in reference to that remarkable man; but the testimonies are so conflicting, that the real character of his policy, as well as his personal feelings in reference to religion, are still subjects of controversy. Our readers have probably not forgotten the striking and original details which we furnished in our volume for April 1830; and we now add to them Dr. Pinkerton's narrative, which supplies other important facts. Of Dr. Pinkerton himself, or his writings, we need say nothing, after the many references to him in our pages during many years. His labours, as an agent of the Bible Society, have been indefatigable, and God has been pleased greatly to honour them. His residence and exertions in Germany are producing much good, as our readers are well aware from the publications of the Society. The present volume, though embodying much valuable religious and ecclesiastical intelligence, is not confined to topics of that nature, but presents a general view of the past and present state of Russia, and of the manners and customs of its inhabitants.

The particulars which we are about to extract are from the pen of the Princess Mestchersky. We preface the passage with Dr. Pinkerton's account of that excellent lady.

"This princess, ever since the year 1811, has been most zealously and indefatigably engaged in promoting works of piety and benevolence among her countrymen. She was among the first who encouraged me to attempt, in 1811, the formation of a Bible Society in Moscow; which, as has been related, was realized in the year 1813. She even went with me herself to Moscow, and exerted all her influence, among the returning nobility, to bring about the formation of this institution. She became a most valuable and active member of the Prison Society, which was afterwards established in St. Petersburg; following the example of Mrs. Fry, in reading and expounding the Holy Scriptures to the prisoners several times a week. The hospitals, also, and poor-houses of Petersburg partook largely of her bounty and of her visits of mercy. But her most important work for Russia has been the translation, composition, and publication of a number of Religious and Moral Treatises in the Modern Russ, written in such a style of ease and simplicity, as to adapt them to all classes. The first of her publications of this kind appeared in 1813, just as the French abandoned Moscow—an 'Address to the Afflicted.' Nothing could have been more appropriate to the state of the ruined and scattered inhabitants of Moscow, than this Tract; it was received and read with profit and delight. From this commencement, in 1813, till my leaving Russia, the princess had published ninety-three different pieces, amounting to upwards of 400,000 copies, on religious and moral subjects, which together form eight volumes 8vo., and which were gratuitously distributed, or sold at low prices. The largest among these are, a volume of Sermons by Walker of Truro, called 'The Christian, or the Believer a New Creature;'—'Buchanan's Researches in India,'—'Conversations between a Mother and her Children on Spiritual subjects,' written by herself,—and a volume on Protestant Missions to the Heathen, of her own compiling. The rest consist of Legh Richmond's three valuable Tracts,—'Addison on Christianity,'—a Selection from Hannah More's Tracts,—the principal publications of the London Religious Tract Society,—several pieces from the German, two written by myself,—and a Selection of Tracts from the writings of the late Archbishop Tikon, of Zadonsk, and from those of the late Metropolitan Michael of St. Petersburg.

"In the preparation and publication of these most useful works, I gave her my constant assistance. The expenses of printing and binding were borne for many years by the Princess herself; for, although many of the bishops, most of whom encouraged their circulation, remitted money for the copies which they sold, yet she at different times sunk upwards of 10,000 roubles in the undertaking. At last, the Emperor privatel stepped forward, and desired to take a part in this useful and

pious labour, so well calculated to enlighten his subjects; and, at four different times, he contributed 12,000 roubles in aid of it. Most of these publications were sanctioned by the spiritual censors;—a singular proof of the degree of pure Christian doctrine which still remains in the Russian Church. Indeed, provided you keep clear of the dispute respecting the procession of the Holy Ghost, the number of the sacraments, the invocation of saints, prayers for the dead, &c., you may state all the vital doctrines of the Gospel, without fear of having the work rejected by the spiritual authorities. Since I left Petersburg—the Princess having retired to her estates at Lattoshino, in the interior, where she now principally resides—the re-publication of these useful Tracts has been taken up by other pious friends in Petersburg; so that their circulation is still going forward, with pleasing tokens of usefulness. In 1832, these friends printed 120,000 copies." pp. 357—359.

"But the main spring of all these Christian and benevolent exertions was certainly the Emperor; for, in a country like Russia, nothing of the kind could go on without the approbation of the ruling powers. And as this noble protector of Bible Societies is now no more, and as the Russian Bible Society was suspended, not by him, but by the present sovereign, I shall here subjoin a few particulars respecting the late Emperor." p. 360.

"The Princess Mestchersky enjoyed the intimate acquaintance and friendship of the late Emperor Alexander, for many years previous to his decease. He valued her superior talents and acquirements, and derived pleasure and edification from her intimate knowledge both of doctrinal and experimental Christianity. His death proved a severe stroke to her; it was a topic which she dwelt upon, in several of her letters written to me at the time. And as the religious character of Alexander I. has been much suspected even by some who formerly used to think favourably of it, and as it is but partially known to the world at large, I take the liberty of here introducing some extracts of a communication from the Princess on this interesting subject, written at the time of his death, which will no doubt be read with pleasure. It is the lively effusion of a fervent and energetic mind, and bears the marks of a friendly partiality; yet there are matters of fact stated, and just views of the real religious character of the late Emperor given, which few except herself had sufficient opportunities of knowing, or ability to appreciate.

"'St. Petersburg, June 1, 1826.

"'.... View the Emperor Alexander, sovereign of an immense empire, at the head of a formidable army, proud of his power, full of the fire of youth, and ambitious of the glory of this world! He neglects, he misunderstands the source of all his blessings; and, trusting to an arm of flesh, he beholds victory and triumph before him, forgetting that 'no king is saved by the multitude of a host—a mighty man is not delivered by much strength.' He is still totally destitute of true faith. Buonaparte, like a thunderbolt, smites his troops in all quarters—they flee before this genius of evil, this messenger of wrath; and, in a short time, the Emperor beholds a part of his empire devastated, the ancient capital of his dominions delivered to the flames, his people flying from city to city, his troops scattered in disorder, and without supplies: all around reigns desolation, and blood flows on every side.

"'In this state of distress, the Lord yet supports him, but without revealing Himself to him: He inspires him with courage and firmness: then He approaches nearer, and darts on his soul a ray of His grace, by the following means.

"'About the middle of the year 1812, the Emperor, about to quit St. Petersburg, and having already taken leave of his august family, had retired into his cabinet, and, quite alone, was employed in arranging some affairs before his departure. All at once he beheld a female enter, whom, at first, he did not recognize, there being little light in the room. Astonished at this apparition—for never was a woman permitted to enter his cabinet without leave, not even of his own family, and above all at this unseasonable hour—he, however, arose, went to meet her, and perceived it to be the Countess Tolstoi; who, excusing herself for the liberty she had taken from a desire to wish him a happy journey, presented him at the same time with a paper. The emperor, at all times condescending, and sensible of the least proof of attachment, thanked her, and bade her adieu. The paper he supposed to contain a petition for something, and therefore put it in his pocket; and, when she was gone, resumed his former employment. Soon after, he took his departure, without thinking more about it.

"'At the first night's quarters, fatigued with cares, and alone, he wished to ease his thoughts by turning them to some specific object: he took out the paper from his pocket, opened it, and saw with surprise that it contained the Ninety-first Psalm. He read it with pleasure, and its Divine contents calmed his troubled spirit; and his heart said in secret—'Oh! that these words were addressed to me!' As this thought passed through his mind, some one entered the room and interrupted him; he again set off, and all was forgotten.

"'A considerable time after this, he found himself in Moscow, in one of the most critical periods of his life—(who can be ignorant of the terrible events of the memor-

able year 1812?) Alone in his cabinet, he was arranging some books on a table, one of which caused a volume of the Bible to fall down (it was De Sacy's version, in 4to.): in falling, it opened, and the Emperor, on taking it up, happened to cast his eye upon the page, and beheld again the Psalm which had once comforted him!—At this time he recognized the voice which called him; and he replied and said: 'Here I am, Lord! speak to thy servant!' He read, he applied what he read, and he found every word suitable to himself; and ever after, until his last breath, he carried this Psalm about his person, learned it by heart, and evening and morning recited it at his devotions *.

"'Now the bruised heart of the monarch received this beam of light with joy; and from the moment that the new creature was born, he applied himself incessantly to the study of the Divine word, which he never put from him. He now came to know his weakness; he cried unto God; and, without compulsion, or the instrumentality of any one, he fell at the feet of the Lord: and the Lord armed him, like David, with faith and experience; whereupon, behold! a new Goliah falls beneath the strokes of him, whom, but a short time before, he expected to vanquish.

"'We will not, however, attempt to follow this Christian hero in the brilliant career of his victories; but merely remark, that he himself spoke of them in the following terms:—'I felt myself,' said he, 'like a child; experience had taught me my insufficiency; faith made me commit myself entirely to Him, who had spoken to me in the Psalm, and had inspired me with a security and a force altogether new to me. At every fresh difficulty to be overcome, at every decision to be taken, or question to be solved, I went, if I had an opportunity, and threw myself at the feet of my Father who is in heaven—or, recollecting myself for a few moments, I cried to Him from the bottom of my heart—and all was smoothed, decided, and executed marvellously; all difficulties fled before the Lord, who marched before me. Without ceasing, I read his word. I remember, that one day, on entering a small town on the frontier of France, the name of which town I have forgotten, sitting in my calash, I was reading in the New Testament about the eunuch of Queen Candace reading the Prophet Isaiah, and desiring some one to explain to him what he read. I then thought within myself—'Oh! that God would also send *me* some one to help me rightly to understand His holy will.' And at the very time I was desiring this in my heart, Madam Krudner sent, asking permission to see me. For a short time I believed that it was she whom God intended to employ for this purpose; but very soon I perceived that this light was nothing more than an *ignis fatuus*.'—These are his own words.

"'And, truly, it was the will of God that none but Himself should instruct and guide this soul of his own choice—this heart open to his love. And I must say, that I have often been astonished—and not only I, but other persons also, even the most instructed and advanced Christians, have been compelled to admire his enlightened faith, and his deep knowledge, drawn purely from the sacred Scriptures—his true humility, and how he gave himself up to that simplicity which the Lord requires, when He promiseth, 'Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.'

"'Whence had he this Divine knowledge? We know all those who surrounded him—all with whom he spoke on the subject of religion; but I am bold to say that there was not one among them who had reached his stature. His noble and tender spirit soon felt the chilling atmosphere of his court; and he spoke no more of religion, or of the state of his soul, or of his pious sentiments, except to the very few whom he knew to be of the same mind with himself.

"'The two last years of his life were years of suffering. Sometimes sick himself, and not willing to shew it, lest he should alarm his relatives and friends, he allowed his health to be silently undermined by evils which he did not oppose, until he was forced to do so in order not to fall an immediate sacrifice to them: at other times, he suffered exceedingly on account of the incurable disease of his august spouse the Empress, whom he seldom quitted in her sickness. He attended her during that period as if she had been a favourite child: night and day he watched her himself, and administered the medicine to her, first tasting whatever was given: he marked with anxiety the least change, the slightest alteration in her case—a case which presented nothing but symptoms of despair.

"* After the death of his majesty, his valet-de-chambre stated, that the Emperor had always a certain paper in his pocket, which he prohibited them from touching, otherwise than to remove it from one coat-pocket to another, according as he changed his uniform. No person had any knowledge of its contents, or believed that it could be any other than a paper of importance which the Emperor had received in some mysterious way; it was only when they opened it, at his decease, that they recognized the soul and the sentiments of him whom they deplored. They sent this precious paper to the Empress Dowager, at St. Petersburg; and it was put into his coffin along with him."

" ' At length, fatigued with the cares and endless labours connected with the government of an immense empire—in a word, ripe for eternity, his existence was no more for this world. The change in his health was such, and so sudden, for one formerly so active and laborious, as to render him sedentary and languid: his lively and communicative temper became sad, and frequently melancholy, notwithstanding all the efforts which he made to vanquish it, and notwithstanding the extreme kindness of his heart, which feared to afflict others by shewing its own sufferings.

" ' His fine figure seemed to be covered, as it were, with a cloud: his kind looks, and smile of benevolence, were become like the gentle severity of the setting sun. Exercises of piety and beneficence remained the only refuge of his noble mind—the only occupation which still afforded him pleasure. And did the enemy seek to poison this last source of his pleasure? Yes, this exercise, which had little calculated to tempt, was mixed with bitterness and pain towards his latter end. The Lord permitted the enemy severely to try His faithful servant, even in all the recesses of his heart:—he was tried here below by the sharpest fiery trials; and when it was made manifest that he had kept the faith, then he finished his course, and went to receive that crown which is reserved for all them who love His appearance.

" ' Blessed are the poor in spirit; for theirs is the kingdom of heaven!'—And who, more than Alexander, renounced that spirit which the world admires? Who, more than he, in their respective stations, endeavoured to preserve that simplicity which Christianity requires? Who has given us a better proof than he has, that 'God resisteth the proud, but giveth grace to the humble?' Was it not his gentleness which captivated all hearts—which gained the confidence even of those whom he had vanquished? During his twenty-five years' reign, no person was ever punished in his anger. Even those who had merited his resentment, he punished only by withdrawing his countenance from them;—and even then, when he found that he was afflicting them, how did it pain his heart! how much did it cost him! He strove, like his Divine Master, to be meek and humble of heart; and into His rest he has now entered.

" ' Blessed are they that mourn: for they shall be comforted!'—How often have I been witness to the tears of Alexander I., when speaking of the errors of his youth, and admiring the mercy of God towards himself—when enumerating the things he had to reproach himself with on the review of his past life—when rendering thanks to our Saviour, who had manifested Himself to his wandering heart—or when he spoke of that future life of eternal happiness and repose, which is promised to the children of God, and towards which his soul aspired! And how often have I seen the promise of consolation verified in his experience!—a heavenly smile of hope always beamed through his tears, like the rays of the sun piercing the thin cloud which in its passage had obstructed for a moment his shining *.

" ' Blessed are the merciful; for they shall obtain mercy.'—He was a lover of justice, and sought for it everywhere: he studied the justice of God, with the view of regulating his own by it: he always yielded with firmness and resignation to truth, and required it of all who approached him. Who was ever punished for having told the truth to Alexander I.? He hungered after it. Yet, O God of justice and mercy! Thou hast beheld, and we all have seen and can testify, that mercy was the soul of all his actions. What examples, what deeds of mercy, might not be instanced here? His enemies and strangers, no less than his own subjects, were witnesses thereof, and equally partook of it. During the war, and at the taking of Paris, during his journeys in the interior of his dominions, and especially at the time of the inundation of his capital—then we beheld our sovereign mingling his tears with the unfortunate, who deplored the loss of wives, of children, of parents, and of property—then we saw him mixing in the crowd, encompassed by weeping mothers and widows, shaking them by the hand, assuaging their griefs, munificently relieving their wants, and pronouncing to them these memorable words of a humble Christian: ' My children! it is on my account that you suffer—it is I—it is my sins which God is visiting upon you!' And the poor sufferers seemed to forget their misfortunes for a while, in beholding his affliction on their account: they were astonished at the sight of such a compassionate being, accusing himself in their presence: and they exclaimed: ' Blessed is the man who resembles thee! he shall be called beloved, for he shall obtain mercy †.'

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* " In illustration of the above statement, I give the following anecdote, received from undoubted authority. ' After the death of his beloved natural daughter, Sophia, he was one day accosted publicly, in condolence on the event, by a foreign ambassador. The Emperor looked down for some time, and mused in silence: then, raising his head, he replied, ' I thank you, sir, for thus reminding me of the sins of my youth:'—and, as he spoke these words, he seemed much affected."

† " As another interesting proof of his humanity I give the following:—At the fearful moment, when he perceived that the waters were rising to an unusual height, and that the sentinels stationed at the Government stores on the Island of

"'Who is able to enumerate his acts of benevolence, the returns of love from his regenerated soul to its Saviour? — I shall give you merely one instance. A foreigner in the Russian service, accused of misconduct, had been convicted, and condemned to be sent to Siberia; and his sentence had been forwarded to the Emperor for confirmation. The wife of this unhappy man, the mother of six young children, and pregnant with the seventh, happened to overhear an old woman speaking of the Emperor with admiration, and exclaiming—'And who art thou, so young and so beautiful—who art thou, that accusest thyself as the cause of our sufferings? Thou resemblest an angel, and art so merciful! canst thou, then, compare thy sins with ours? The poor woman, after frequently hearing the goodness of the sovereign thus spoken of, at last formed the resolution to go to him and implore his mercy. She told her plan to no one, but went to Tzarskoi-Selo, accompanied by all her little children: there she waylaid the Emperor, in one of the walks of the palace-garden, saying to herself, 'If he be alone, I will stop him; but if there be any one with him, I will say nothing.' In a short time, she saw him arrive in his calash, quite alone: she held up her white handkerchief above her head, and waved it, as a signal to attract his notice. The Emperor, seeing her, stopped short, and asked what she wanted: 'O Sire!' said she, 'I ask nothing but mercy—mercy and pardon only!' The Emperor questioned her, remembered the case of her husband, and spoke of justice. She interrupted him at that word, and exclaimed, 'I ask not for justice, Sire, but for mercy. O Sire! if you say that God will pardon you your sins, pardon, then, to us our transgressions!' She spoke English with him. The Emperor, covering his eyes with his hand, retired a little, and then replied: 'Well, I will do it.'—'Will you?' continued the woman. 'Yes, I will.'—'But will you indeed?'—'Yes, I give you my word.'—'Then give me your hand!' said the poor woman, in a transport of gratitude; and the Emperor went and took her by the hand, and pressed it kindly. He accordingly arrested the execution of justice; the case remained undecided in his own hands; and he continued to give her the salary which her husband had received.

"'Blessed are the pure in heart; for they shall see God.'—O Lord! is it not a heart purified by Thy Holy Spirit, which is meant here—a heart which receives His light, and which of His word makes a lamp to enlighten its steps, and a law to point out the path in which to walk? Is it not the man that seeks to be justified, not of himself, but through the sacrifice of Thy Divine Son and the merits of His death—who, to the last, strives to purify his heart in that blood which was shed upon the cross to cleanse us from our iniquities? Is not this the heart, O my Lord! which our Divine Saviour invites to enter into the joy of His heavenly Father?

"'Blessed are the peace-makers; for they shall be called the children of God.'—That Alexander was a peace-maker, the whole of Europe, or rather the whole world, can bear testimony. He was one of God's chosen, sent to keep peace in Europe, for more than ten years: he acquired the confidence of the nations, though divided in their interests and eager for conquest. He reconciled them, and united them by the cords of his own love: his word, founded on the word of God, was equivalent to treaties and guarantees. He pacified all hearts, because his own heart was at peace with God. He had received that peace which our Saviour left as the heritage of his disciples and his faithful ones. And the whole of Europe still enjoys peace, through the instrumentality of this peace-maker.

"'Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven.'—This last beatitude may seem inapplicable to our late great and powerful monarch. But the inner man—the true Christian in him—did suffer persecution; the malice of the wicked has frequently calumniated this faithful servant of God. They accused him of hypocrisy; not being able to understand his heart, they judged of it from their own. Oh! read the details—he always pardoned his enemies. Did not his love pity them, saying merely that 'he knew them?' and frequently, too frequently, his noble soul grieved over them.

"'Happy art thou, august monarch! It was on account of thy Saviour—on account of thy love to Him—on account of thy faith, that they spake evil of thee. But now thy soul is perfect in happiness; for thine is the kingdom of heaven. Great, great is the recompence which thou hast received!

"'He died in peace, after having passed two of the happiest months which he had spent in this world; and his last words, after having received the communion, were—'I have never felt so happy!' He was tired of his crown, he was tired of his throne, for he had taken up his cross to follow the Lord; and often, very often, had he longed for the moment when he should be called to lay it down, with his life, at the feet of his Saviour.'"

Vasilli Ostroff would be in danger, the Emperor, well knowing that they would sooner perish than quit their posts, ordered his droshka, and drove to the different places on the island; liberating all the sentinels, some of whom he found already up to their waists in water."

OBITUARY.

MRS. METHUEN.

To the Editor of the Christian Observer.

As you are always willing to afford space in your pages for a memorial of those who have lived and died in the true faith of our Lord Jesus Christ, where the narrative presents any point of striking utility and interest, even though they may not have been distinguished as public characters, I trust you will give insertion to the following notice concerning Eliza Maria, the beloved wife of the Rev. T. A. Methuen, Rector of Allcannings, Wilts. It pleased God to call her out of this mortal state on the 16th of April, in the 49th year of her age.

The circumstances attending the closing scenes of the life of this excellent woman were peculiarly distressing. About three weeks before her death, her husband and herself were hastily summoned to Sherborne, in Dorsetshire, to attend the death-bed of their third son, a most amiable boy, in his fifteenth year, who had been attacked by scarlet fever, which soon proved fatal to him and to several of his school-fellows. On their arrival, they found him delirious, and almost unconscious of their presence. After his death, they returned home to Allcannings, to suffer another similar bereavement. In a few days their youngest child, a beautiful and interesting girl, six years old, was seized with the same malignant disease, and after a weeks' illness, marked by several most gratifying evidences of early piety, gently fell asleep in Jesus. The evening after her death, Mrs. Methuen herself was attacked by the fever; and as both her mind and body had been worn by unremitted attendance on her dying children, and by parental grief, she soon sunk—more, as it appeared, from exhaustion, than from the violence of the disease.

Such accumulated trials were enough to overwhelm the heart of any husband and father, unless supported by Divine aid; and, in the present instance, that aid was most graciously afforded in no ordinary measure. But the friends of the afflicted widower will not speak of the living, except to magnify the grace of God, in enabling him, under such peculiarly painful visitations, to practise those holy lessons of faith, hope, and patience, which for many years he had assiduously inculcated on others. He was so mercifully strengthened, as to be able to preach twice the very next Sabbath after the interment of his beloved partner, with whom he had enjoyed a large measure of domestic happiness for twenty-five years; but when called upon to resign her into the hands of God, he did so with a calm and holy confidence that to her "to die was gain."

The following extracts from the manuscript of a sermon preached at Allcannings church, by a neighbouring clergyman, the Sunday after Mrs. Methuen's funeral, will give the reader a general view of her character. After dwelling at some length upon the words of the text, John xiv. 1, 2, particularly on the Saviour's declaration, "I go to prepare a place for you," and alluding to the successive bereavements above mentioned, the preacher proceeded thus:—"I wish now to say a few words concerning our dear sister in the Lord, who has lately left us for a happier world. I speak to you who knew her, who loved her, and now weep for her as for a mother. While I speak of her affectionately, I would also speak truly, not representing her as perfect, but as partaking of the infirmities of our fallen nature. More than twenty years ago it pleased the Lord to call her out of spiritual darkness; to convince her of her sinful condition by nature; and to render the Lord Jesus precious to her soul. She was not one of those high professors of religion who talk with undue confidence of their attainments and safety; but, on the contrary, she had always very humble, and at times very distressing, views of her own unworthiness; though in general she was blessed with much 'joy and peace in believing.' But she deeply felt that she had no claim whatever, through any righteousness of her own, to be admitted to the mansions of her Father's house; wherefore she looked to Christ, and to Him alone, to prepare a place for her. In her dependence upon Him, she was clear, simple, and decided; and whenever she spoke of Him, as the sole procuring cause of salvation, it was with a deep seriousness and earnestness of manner, which gave reason to believe that Christ was indeed formed in her soul, and that she had taken him as 'the strength of her heart, and her portion for ever.'

"The providence of God placed her in the situation of life which she most loved, as the wife of a Minister of Christ's Gospel. She felt that, as such, she had duties to perform besides those which were incumbent on her in her own family; and she discharged both these kinds of duties with much fidelity and perseverance. It may be truly said of her, that she was 'not slothful in business, but fervent in spirit, serving the Lord.'

"In the parish she was a mother to the people, watching for opportunities to promote not only their temporal but their spiritual welfare. Her charities were large and liberal, but secret and unostentatious; and when sickness was in the houses of the poor, she went as a guardian angel, not only to administer to the bodily

wants, but to cheer and comfort the fainting spirits of her afflicted neighbours—to pray with them, to exhort them, and especially to direct them to Jesus, as the only refuge of lost sinners. Her care was extended particularly to the young. During the winter, for two or three years past, she had a class of young women at her house, one evening in the week, to read and pray with them. She taught the children also at the school: and that indeed was her last labour of love out of her own family; for she was employed in it the very day when she was hastily summoned to a distance to attend the death-bed of her beloved boy.

"In her own family more especially she adorned the doctrine of God her Saviour, and exhibited the graces of a Christian mother. She habitually searched the Scriptures, with earnest prayer for the enlightening help of the Spirit of God; and it was her delight to instruct her children from their earliest years in that blessed book: and, thanks be to God, her instructions appear to have been accompanied by the teaching of the Holy Spirit, as was evidenced by her two children on their death-beds. The elder of the two said in his last illness, 'My Saviour suffered before me, and I must suffer;' and gave several other proofs of a Christian spirit. And as to the youngest, though that dear little girl was only six years of age, her mind was not only well stored with passages of Scripture, but she had evidently been taught by the Holy Spirit, and deeply felt her sinfulness, and the value of a Saviour; as was shewn by the simple and affecting prayer she uttered more than once during her illness, 'O Lord Jesus, be merciful to me, a poor sinful child!' and by several other sweet expressions, which time will not allow me to mention. Thus was it evident that the good seed which a mother's care had planted and watered, had taken root in her children's hearts, and received increase from God.

"To her servants also she proved herself a mother. She was almost as kind and attentive to them as if they had been her own children. And while she was mindful of their temporal comforts, she was still more anxious to promote their spiritual improvement, instructing them in the word of God, and leading them, both by precept and example, to love 'the truth as it is in Jesus.'

"Beyond the circle also of her own family, many will have to deplore her loss. Young Christians lose in her a wise, thoughtful, and affectionate mother; and the afflicted a gentle, tender, and sympathising comforter.

"The fever which, in the providence of God, was the cause of her death, was brought on by her tender assiduities as a mother in nursing her dying children, and by the sorrow she endured at their loss. For, however strong her faith in the Lord's goodness, she felt as a mother, 'if I am bereaved of my children, I am bereaved.' Very beautifully did she apply to them, just after their departure, those words of David, 'They were lovely and pleasant in their lives, and in their deaths they were not divided.'

"Though her illness was very short—not quite a week—and her excessive weakness deprived her of the power of speech, still she manifested, at the first onset of the disease, such a calm and heavenly peace, as led her husband, while anxiously looking on her, to say within himself, 'Surely she must now be on the very borders of heaven!' Though incapable of utterance, it was evident from her looks, and from the motions of her hands and lips, that her affections were set upon things above, and that she was much engaged in mental prayer. The last words she was heard to speak were when she was asked whether she found Christ precious to her; when she gently answered, 'Yes, he is very precious to me.' Thus did she in her last hours evidently repose her entire confidence in the Lord Jesus Christ, as the Author and Finisher of her faith, and experience those comforts which He alone, by his Spirit, is able to impart. And now, while we take a long farewell of her, may we not exclaim,

'Thou art gone to the grave, but 'twere vain to deplore thee,
When God was thy ransom, thy guardian, thy guide;
He gave thee, He took thee, and He will restore thee,
And death has no sting, since the Saviour has died?'"*

Stanton, Wilts. G. M.

* Our Reverend Friend has copied this stanza of Bishop Heber's from some mutilated reprint. Heber's statement is, "We will not deplore thee;" and he gives as the reason for this resignation, "For God was thy ransom," &c.; so that the chief bitterness of death was past. But some corrector, probably thinking this language of faith too strong to be always appropriate, has changed it into "'twere vain to deplore thee," which is a mere truism, or indeed a heathen sentiment, as we often find in the classical writers, who, having no hope for their friend beyond the grave, could only say, "'tis no use weeping." Besides, the alteration renders the passage unintelligible; for we see not what is the meaning of its being in vain to deplore a person since God was his ransom. We are personally jealous of Heber's hymns, because he was one of our old correspondents, and it was to our pages that he originally communicated several of the earliest and best of them, under the signature R. D.

RELIGIOUS INTELLIGENCE.

MEETINGS OF RELIGIOUS SOCIETIES.

WE should have been glad, had space been left, to have devoted a few pages to the late meetings of the Religious Societies, which have been numerous, interesting, and well attended, beyond example. With no feeble delight and gratitude do we find the income of the Society for promoting Christian Knowledge rising to 91,092*l.*, and its distribution of Bibles, Prayer-books, and other books and tracts, to 2,278,048; that of the Church Missionary Society rising to 69,582*l.*, and its stations and operations increasing every year in number and efficiency; the Naval and Military Bible Society circulating 12,958 copies of the Scriptures among our soldiers and seamen; the Society for the Conversion of the Jews augmenting its resources to 12,328*l.*, being a rise of one-fifth of its last year's income; the London Missionary Society, with eight hundred missionaries, teachers, and schoolmasters, and receipts amounting to 57,895*l.*; the Prayer-book and Homily Society, with its translations in numerous languages, and its issues during the year of 13,247 bound books, and 81,260 tracts from our venerated Formularies; the Hibernian Society, with 1945 schools and 114,486 scholars; the Temperance Society issuing 3,832,800 tracts; the Religious Tract Society issuing during the year 16,241,349 copies of its publications, making a total of 215,000,000, in eighty languages, since its commencement; the Bible Society—but for that see the statement appended to our present Number. We notice only those whose recent papers happen at the moment to be in our hands, meaning no disparagement to others; and we cannot thus briefly condense the labours of various excellent institutions—such as the Lord's-day Society, the District Visiting Society, &c. Yet it is not the mere amount of funds and operations that we rejoice in; but rather in the increased activity, harmony, spirituality, and, by the blessing of God, the unspeakably beneficial results, of these and similar institutions. To Him be the glory*.

* We lamented to see the British and Foreign School Society, whose schools are a model for Scriptural education, advertising as its chairman, at the present moment, Lord John Russell, and in his absence soliciting for that office, Lord Brougham; who, we lament also to hear (for we could not allow ourselves to see), took the chair at the Meeting of the Anti-slavery Society. If Societies are thus reckless of public opinion, they will rue the consequences. Lord Brougham was more in his place in the chair of the Dissenters' Protection Society [what *protection* do Dissenters need? It is the Church of England that requires *protection*], and assisting Mr. O'Connell to ridicule and disparage the constituted orders of the country, after the fashion of Isaac Tomkins, Peter Jenkins, and Timothy Winterbottom, which the public attribute to his Lordship's pen, though, we presume, only by guess by the style, and on the well-known ground that

"Satan finds some mischief still
For idle hands to do."

Catesby, the principal agent in the Gunpowder Plot, declared that "he made little account of the nobility, as being atheists, fools, and cowards; and that lusty bodies would be better for the commonwealth than they." We have many Catesbys now-a-days. Let Christians and patriots, and all honest men, beware of them.

VIEW OF PUBLIC AFFAIRS.

PARLIAMENT has met, after the recess. The satisfaction of Ministers at the return of their other colleagues to Parliament since their acceptance of office, was considerably checked by the rejection of Lord John Russell, their chief, who being discarded in Devonshire, has been obliged to seek refuge in Stroud. But the weight of solid public opinion, the moral strength of the community, cannot be ascertained by a few solitary elections; and, indeed, in the aggregate of the House of Commons there are discrepancies so remarkable that it is clear the question of representation has not yet come to its ultimate bearings. It surely cannot, for instance, finally be, that the metropolis and its neighbourhood will return eighteen such members as now profess to represent the public feeling of the central and most important portion of the British empire, when it is notorious that the great mass of wealth, education, character, and moral influence throughout the land, and not least in the metropolis itself, are hostile to many of the views of this body of members. The recent demonstrations in London in favour of Sir Robert Peel shew that there is a powerful, though slumbering, mass of energy, which requires only to be aroused in order to exert a most salutary effect upon the national representation.

The question of strength, between the new Cabinet and its opponents, has not yet been tried. It is likely to concentre itself upon two questions—the Irish

Church Bill, and Municipal Reform;—to which measures Lord John Russell has stated that it is the intention of his Majesty's ministers to confine their efforts during the present session. The consideration of the English Tithe question, Dissenters' Marriages, Church Amendment, and other pressing matters, is to be postponed: so that all that the nation gains by these incessant tossings of party is to see public business impeded from year to year, or brought forward only in irritating debate, without any approximation to its legislative settlement.

It is not, however, surprising, that his Majesty's ministers should have taken their stand for the present on these two questions. The Irish Church spoliation measure they are forced to go on with, both in concurrence with their late votes while out of office, and as the bond of their compact with Mr. O'Connell, and the confederated bands of Roman Catholics, Infidels, and Radicals; and in whatever way it may issue, whether carried in the House of Lords or rejected, the result, we fear, must prove ruinous to the stability of the Protestant Church of Ireland as a national establishment: though, blessed be God, no human power can suppress that almost unprecedented revival of piety which has taken place in that persecuted Church, and which leads us to hope, even yet, that bright days will again dawn upon it.

The Municipal Reform measure, not being connected with religious questions, we have not often alluded to; but it is impossible not to see that its effects, whatever they may be, will be of a very influential character. In almost all our towns, the corporation is composed chiefly of the tradesmen of the place; the aldermen being generally among the more wealthy members of that body, and inclined to moderate or conservative views in politics. If it be proposed to extend the corporate franchise to all ten-pound householders, so as to make it co-extensive with parliamentary suffrage, the corporation will partake of the character of the great majority of householders. In some places, the clergy, gentry, merchants, professional men, and others, who have hitherto been excluded, will gain sway; while in others, the small shopkeepers and mechanics will prevail. The aggregate result will probably be on what is called the popular side, which side assuredly does not need strengthening at the present moment. But the discussion is too wide for a brief paragraph. If a system can be devised that shall take from municipal corporations their unfair exclusiveness and injurious anomalies, and work well for the public benefit, without throwing weight into the already overloaded scale of democracy, it would not be wise or patriotic for mere party purposes to oppose it; but we much fear that the plans about to be proposed will not be of this equitable and moderate character. We do not wish to prejudge what is not yet before the public; but the friends of civil and religious order ought to be on the watch, lest, under the name of Corporation Reform, they are betrayed into approving measures the result of which may be fatally injurious to the best interests of society.

Among the subjects of conversation in the House of Commons, one has been Church-rates; on which we are happy to find Lord John Russell stating his conviction that the expenses of the Church ought to be defrayed by the public of all classes. Sir Robert Peel expressed his satisfaction at this statement.

The Oaths Bill, from the Lords, has passed silently through the House of Commons. One of its most useful provisions is the permission which it gives to various bodies to substitute declarations for oaths. The Universities, after the passing of this bill, will have all the guilt of unnecessary oaths upon themselves, if they do not avail themselves of this permission. Hitherto charters and other technical difficulties were in the way; but now every unnecessary oath will involve the direct culpability of the parties imposing it. We fear, however, that at the present moment the dread of innovation—even where innovation is on the right side—is so great, especially at Oxford, that even unnecessary oaths will not be relinquished without a strong effort to retain them. But the question rests upon every consideration of duty and expediency; it involves the glory of God and the welfare of man; and has only to be adequately and calmly discussed in order to ensure its ultimate success. The University of Oxford has just attested its strong sense of the necessity of religious sanctions, by refusing, by a majority of 459 members to 47, to substitute a declaration for subscription to the Articles at matriculation. It thus shews its desire that its members should be true Christians and sound Churchmen: it does not wish to receive any pupil who, however young, will not pledge himself by his subscription that he has studied, and understands, and believes the Thirty-nine Articles: it thus avows itself to be altogether and exclusively a religious and Church-of-England body, not only in its aggregate or government, but as regards every one of its members, even to the youngest undergraduate. It is surely, therefore, impossible that a body thus constituted can much longer retain any oath which may rightly and religiously be superseded by a declaration *.

* The above remarks do not apply to the case of the matriculation subscription to the Thirty-nine Articles, which is not an oath; though, in the sight of God, and of every religious and honourable mind,

We grieve to see the unfavourable reception which Mr. Poulter's Bill for the better Observance of the Lord's-day, moderate as is its character, and confined as it is to the sole particular of trading,

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an oath, a declaration, and a subscription, are all equally binding. The declaration proposed instead of the subscription was as follows:—"I declare that I do, as far as my knowledge extends, assent to the doctrine of the United Church of England and Ireland, as set forth in her Thirty-nine Articles; that I will conform to her liturgy and discipline, and that I am ready and willing to be instructed in her Articles of religion, as required by the statutes of this University." Those who rejected this subscription did so on various grounds; some thinking that it went too far, and that no alteration whatever of the present practice ought to be allowed; others, that it did not go far enough, and that neither declaration nor subscription should be exacted, but that the Cambridge system should be followed, of throwing open the University to persons of all persuasions as pupils, and only stopping them when they come to ask for a degree. The question involves two considerations: one between Churchmen and Dissenters; and one between Churchmen themselves. The first does not appear to us to have been affected by the proposed substitution; for no Dissenter could make the above declaration, since, so far as his knowledge of the Thirty-nine Articles extends, he does *not* assent to them, but dissents from them, or some portion of them. It is therefore a question only between Churchmen themselves: it is not wanted to get rid of a test, but merely so to apply it that it may be a true exponent of facts. Many conscientious members considered that the saving clause, "so far as my knowledge extends," was too lax; but how can any person swear to or subscribe to more? he cannot, with a safe conscience, subscribe to what he knows nothing about; and though every youth ought to be well grounded in the Thirty-nine Articles, few only in practice are so; and thousands subscribe they know not what. We should have been glad to have seen inserted, "That I have carefully read the Thirty-nine Articles;" and then what follows, "so far as my knowledge extends," to the end of the declaration, as above. This would preclude negligence and ambiguity, and at the same time ease the tender conscience of a youth who really *does* believe them so far as he understands them, but thinks himself much too unskilled in some matters of controversy to pronounce peremptorily upon every article of a whole body of divinity, and all the minutiæ of ecclesiastical government.

has met with in the House of Commons; especially from some who ought to be among its steadiest supporters. "We beg the attention of our readers," says the Times newspaper, "to the excellent speech of Sir Robert Peel, in which the Right Honourable Baronet exposed the absurdities of the measure, and with great good sense, and force of reasoning, urged the impropriety and ill policy of legislating at all on such a subject. We hope that all the honourable members who gave notice of amendments will persevere in them, in order to destroy the measure."—With extreme distress did we read the speech thus adverted to by the Times newspaper; nor with less the eulogies (not ironical) of the Infidel, the Radical, and Roman Catholic party, who have tacked Sir Robert Peel to their tail upon this occasion. Even Mr. Potter has thanked him for his "timely aid." When Infidels and Radicals triumph, let Christians and Conservatives be on their guard. What a melancholy story was it for Mr. Roebuck to tell, amidst "shouts of laughter," that, when he was breaking the Sabbath in riding about, he met the Duke of Wellington on horseback near Hyde Park, and Sir R. Peel at Hampton! But, alas! what can be expected of any statesman whose whole system is condensed in one word, "expediency"—not Christian expediency, but secular expediency, the balancing of parties—and who, after opposing the Bible-rejecting education scheme in Ireland, while out of office, as a party weapon against opponents, finds it "expedient" to espouse it the moment he takes office, and proceeds even to eulogize it, and engages to enlarge it—as did Sir Robert Peel? These things make us look more to God, and less to man. Duelists and Sabbath-breakers on the one side of politics, may in other respects be better than duelists and Sabbath-breakers on the other; but would to God that we had more statesmen who "set the Lord always before them," and "hate every evil way."—Sir R. Peel relies much upon public opinion. He says there is a greatly-improved attention to the Lord's-day—and we bless God there is;—but this very improvement evinces the need of better legislation; since the hardened Sabbath-trafficker may now enjoy the gains of his conscientious neighbour; and many have become sufferers for obeying the laws of God and their country. In a nation where Christianity is persecuted we expect this; but it ought not so to be in a land where we have a form of religion and a Protestant Church established among us. But this public improvement has not found its way to the House of Commons, if we may judge by the reception which even Mr. Poulter's measure has met with; or by the mournful fact that only thirty-four members were

found to vote in favour of a clause against Sunday travelling on the intended Western Rail-road. Sir Robert Peel contends that the Act (20 Charles II.) on which chiefly the public rely for protection, is virtually abrogated. Is there then not an imperative necessity for another? The London Post-office has just been thrown open for franked letters on the Lord's-day. This is an ominous proceeding, not only as it takes for granted that our legislators write their letters as usual on that holy day, when merchants shut their books and tradesmen their shops, but because it is a step towards delivery and transmission on that day; for how long will those members who avail themselves of the regulation be content that letters written on Sunday morning shall lie dormant to Monday evening? There will be a clamorous outcry for dispatch; and the office once thrown open, the next step is easy. Sir R. Peel's argument about laws for the observance of the Lord's-day pressing chiefly upon the poor, is beneath his manly mind; it is a catch-vote, radical sophism, which he should be ashamed to adopt. It is not pressure, but relief; and all laws press of necessity chiefly upon the great mass of society. His own excellent police is more conversant with fairs, alleys, and public-houses, than with drawing-rooms, concerts, and splendid club-houses; but what does this prove against the enactment of salutary laws for the benefit of all? Sabbath laws are not to make either the rich or the poor religious, but only to preserve public decency; leaving each man's private movements to his own conscience.

ANSWERS TO CORRESPONDENTS.

PHILO-ECCLESIA; SECUNDUS; W. E. W.; A. S. G.; G. J.; M. J. M.; G. T.; A PROFITED READER; SCRUTATOR; J. M. W.; X.; F. L. C.; W. Z.; FELIX; T. C.; ANGLICANUS; A CURATE; THE AUTHOR; ZENAS; ERASMUS; and B.; are under consideration.

We assure AN ANXIOUS OBSERVER that we have well considered and re-considered the whole question of the proposed revival of Convocations; and that we cannot, under present circumstances, see our way to the affirmative of the proposition.

The Ode on the Nativity, printed in our last Number, from the American "Churchman," belongs to Professor Keble. "The Churchman," in copying it, ought to have acknowledged its source; for such rich fruits are not picked up under every hedge. It did not occur to us till too late for the correction, that it was from "The Christian Year."

There are so many Collections of Psalms and Hymns, and the merits of some of them may be so nearly equal, that it would be invidious for us to point out any one to A. B. as in our opinion the best. Besides, tastes differ; and it was only last month that we received a communication mentioning as among the worst that which A. B. considers "the best he has seen"—the late Mr. Cecil's.

We regret to see a statement in the last Number of the Dublin Christian Examiner, that, in consequence of the falling off of subscribers, the Proprietors, "being under a heavy and gradually-increasing loss, feel obliged to announce, that unless, in the course of the ensuing month, additional subscriptions are received, sufficient to meet the current expenses, the *last* Number will, on the first of June, be published." "Prepared as they are," say the conductors, "to work without advantage, they cannot expect that it should be conducted *commercially* AT A LOSS. They therefore announce the cessation of their periodical; still retaining the hope, faint though it be, that its friends may make a struggle for it, even in its last hour." The fault of the Christian Examiner has been, that it did not take up extreme opinions; and that, not being rancorous in its spirit, it has not made "a party" to uphold it. It ought, however, to be supported by the "Evangelical" body in the Church of Ireland; but we express our wishes, rather than our hopes, that it will be so. There is too little encouragement to works of this nature, either in England or Ireland; so that in several instances they are kept up at a loss to the conductors. Cannot Ireland maintain one monthly Episcopal publication? Does it want a favour of Irvingism to render it palatable in one quarter; or of bigoted political High-churchism, in another; or of omniverous detraction and mischief-making, in a third?

SUPPLEMENT TO RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

IT is with humble gratitude to the Father of all mercies that we contemplate the magnificent and unprecedented successes of this Christian Institution. When we remember how recently its utter downfall was predicted, and with it the destruction

of the most powerful instrument for giving the word of God to the nations of the earth, we feel indeed that our Heavenly Father is able to do exceedingly abundantly above all that his servants dared to ask or think, and that it becomes them to consecrate, with increased faith, humility, and exertion, themselves and their Society to His glory.

In addition to the very interesting speeches at the late Anniversary, we have obtained a copy of the following passage at the conclusion of the Report, as it bears upon a subject which has been noticed in our last and present Number, the Tercentenary Commemoration of the Printing of the Scriptures in the English Tongue.

"Surely, if by any, the centenaries of the first publication of the English Bible may be appropriately observed, by none more appropriately than the friends of the British and Foreign Bible Society. What a contrast does the retrospect afford? Mark the English Bible in 1535—in an imperfect translation, in a ponderous form, of a costly price, with but few who were capable of reading and appreciating it, and with fewer still to spread it far and wide. Mark the English Bible of 1835—in a translation, which, with all its alleged remaining defects, stands unrivalled, or at least unsurpassed, in the world—in every form of beauty—adapted alike to the eyes of age and youth—of every price, suited to rich and poor—the most costly price of the Society being cheapness itself, compared with its pecuniary value in older times. See multitudes ready to give it a welcome admission to their houses; a period fast approaching when the benevolent wish of our late beloved Monarch, George the Third, shall be realized, 'that every child in his dominions should be able to read the Bible.' See multitudes ready not only to welcome it to their own abodes, but to obtain an entrance for it into the dwellings of others; a well-compacted Society, expressly and singly formed to promote its circulation—untired, and, it is humbly trusted, untiring in its labours; a variety of ingenious devices formed for aiding its circulation; obstacles removed:—a contrast this, proclaiming aloud the gracious goodness of God. Mark again: the English Bible of 1535 standing alone, one edition, of at most a few thousand copies; the English Bible of 1835, surrounded by the Irish and the Welsh, the Gaelic and the Manx, for domestic circulation; and in such request, that in one day in the last month a variety of editions were ordered, to the extent of 365,000 copies; while the aggregate issue, during thirty-one years, has been several millions, in the British dominions, and in the British languages.

"But, in 1535, British Christians had enough to do to provide *themselves* with an English Bible; little opportunity had they of thinking or providing for other lands; but, in 1835, the English Bible finds itself in the company of translations into more than 150 other languages. They then 'did what they could:' may a like honourable tribute be paid to the present generation by some future historian!—But, well does it befit British Christians to think of Foreign lands; and well does the Society designate itself the British and Foreign: for where was the Bible of 1535 printed? It was printed at Zurich, by the care of one who had been driven, by the fear of persecution, to seek refuge in Switzerland;—no voluntary exile, travelling for pleasure's sake, to enjoy the magnificent scenery of that interesting country, nor yet for the purpose of amassing wealth in the pursuit of commerce, nor even, as those who now happily often make themselves exiles, that they may discover and relieve the wants and the woes of their fellow-men; but an exile for religion—the memorable Coverdale. What do not Christians owe for that Sacred Volume, which he first sent forth in its entire form to our land! To foreign churches the Society has begun to pay the debt of gratitude which the nation owes, for the asylum then afforded to that venerable servant of God. In Zurich, more particularly, it has been the honoured instrument of promoting the circulation of the Scriptures to the extent of 10,814 copies. Moreover, Britain has, in her turn, through the medium of the Society, printed on her own shores, and sent forth to the continent of Europe (or provided the means of printing in the different parts of that continent itself), the Scriptures, in the languages spoken throughout its length and breadth; besides meditating and executing much in the blessed enterprise of spreading the Sacred Volume through the length and breadth of the world. Oh may the civil and religious liberty, now enjoyed by us, be more and more sanctified; be more and more consecrated to the advancement of the glory of God in the earth!

"And are there no special obligations arising out of this contrast? Are there no lessons of wisdom to be heeded? When we survey what England has been for three hundred years, and what England, through the mercy of God, still is; and when we recollect to what, as a principal instrument in the hands of God, she owes her distinguishing privilege, does not 'Wisdom cry aloud in our streets,' and bid us use our best exertions that 'the book of the law may not depart out of the mouth' of the people, but that they may have the means of meditating therein day and night, 'that they may observe to do according to all that is written therein; for then shall they make their way prosperous, and then shall they have good success?'"

THE

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RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

To the Editor of the Christian Observer.

THE PATH OF DUTY IS THE PATH OF PEACE AND SAFETY.

PSALM XCI. 11, 12.

IN this paper I shall, as briefly as I can, state a grave and important *principle*, and, to me at least, an interesting practical *illustration* of that principle.

The principle to which I allude is, indeed, neither novel nor profound. My apology for re-stating it is, that it is far more simple and more generally known than practically realized. It is this, that while we walk in the narrow path of duty we walk under the immediate guidance and protection of the Omnipotent; and that not only does the haven of *eternal* blessedness in full prospect *terminate* this path, but that also peace of conscience and serenity of mind are constant attendants upon those who stedfastly adhere to it. But that, on the contrary, he who swerves from the narrow path of duty, at the suggestion of whatever motive—whether of evil temper, sensual or worldly affections, or unbelieving fears—withdraws himself from the Divine protection. He wanders out of the way in a wilderness, whose awful glooms are penetrated by few rays of mercy and grace, and by none of *covenanted* grace.

The change of character and circumstance which resulted from the Fall has rendered man's path through life complicated and intricate, full of danger and sorrow. "Man [now] is born to sorrow as the sparks fly upward." He lives in this world as in a perplexed labyrinth, from which he seeks in vain for extrication. Some trouble presses: he bends all his care and energy to devise and bring into action means for its removal: the bolt passes innocuous, but a cloud, perhaps still more portentous, soon darkens the horizon. When trials are many and urgent, and legitimate resources fail, he perhaps recurs to unlawful means of deliverance, and for each perplexity which he has *thus* evaded creates a host; just as the unskilful practitioner, to heal one ulcer, inoculates the whole system with disease, soon to break forth with increased vigour throughout the entire frame. He bursts the bonds of duty; he quenches the fear of God. In atheistic alarm at threatening danger, he forces some door which Providence had barred against him, and attempts to *cut* a passage through the labyrinth of obligations in the midst of which Providence has placed him. But he finds that each step upon this forbidden ground has but removed him farther from the path of peace and safety, into a region of darkness and multiplied entanglement. Each dreaded cloud that passes away, passes but to concentrate the thunders with which the lowering atmosphere is fraught,

threatening speedily to overcast the whole face of heaven; until sometimes, in bitterness of soul, he is forced to exclaim, with the poet,

"Oh what a tangled web we weave,
When first we practise to deceive."

What then is the guiding star, what the chart, by which man should regulate his intricate and dangerous course? I say not merely, in order that he may safely reach the haven of eternal rest:—to this all but the avowed infidel would be forced to answer, 'The revealed will of God, pointing out the path of duty;'—but what, that the voyage itself may be peaceful and happy; that, amid surrounding dangers, there may be tranquil, hopeful confidence; and while waves and tempests beat abroad, that there may be calm within? To this also I answer, The revealed will of God, indicating the path of duty—a light from within, even that unction from the Holy One by which we know all things, shining upon it—and a voice from within, whispering, 'This is the way, walk thou in it,' when we turn to the right hand, or to the left, from the narrow way of holiness.

To keep in the path of Providence; to place ourselves under the protection of that promise which doubtless was given to the First-born among many brethren in trust for every child of God, "He shall give his angels charge over thee, to keep thee in all *thy ways*"—that is (and Satan, in his temptation of our blessed Lord, omitted these words, which limit the promise) in the ways of Providence, of duty, of holiness;—this, I say, is surely the *secret of true wisdom* to a creature such as man; a creature whose weak and finite understanding cannot pierce through the dense clouds which envelope the future, or say with certainty, of any single circumstance of his eventful life, whether it shall prove to him a blessing or a curse. And is this the creature who is madly to wrest himself from the guiding hand of an all-wise and gracious Providence, and to charge himself with the arduous, and to him impracticable, labour of calculating the tendency and result of all his actions? Flinging away his compass and his chart, and dismissing his infallible Pilot, will he launch his frail and venturous bark upon a dangerous, an unknown, and an interminable ocean, and thus jeopard the character of an immortal destiny? The Psalmist, taught of God, thought not so. When snares beset his path, he sought not, with eyes prone to earth, to trace out by human skill an anxious and dangerous course: his eyes were ever looking unto the Lord, that he might pluck his feet out of the net.

Duty, truth, and holiness are the order of God's providence. He who cleaves to these, walks in the light of God's countenance, guided by the Divine eye, and shielded by the Divine arm. The path of duty may lead him not only into the furnace of temporal affliction, but through the hotter fire of his spiritual enemies; but even there, like the Hebrew youths, he walks with God, and shall emerge unscathed and more than conqueror. His close walk with God, in a world all whose foundations are out of course, may oppose a barrier to his worldly advancement. His practical sense of God's continual presence may clash with the convenience of the worldly; it may alienate the affection and patronage of friends, and draw upon him hostility and persecution. Nay, occasions will sometimes arise, in the mysterious dispensations of Providence, when integrity and utter destitution, blasted reputation and uncompromising principle, the preservation of conscience and the forfeiture of life, are identical. But amid whatever privations and enmities, the man who walks before God feels and finds that the Lord is his Shepherd; and therefore he can lack nothing. He feedeth him in a green pasture, and leads him forth beside the waters of comfort. He prepares a table before him in the presence of his enemies, and causes his cup to run over. Whatever may be lost, "godliness, with

contentment, is great gain." And even though the path of duty lie through the dark valley of the shadow of death, he who uncompromisingly treads it need fear no evil; for God is with him; His rod and His staff will comfort him.

This, I said, is the *secret of true wisdom:* it is also the *secret of true happiness.* In passing through this vale of tears, it is the only principle of rational confidence, of resignation, serenity, and peace.

It is a blessed *privilege,* in seasons of darkness and perplexity, to be permitted to cast all our care upon God, and to know that He careth for us; to feel that the world of our interests does not rest upon our own feeble arm, nor depend for guidance and regulation upon the providence of our weak and short-sighted understanding. We may undertake, but God has not imposed upon us the Herculean and hopeless task of calculating all the possible or probable bearings and all the remote contingencies of action. For *us,* God has made but one thing needful,—to sit at Jesus' feet and hear his word; to know and perform present duty. That done, we may, in the most critical conjuncture, lie us down in peace and take our rest. Let us only be able to say, 'God has graciously bestowed upon me the inclination and ability to perform my part;' and then with reverence we may add, 'the event is not my concern, but God's. What indeed the immediate event may be, whether prosperous or adverse, I know not—the arm of God's temporal providence is unshackled by covenant; but this I *do* know, that all things must work together for my good.'

Nor is it less our *duty* than our privilege to enjoy, in adverse circumstances, the rich consolation which repose upon God, under a sense that we have walked with Him in the paths of his providence, and consequently that our affliction is His dispensation and not the fruit of our own ways, is calculated to minister.

We often hear men, when some irremediable calamity has occurred, mourn with bitter anguish over the other means, which, if resorted to, might have averted it. Is some beloved friend removed by death? they brood over the additional physician, the different treatment, the change of climate or of circumstance, which might have saved this valued life; forgetting that all these, equally with the issue, were of the Lord. Is property lost, or some coveted good unattained? they torment themselves with thoughts of the additional security, the further measures, which would have preserved the one and procured the other. In fact, by the back light of experience they trace the desired end through a different series of means, and lament that these means had not been selected. Now assuredly, if there has been any culpable neglect, any swerving from the path of duty, this affliction may properly be viewed as a call of Providence to remorse and penitential sorrow; but if there be none of these, if the means adopted were just those which Providence indicated, such regrets are as displeasing to God as they are distressing to our own minds. And still further, if the means, the neglect of which is regretted, were either sinful in their own nature, or in our particular circumstances unprovidential, such regret involves us gratuitously, and without any possible advantage, in all the sin which the adoption of those sinful means implied; or, even though the means were merely unprovidential, it is a decided rebellion against God: it is the very opposite of that spirit which our Lord has taught us to breathe forth in daily prayer, and which is the harmony of the affections and peace of the soul, "Thy will be done." Such regret will perhaps furnish one of the most powerful ingredients in the misery of the reprobate. Here or hereafter, murmuring against God is the very fuel of hell within a soul.

An anecdote, related to me some years ago by an aged and venerable

lady now deceased, of an occurrence in the life of her father, which when a child she had frequently heard him repeat, appears to me so pleasing in itself, and so striking an illustration of the principle which this paper advocates, that I seize the opportunity of recording it.

Mr. S——, a country gentleman and magistrate, resided at B——, in the vicinage of Cork. Early in the last century a prisoner charged with sheep-stealing was brought to his house; and while Mr. S—— was engaged in writing a committal, and the bailiffs in making the necessary preparations for carrying forward the prisoner, the latter was placed for safe custody in a yard enclosed by a lofty wall. In this yard a child, son to Mr. S——, and afterwards father to the lady who related to me this anecdote, was amusing himself with some childish sports. The prisoner was in early youth. He had but just entered upon his vicious career, and his feelings and fears were not yet extinguished and rendered callous by habitual crime. He sat down upon a stone in the yard, placed his head between his knees, and wept bitterly. The child was immediately arrested in his play by this piteous spectacle, and, with all the veneration which deep sorrow secures from every feeling mind, drew near to the sufferer, and timidly inquired why he wept. The prisoner, hunted down by all, sinking in despair, and perhaps catching at the slender hope which the sympathy of *the magistrate's child* held out to him, told, with all the pathos of real woe, the tale of his sorrows, and wrought powerfully upon the feelings of the child. His first reply was a rapid and earnest inquiry, 'Why don't you run away from them?' The man pointed to the lofty wall and locked door, and said, 'How can I?' This difficulty the child at once overruled, by saying, 'I will let you out,' and, without waiting a reply, ran quickly into the house. I will not say that he *stole* the key, for he never thought of any objection against his using it, but quite the contrary: in the most perfect simplicity and good feeling he took it, unobserved, from the table at which his father was writing the committal; unlocked the wicket, through which with a hurried step and parting blessing the prisoner quickly escaped; and when the committal was made out, and the bailiffs were ready, the object of all these preparations had safely fled.

Years too fled rapidly. The child became a man, and put away childish things. He substituted—I fear it may be said of those days—the fox-hunt and carousal, those rational enjoyments of manhood, for the top and ball and hoop, the simple sports of childhood; and may it not be said of *any* days, until the Millennial, the heavy and up-hill drag of worldly business and worldly cares, for the alternating business and relaxation, tears and laughter, of the school-room and the play-ground.

In the course of business, Mr. S——, who had now succeeded to the property of his deceased father, had a large engagement to meet at the Cork bank. Disappointed by tenants, the utmost provision which he could make for it in the country fell short of its amount, and he found it imperatively necessary to get into Cork the night before the bill was payable, that he might make arrangements to prevent its being dishonoured. He arrived at Mallow as the day closed. At that time the road between Mallow and Cork was infested by a desperate gang of highwaymen, and robberies of an intrepid and ferocious character were of frequent occurrence. The experiment of travelling this road at night, and with a large sum of money, was most hazardous; but credit was the stake, and there was no alternative. He arrived safely at White Church, a ruin within about five miles of Cork, and there, at an angle in the road, was stopt by a foot-pad, who with a pistol to his breast demanded his purse. He frankly told his circumstances, but all appeal or remonstrance was unavailing. Money

and credit were now gone; and perhaps at this moment Mr. S—— might have thought with a sigh upon the careless and disengaged hours of childhood, and deemed its peaceful calm but ill compensated by that independence of manhood after which it so intensely breathes, with all the vexing cares and harassing turmoil which manhood brings along with it.

It was a moonlight night, occasionally dimmed by floating clouds. Just as the robbery was completed, and the highwayman, looking up, commanded him to go forward, the moon suddenly emerged from behind a dark cloud, and shone full upon the face of Mr. S——. The highwayman for a moment looked upon the countenance with an intense and searching gaze, and then abruptly demanded, 'What is your name?' This was to Mr. S—— no gratifying recognition. Mr. S—— had succeeded his father in the magistracy as well as estate, and discharged its duties with zeal and efficiency. The thought naturally at once rushed into his mind, 'This is some felon who has been brought before me and punished, and, if he recognises, will assuredly murder me.' He was just about to give a *false* name, when the better thought was suggested, 'I am under awful circumstances: if I am this moment to pass into eternity, let it not be with a lie upon my lips: "My name is Spread."' The highwayman, as if transformed by some magic spell, in manner, accent, and feature, and with a voice whose softened and subdued tone seemed to make a faint appeal to the memory of Mr. S——, asked, with feeling and respect, "Do you remember, sir, the prisoner that you let out of your father's yard at Ballycanna nineteen years ago?" Mr. S—— did not immediately recollect the circumstances, but they were soon recalled to his memory. The highwayman said, "I, sir, am the man whose life you that day mercifully saved." He returned him his purse. He said, "This would little avail you: there are six men at different points on the road between you and Cork, that, if a traveller escapes one, another may meet and secure him." In answer to some questions of Mr. S——, he confessed it not at all improbable that if he were found empty, and the account of his previous robbery not credited by the next who stopt him, he might be murdered. He walked by the side of Mr. S——'s horse; conducted him safely through the gang to the turnpike at Blackpool, in the suburbs of Cork; and, at parting, compelled him to receive gold sufficient to complete his engagement at the bank. Mr. S—— gave him much advice, and many promises of protection and security, if he would abandon his evil course; and he promised, that, when he could extricate himself with safety at once to his comrades and himself, he would break off from the confederacy, and place himself under Mr. S——'s protection.

It may detract from the interest, but not from the usefulness, of this anecdote, to tell that these resolutions were never accomplished. The more convenient season never arrived. A desperate robbery was perpetrated shortly after by this gang, in which lives were lost on both sides. The highwayman of whom I have spoken, being recognised, was now more deeply entangled than before. He was obliged to quit that part of the country, and prosecuted his unlawful occupation with desperate recklessness in some quarter unknown by Mr. S——, who would have made every effort to reach him with the hand of mercy. Such as this are among the most awfully warning and mysterious dispensations of Providence. Sometimes God, who is love, appears, as it were, to push back an awakened wretch, when he seems about to make a feeble effort at emerging from the horrible pit and miry clay in which before he had contentedly wallowed. The extinguished light of an abortive repentance renders his last state worse than the first; or perhaps Providence cuts short his attempted reformation, and hurries him into eternity. Such examples generalize its

application, and furnish an awful comment upon that warning call to Israel, "To-day, if ye will hear his voice, harden not your hearts, lest He swear in his wrath, Ye shall not enter into my rest." The first account which Mr. S—— subsequently received of this unhappy man, was through the newspapers. In the calendar, at the Assizes of Waterford, among a list of names was that of James ——, tried, found guilty, and executed.

I need scarcely say that I have not related this, to me interesting, anecdote, to advocate a merely natural and indiscriminating benevolence, which knows no controul of law or principle. Indeed, if fully considered, whether in relation to its agent or object, it furnishes but slender ground on which to base an appeal to this effect. Did not, you will ask, Mr. S——'s benevolence bring security to his property, perhaps life? True: but what endangered them? And had Mr. S—— followed that first impulse of the natural heart, which would have led him to withdraw himself by falsehood from the protection of Providence—had he rejected the monitor within, which told him, conscience echoing the word of God, that "whosoever would save his life shall lose it; but whosoever will lose his life in this world shall keep it unto life eternal"—what *then* would his benevolence have effected? It would have resuscitated a viper to sting him. It would have nerved the paralysed arm which was to rob him of property, of credit, perhaps of life itself.

And though none can view but with unmingled satisfaction this act of youthful benevolence—for it compromised no principle, it obeyed the impulse of the best *known* feelings—yet what solid benefit did it confer upon its unhappy object? The arm of a severe but gracious Providence had arrested him just as he entered upon the downward course of sin and ruin; and, had it been suffered to operate unimpeded, would, to all human appearance, have either sent him back upon this world impressed with a salutary dread of the fruits and wages of sin; or forward upon the other, in a state of softened penitence, before the atrocities of three-and-twenty years of habitual and premeditated crime had familiarized him with every species of sin, blackened his conscience with guilt, and perhaps—for I judge not—steeled his heart in final and obdurate impenitence. But the hand of benevolence interposed, snatched the young culprit from the scourges of that rod which chastens that we may be partakers of holiness, and gave to the captive liberty—to sin. Through that opened door it launched him upon a life of riot and desperation, to be closed—as at the very worst it might have closed twenty-three years before, but for this interference—by a violent and disgraceful death; with this one but all-important difference, that he had, by the sum of the accumulated atrocities of three-and-twenty years, treasured up for himself wrath against the day of wrath, and revelation of the righteous judgment of God, who will render to every man according to his deeds.

I do not, observe, hence infer that the efforts of benevolence should be relaxed—far from it. But I *do* say, let them always be regulated and controuled by Christian principle, and never disturb, by the adoption of unlawful means, the order of God's good providence. Let them ever be made under a deep and abiding conviction that we cannot, in the most remote degree—conjecture, I will not merely say how little of good, but even—how much evil, the best intentioned efforts of benevolence may produce. The path of duty and of principle is the only secure course, as relates not only to ourselves, but to others. The veil with which Providence has been pleased to shut out from view the result of actions, proclaims, inscribed upon its front, our impotence, not less than our ignorance.

I have related this anecdote for a different purpose, and one which it far better subserves. It furnishes, as appears to me, a powerful and pleasing

illustration of the importance of placing ourselves continually, as Scripture directs, with Christian simplicity and rectitude of principle and conduct, under the protection of a good Providence; and, in every critical emergency, endeavouring to realize by faith the presence and the guardian care of God. It teaches and encourages us never to withdraw ourselves from that charmed circle within which all things work together for good, and whose limits and immunities the Apostle thus describes: "Who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness' sake, happy are ye; and be not afraid of their terror, neither be troubled: but sanctify the Lord God in your hearts....having a good conscience."

I have viewed the principle before us chiefly in its bearing and re-action upon the individual himself, who, by the adoption of unprovidential means, withdraws himself from the Divine protection; or who, when under adverse circumstances, by regretting the use of providential means, contracts all the guilt which would have attended the adoption of the unlawful means regretted, and loses all the consolation which would result from resignation and a peaceful repose upon Providence. I have merely hinted, in passing, at the effect upon its object, so different from that contemplated, of an act of the most amiable and disinterested benevolence. But what an interminable field of awful contemplation does the principle before us open upon the mind, when viewed in its aspect upon the well-being of others! and when, not natural benevolence, but positive sin, is the obstacle which has impeded the tranquil movement, and altered the course of the stupendous machine of Providence; and gibbeted, as it were, at the point of interruption, the profane and daring author of all the consequent sin and misery, an awful spectacle of "shame and everlasting contempt."

We are fearfully entangled, one with another, by the bonds of society. The intimate and innumerable connections by which the family of man is linked together, cause each word and deed to give motion to an infinite train of events, ramifying as they progress, and flowing onward into eternity, over which he who spoke or acted has no more controul than over the ball which he may have launched from the cannon's mouth. The cause may be to him trivial and evanescent; the effect durable and most important. It may be the root of a wide-spreading misery, which he may deplore, but cannot remedy.

I have frequently thought, that in that day when the secrets of all hearts shall be disclosed, and every sinful deed and idle word made the subject of a strict account, traced backward to its source, and forward to its consequences, it will then appear, that, of all the afflictive dispensations by which man has been visited, not only penal but purifying, not one has been sent by God: that God has been concerned with them only in the exercise of a permissive and retaining Providence, and in exerting over them the Divine prerogative of educing good from evil: but that all suffering, as well as all sins, has come in its detail from Satan, through the instrumentality of man: that Satan, through man, inflicts the wound, and pours in the poison; that God ministers only the balm and antidote. Suppose, for instance, acute disease has unaccountably seized upon some apparently healthful subject, so that even the medical faculty, ignorant of its remote cause, would pronounce it a "visitation of God;" perhaps, even though manifestly sanctified, this has not come directly from the hand of God, but might be traced, by more consummate medical skill, to the sin of a progenitor; or perhaps to some physical derangement, resulting, though at the time unobserved, from the caprice or selfishness of friends.

Now, could we but sum up, for any man not walking in the path of duty, the infinite series of miseries which even one sin of his has originated—and

to not a single item of the good which God may have educed from it can he lay claim;—could we but introduce him to even one scene of hopeless wretchedness, and prove to him that, little as he imagined so, *he* was its sole author: could we trace back for him the channel by which it flowed directly from him, in a gradually accumulating stream of ignorance, poverty, disease, shame, blighted happiness, and blasted hope—bad as fallen human nature is, we may still hope that it is not *so* sensual, and *so* devilish, as that all these miseries, even to others, not to speak of their re-acting influence upon ourselves, would not be deemed too costly a price for the momentary gratification of some vile affection, or of some despicable vanity.

Take one fact as a specimen; and every feeling and reflecting mind, which is accustomed to look beneath the surface of facts, into the deeps of sin and misery which some of them *must* cover, will acknowledge, with grief, that heart-rending scenes such as that which I am about to describe must be of frequent—nay, daily—occurrence.

See

"Yon widow'd, solitary thing,"

broken-hearted and desolate as she now appears. She once had a happy home. Nor was its softened cheerfulness and calm serenity less exquisite, or less esteemed, when the condensing power of varied afflictive dispensations, which reduced the numerous inmates of a full and happy circle to a solitary pair, concentrated all the domestic affections, once widely ramified, in a single, but a fondly and tenaciously cleaving, embrace.

Mary ——— was the only surviving child of a widowed mother. She was beautiful and modest; gentle, sensitive, and affectionate. Every wish and hope for this world, and many too for the other, which her widowed mother entertained, centred in her. That mother's first and most earnest desire was to train her daughter for heaven, and to present her without spot unto God; clothed with humility, purity, and every Christian grace, as a chaste bride adorned for her husband. But the prowling wolf pounced upon this hallowed fold, and tore from the bleeding heart of this doubly-widowed parent, her once little ewe-lamb, which she had bought—with many an anxious care—and nourished up; and which, in the mutually attractive sympathy of loneliness and common bereavement, did eat of her own meat, and drank of her own cup, and lay in her bosom, and was unto her indeed as a daughter. As Satan beguiled Eve through his subtlety, a missionary from this murderer of happiness and of souls, by a tissue of hell-born deceits, transformed himself into an angel of light, and won upon the unsuspecting confidence of mother and daughter, only to corrupt the innocence of one, and break the hearts of both.

What were the details of protracted misery into which this shock plunged the bereaved parent, it were not difficult to conceive, but it were impossible adequately to describe. To practise, at least, a submission, which she feels that she cannot fully realize, she sits daily to her solitary meal; and, shuddering at the recollections which its loneliness forces upon her mind, turns quickly away from it—to her desolated hearth. She retires—not to rest, but all night long to water her couch with her tears; and to pray—not, as in former times, that the Father of the fatherless would shield, from this treacherous world the innocence, and protect the helplessness of her orphan child, and prolong her days upon the earth, and prosper her—but that God will extract the heart-corroding poison from those burning thoughts and maddening feelings which crowd upon her own soul during the interminable hours of a wakeful night. She rises, to quench this fever of the soul in worldly duties, which have now become a drudgery, and worldly concerns, which have now no interest: with

Moses, unadvisedly to cry, Lord, "if thou deal thus with me, kill me, I pray thee, out of hand, if I have found favour in thy sight; and let me not see my wretchedness:" or, with the more patient Job, to pray for submissive resignation, that she may be enabled to work as an hireling her day, and patiently wait her appointed time, till her change come.

Its author never witnessed this piteous sight. What a spectacle will, for the first time, burst upon his scared view, when he opens his eyes upon eternity, and, in the strangeness of the scene, looks around for some familiar objects!——But draw a veil over the invisible world. Close the eye of faith against the view of an angry God, a retributive judgment, and a lost eternity. Look only upon the throbbings of that broken heart, and the wretchedness of that desolate home; and what man is there, in whom one spark even of natural feeling remains unquenched by sensuality, in whose breast one drop of the milk of human kindness flows, who could contrast, even on this side of the grave, the gloomy picture of what that mother now is, with what she once was, and but for him still might be, without shuddering as he thought, *I* have marred the fair aspect of Providence to effect this. This is *my* work!

J. M. H.

STRICTURES ON ABBOTT'S YOUNG CHRISTIAN.

To the Editor of the Christian Observer.

I PRESUME that most of your readers are acquainted with Abbott's Young Christian; for few publications of that class have, within an equal period, passed through so many editions. The attractive style and pious design of the author, and the interesting subjects discussed by him, have commanded a very favourable reception and extensive circulation of the work. I am informed that it has been useful to many; and I willingly concede that it possesses much that is instructive, elegant, and affecting; but I regret to add, that it contains many injudicious statements, faulty illustrations, and unscriptural doctrines. In a work professedly addressed to the young, and intended as an illustration of the principles of Christian duty, it is of the utmost importance that the doctrines or principles, which alone can form the true groundwork of the Christian's conduct, should be stated and maintained throughout with the most Scriptural precision; otherwise the illustrations will lead to error. Illustration can only serve—and that but imperfectly in most cases—to elucidate doctrines previously deduced from Scripture; and if the "young Christian" is to be left to deduce the doctrine from the illustration, instead of regarding the illustration merely as subsidiary to the doctrine, error must be the inevitable consequence: and this appears to be Mr. Abbott's method, and constitutes the prevailing defect of the work now under consideration. It may by some be deemed of little use to offer, at this late period of its circulation, criticisms upon a work which has been so long in the hands of the Christian public; but its increasing sale, and the unqualified approbation bestowed upon it by many respectable periodical publications, seem to demand, even at this late hour, some remarks, which may tend to counteract the dangerous tendency of objectionable passages of the work. But, even independently of Mr. Abbott's book, the discussion I would hope may not be without value, as it embraces some topics of great moment, upon which there is much popular misconception.

The first remarks I offer are upon Chapter I., and the mistaken view which the case supposed by Mr. Abbott is calculated to present of the nature and effects of confession. I refer throughout to Mr. Cunningham's

edition of 1833*. The father says to his son, page 5, "If you freely confess it, and submit to the punishment, whatever it may be, you will be happy again." Now this is not a true illustration of the effects of Christian confession; it is calculated to induce the notion that confession coupled with punishment is a method of expiation, and happiness is to be the result. The true Christian must, and will, confess his sin to God; but that confession will be no expiation; it will not remove the sense of guilt, nor of itself produce happiness: the Christian's only refuge is by pleading and applying to himself the expiatory sacrifice of the Saviour; and the more clear his hope of pardon, the more sensitively will he deplore the sinfulness of his transgression. My impression respecting this tendency of the illustration in question, is strengthened by the author's remark, page 6: "Yes, confession of sin has, under the Divine blessing, an almost magic power in restoring peace of mind." The author, in the next sentence, proceeds with this questionable statement: "Providence seems to have implanted this principle in the human heart, for the express purpose of having us act upon it." But in the natural heart of fallen man no such principle is implanted; it is the result of a gracious influence in the heart of the children of God. 1 John i. 9: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Adam, in his first sin, acted in direct opposition to this supposed principle (Gen. iii. 9, 10): when he heard the voice of God, he went and hid himself; and when charged with the sin, he transferred it to his wife, and she transferred hers to the tempter. In page 9, the confession of a culprit to assuage the pangs of remorse, is surely not a Scriptural illustration of the Christian's confession to God as a reconciled Father; for the culprit's confession arises from purely selfish feelings—to relieve a burdened conscience. In page 11, a similar misrepresentation occurs: the delinquent is made to fly to confession as a refuge from self-reproach. Again, in page 13, peace is stated to be the result of confession to God and man. Without adverting to the questionable duty of confessing to man, unless where man is a party injured, I would observe, that the Scriptures recognise no peace as the result of confession, or resolution of any kind, without faith in the atonement and righteousness of Christ. "He is our peace." It must here, however, be admitted, that the author, in page 14, expressly says, "Confession must never be understood as making an atonement for sin;" while his exhibition of its effects leads to an opposite conclusion: neither is it quite clear that he does not, in the passage which follows the one last quoted, give occasion for the inference, that confession, with sincere penitence, and a willingness to make reparation, and a submission to punishment, would constitute atonement. I do not wish to attribute to the author any intention to propound a doctrine so unscriptural; yet I cannot but express my regret that his statements, or rather inferences, of doctrine, are so defective, and his illustrations so calculated to mislead.

I forbear to notice other passages in this chapter, which are more or less open to observation, and pass on to Chapter II. In page 24, to the question, In what were the thirty years of the Saviour's life spent before he commenced his public ministry? the answer is, "in learning, by slow and painful experience, *what it is to be a human being* in this world of trial." I submit that this is not the true answer to the inquiry, but that the reason was, that our Saviour, through that as well as every other portion of his earthly being, private as well as public, was to be a sin-offering. This

* Our respected correspondent might have mentioned that Mr. Cunningham has corrected some of Mr. Abbott's statements, and has also cautioned the reader generally to be on his guard in reading his pages.

was the great object of his sojourn upon earth. He could not know suffering without suffering; but, as God, he would know what it was to be a human being, even if he had not assumed human nature. In connection with this view of the Saviour's sojourn upon earth, we may understand the passage of Scripture, that "he was made perfect through suffering."

In page 26, the supposed voluntary assumption by Howard of the miseries of incarceration, merely that he might know fully what its wretchedness was, is a very faulty illustration of the Saviour's purpose in assuming humanity. Howard's sole purpose would be to quicken his sympathies in the sufferings of the prisoner; our blessed Saviour's great purpose, from the womb to the grave, was to make himself a substitute and satisfaction for the sinner. His sufferings, as part of his humiliation, were penal; otherwise they had been unjust. Satisfaction and substitution were the primary objects of those sufferings; while, at the same time, it is true, that in enduring them he learned to sympathize in the sufferings of mankind.

In page 30, the following passage occurs: "This disposition of the Saviour to look not so much at the *guilt* which we have incurred, as at *the sufferings* into which it has brought us, is every where very apparent in his history." I consider this a very objectionable statement; it means nothing less than the exalting of one attribute at the expense of another. The Saviour's work was intended to honour and harmonize all the Divine attributes. The first step in this work must have been to satisfy Divine justice, in removing the guilt of sin: it would have been inconsistent with the attributes of holiness, truth, and justice, to have relieved, or even to have pitied, suffering, without first removing the guilt which was its cause, by enduring its penalty. In closing my remarks upon the Second Chapter, I notice, with regret, that in contemplating Christ as the sinner's Friend, the grand Protestant doctrine of justification by faith in his atonement and righteousness, if not wholly lost sight of, is most inadequately alluded to by the author. I reserve some further observations to another opportunity, and remain, &c.

PHILALETHES.

ON GALATIANS III. 16—20.

To the Editor of the Christian Observer.

In the third chapter of the Epistle to the Galatians, St. Paul explains the nature of the promises which had been made to Abraham and his seed. The Jews argued, that they were themselves the seed of Abraham; and, therefore, that every member of their nation was interested in the promises made to their forefather. But St. Paul, though he admits that they were the children of Abraham, rejects the inference which they drew from this circumstance of their birth. It is true, he says, that the promises were made to the seed of Abraham; but they were not made to *all* the seed of Abraham. "He saith not, And to seeds, as of many; but as of one, And to thy Seed, which is Christ." (ver. 16.)

Calvin complains, in his comment on this verse, that expositors have allowed themselves to travel through it too quietly, as if they were not aware of any difficulties lying in their path. He observes, that the Jews might, with much appearance of reason, have objected, that *seed* was a collective word, and that St. Paul had no ground for restricting it to any one person, however distinguished by nature or condition from the other descendants of Abraham. The answer which Calvin himself gives to this objection leaves the point of language altogether untouched. He says that the Jews might have learnt from their own history that a restriction

of the same kind had in fact been made by God himself, when, of the two sons of Abraham, he rejected Ishmael, and afterwards excluded Esau, from the privileges of the birthright and the blessing. It is certain that St. Paul might have reasoned in this manner: he has done so in other parts of his writings, but not here. He *seems* in this place to argue from the mere wording of the promise, that it could not be extended to a plurality of persons; and, therefore, that it could not be fulfilled before that Seed should come in whom all believers were to be made *one*. Calvin appears to think that he has justified this method of reasoning, when he has shewn that the same conclusion might have been arrived at by another road.

It is the general opinion of modern commentators, that St. Paul is here explaining the terms of the promise, rather than reasoning from them; that he does not mean to tell us how the text in Genesis *must* be interpreted, but to give us his own interpretation of it; which we are either to receive upon his authority, or for reasons to be found in the context and elsewhere. This explanation of the matter appears to be true in substance; but it is difficult not to think it rather insufficient: it does not at all account for the stress which is laid by St. Paul upon the grammatical expression of the text in Genesis. He clearly refers to the words of the promise, as supporting at least, if not requiring, the interpretation which he puts upon it. Perhaps his argument amounts to no more than this: 'When we read in Genesis of a promise which was made to Abraham and his issue, we find that the word used is not *seeds*, or any other word in the plural number; the expression is, *And to thy seed*. It needs not mean all the seed of Abraham; it needs not mean many; it needs not mean more than one. There is nothing in the terms of the promise to falsify my manner of expounding it, when I tell you that it has been fulfilled in Christ.' The word "*seeds*" has no doubt a very odd appearance both in Greek and in English; but in this place it does as well as any other. *Seed* might refer to a single person; *any* word in the plural number must be used of at least two.

After thus stopping in his way to make an observation on the indefiniteness of the word *seed*, St. Paul proceeds with his main argument. He was proving that the Jews had been wrong in associating the fulfilment of the original promise with the institution of their own peculiar Law. It was therefore necessary to account for the supervention of this Law, and to explain the relation in which it stood to the antecedent promise. The remark in verse 16 went to shew that there was nothing in the wording of the promise to demand its immediate accomplishment; and he now contends, that, in point of fact, when the Law was instituted the promise was not yet fulfilled, and the seed not born to whom the promise had been made. The law of Moses could not set aside the promise (ver. 17); and it was so far from fulfilling it, that, even granting (what was not the fact) that the inheritance promised to Abraham could have been obtained under the Mosaic law, this would have been no fulfilment of the promise. (ver. 18.) On the contrary, the nature of the Law, and the manner of its institution, alike pointed to the fulfilment of the promise as an event which was yet future. For in the law of Moses a mediator was concerned. It therefore had the nature of a covenant; in which, of course, there were two parties; and as God was one party, the other party was the people that received the Law. (vers. 19, 20.) St. Paul here leaves his reasoning incomplete: but he means to say (at least I think so), that two covenants between God and the people could not exist together at the same time: certainly not two covenants in which the conditions were plainly of a different kind—faith being required in one, and obedience in the other. To

escape, therefore, the supposition of an interference between these two covenants, and to make it evident that "the Law was not *against* the promises of God," it was necessary to assume that the promise made to Abraham was not fulfilled in the time of Moses; and that the Law was then added provisionally, "until the Seed should come to whom the promise was made."

M. J. M.

REMARKS ON A NOTE IN THE RELIGIOUS-TRACT SOCIETY'S COMMENTARY.

To the Editor of the Christian Observer.

In the Commentary from Henry and Scott, published by the Religious Tract Society, there occurs the following note on John xix. 35: "'And he that saw, hath testified (and his testimony is true, and Jesus himself knoweth that he speaketh the truth), that ye might believe.' This parenthetical observation includes the testimony of two witnesses: of the eye-witness John, and an animated appeal to the Sufferer himself, as the Searcher of hearts, to vouch it also.—*Hales from Wakefield.* Hales observes, it is conformable to John's style elsewhere, 3 John 12."

The idea here given is new to me, and has no doubt originated in the difficulty of referring κακεινος to the same person with the preceding αυτο. It seems, however, too forced a construction to connect it either with Ιησουν (ver. 33), or αυτο (ver. 34), as this supposition requires. There is, I confess, much beauty in the idea of the beloved disciple's appealing to the omniscience of his Divine Master: it would still, however, scarcely be considered to rise above the testimony of a single witness—that of John himself—to the fact recorded. I would therefore submit to the judgment of your critical correspondents, whether it would not at once remove the apparent inconsequence in the Apostle's argument, and give a more grammatical version of the text, to refer εκεινος to the soldier who pierced the side of our Redeemer, as recorded in the preceding verse. Should this interpretation be considered valid, and especially supposing the soldier to have become a convert to the faith ("they shall look on him whom they pierced"), we should have two most effective witnesses to the transaction.

W. E. W.*

* We respectfully submit to our correspondent, that neither his own nor the Tract Society's solution is either necessary or grammatically tenable. And why alter the common rendering, in which we discern no "apparent inconsequence," but rather a very striking climax? The sacred writer was narrating that our Lord had been crucified. Now crucifixion was a lingering death, and a modern sceptic might have said that the death of the Saviour was only an apparent suspension of animation. The Inspired Penman, however, relates a circumstance, which, while it exhibits the fulfilment of a prophecy, also proves that the Sufferer was unequivocally put to death. "One of the soldiers pierced his side with a spear, and forthwith came thereout blood and water." Then follow the words in question, as though St. John said—'I state this remarkable fact as an eye-witness, and my record is true; be assured there is no mistake; I am perfectly convinced that what I have stated was the fact; I saw it, and could not be deceived; and I mention this thus explicitly, that there may be no doubt upon the matter.' What is there in this that needs to be differently construed, in order to avoid "apparent inconsequence?" And as to the statement, that either the Tract Society's interpretation, or our correspondent's, gives two witnesses instead of one, it is not borne out by the circumstances; for a witness saying that twenty persons can attest the truth of what he states, does not give us the force of twenty-one witnesses: it is, both in law and *in reason*, only the deposition of one witness. We see therefore no need to alter or refine upon the ordinary interpretation.

THE COST OF WARS.

To the Editor of the Christian Observer.

SINCE the year 1000 there have been twenty-four different wars between England and France; twelve between England and Scotland; eight between England and Spain; and seven with other countries—in all, fifty-one wars!

There have been six wars within one hundred years, viz.:—

	Cost.	Destruction of human life.
1. War ending.....1697..	£21,500,000*	100,000 slain, 80,000 died of famine.
2. War began.....1702..	43,000,000..	Slaughter not ascertained.
3. War began.....1739..	48,000,000..	Ditto.....ditto.
4. War began.....1756..	111,000,000..	250,000.
5. The American War 1775..	139,000,000..	200,000.
6. The last war began 1793..	750,000,000..	2,000,000—among the several belligerents.

At the conclusion of the war which ended 1697, the National Debt was twenty-one millions and a half. At the conclusion of the last war, in 1815, the National Debt amounted to no less than one thousand and fifty millions.

On the 29th May, 1660, Charles II. was restored to the throne of England. In 1664 he declared war against Holland, upon very frivolous pretences; two English ships had been taken by the Dutch; and though they offered to make a proper compensation, Charles would not accept it, but immediately proceeded to hostilities. After three years' war, both sides were equally tired, and a peace was concluded at Breda, 10th July, 1667.

William III. ascended the throne in 1689. In respect to foreign wars, William's grand object was to humble the pride of the French king; and with this view he entered into a confederacy with the Emperor, the King of Spain, the United Provinces, the Duke of Savoy, and the Elector of Brandenburgh; which potentates severally declared war against Louis in 1689; and in 1697, after a war of eight years, bloody and expensive, a peace was concluded at Ryswick, in Holland, the principal article of which, relating to King William, was, that he should be acknowledged King of Great Britain.

The war in which William engaged from motives of ambition, shews the melancholy effects of entering into continental alliances on terms which have always been the misfortune of England. Between twenty and thirty millions sterling expended, and one hundred thousand men slain upon the continent, were not the only evils attending the contest. While blood and devastation marked the military operations abroad, poverty, famine, and distress, raged at home. William, being the principal of the confederacy, had the expense of the confederacy to support. It was then that corn was exported, in the greatest abundance, to feed the allies; in consequence of which, in England it was double, and in Scotland four times, its ordinary price; and in one of those years, in Scotland alone, *eighty thousand poor people* (says Dalrymple) *died of want!*

Queen Anne ascended the throne in 1702, and immediately proceeded to prosecute the design which her predecessor had formed, to humble the pride of the Bourbon family, by depriving Philip of the crown of Spain, and compelling the French King to adhere to the second Treaty of Partition. Accordingly, war was declared against France in May 1702, by

* The sources of loss and expense, page 408, will also apply to these wars. Thus to the unliquidated amount of the wars of William III. should be added the taxes laid on the public from 1697 to 1835, through a period of 138 years, to pay the interest of the war-debt of that reign.

England, Holland, and the Empire; and after it had been prosecuted *eleven years*, with various success, a peace was concluded, and signed at Utrecht, on the 11th April 1713.

But the grand object for which the war had been undertaken was finally abandoned; King Philip was left in quiet possession of the Spanish crown.

During this war was achieved the victory over the French at Blenheim: ten thousand men, French and Bavarians, were slain on the field of battle; the greater part of thirty squadrons of dragoons were drowned in the Danube; much plunder, and many trophies, were obtained.

But, notwithstanding these signal acquisitions, the nation was a considerable loser; for the expense of the war, as stated by Sir John Sinclair, amounted to the sum of 43,360,000*l.*, which made a serious addition to the National Debt, and the taxes that were laid on the people to pay the interest of it.

During the reign of George II., a war was begun in the latter end of 1739, between England on the one side, and France and Spain on the other, which terminated in a peace at Aix-la-Chapelle, in 1748, after a contest of *nine years*.

The expenses of this war are stated at 46,418,689*l.*

Notwithstanding the treaty of Aix-la-Chapelle (which concluded a war in which nothing was gained by any party, but the experience of each others' strength and resources), peace was not of long continuance. The cessation of hostilities was only an interval of repose, in which the nation might recruit its strength to fight again. In 1754-5, a dispute arising between England and France concerning a tract of land in the back parts of America, each party charging the other as the aggressor, involved the two nations in an eight years' contest; when, as an eloquent writer observes, had the parties interested alone been consulted, a jury of twelve men might have settled the difference.

At length the resources of England were nearly exhausted; men could not be procured without great difficulty; and the enormous sums required to continue the war became oppressive upon the people. In plain terms, both sides were so weakened with loss of blood and treasure, that they could fight no longer, and a peace was concluded in February 1763.

This war is said to have been the most fortunate in which England ever engaged: one hundred ships of war were destroyed or taken from the enemy; and twelve millions sterling acquired in plunder, besides acquisitions on the continent of North America. But these victories and successes cost the nation 111,271,996*l.* sterling, and two hundred and fifty thousand lives! Such was the indemnity which England obtained for the past!

England was not long to enjoy the blessings of peace and prosperity. In the course of her recovery to strength and affluence, she was again interrupted by the unhappy and calamitous contest with the American colonies, which broke out in 1775.

These colonies were in a state of rapid advancement, and they imported from the mother country goods to the annual amount of 4,500,000*l.* sterling. This trade was, however, entirely annihilated by the war, and numbers of respectable merchants, and others, were entirely ruined. After a struggle of seven or eight years, in which England lost 200,000 lives, and expended 139,171,876*l.* sterling, peace was signed between the contending powers at Paris, on September 3, 1783, by which Great Britain acknowledged the Thirteen Provinces of North America free, sovereign, and independent States.

The misery and expense occasioned by the American war were severely felt by the public, and were the cause of great dissatisfaction both in and out of Parliament.

In 1787 was negociated a commercial treaty with France, the terms of which were mutually advantageous to both countries. This treaty was hailed by the reflecting part of the community, and especially by merchants and manufacturers, as the harbinger of a lasting peace, and under a sincerely pacific Administration might have been rendered invaluable, in promoting the good understanding once more subsisting between the two Governments. But, unhappily, this treaty was of short duration; for in 1793 England and France were again involved in an awful contest, which continued, with little intermission, till 1815; when, after a waste of blood and treasure unparalleled in the history of the world, peace was restored.

The expenses of the French war have been stated as under, and these sums are probably much within the actual amount: viz.

	Sterling.
Great Britain spent in the war, 1793 to 1815	£ 750,000,000
France	690,000,000
Austria	220,000,000
The other States of Europe	1,012,000,000
The three years' war cost the United States of America	27,000,000
	£ 2,699,000,000!

As regards Great Britain, the 750,000,000*l.* expended in the late war remains now (in 1835), for the most part unliquidated; and to this vast sum should be added the following sources of loss and expense, some of which are likely to be entailed on the public for ages: viz.

1. The value of British merchant-vessels and their cargoes captured and destroyed by hostile force during the war of 1793 to 1815.

2. The value of British merchant-vessels wrecked, by being deprived, through the war, of access to friendly ports.

3. The value of British property seized and destroyed during the war at various places in Europe, and particularly the following: viz. at Hamburgh, Amsterdam, Rotterdam, Francfort, Leipzic, Bremen, Moscow, Copenhagen, Dantzic, Riga, Venice, Leghorn, Naples, Genoa, Trieste, and in France, Spain, and Portugal.

N.B. Claims against Denmark have lately (1835) been lodged with the British Commissioner to the amount of about 550,000*l.* sterling.

4. The amount of taxes continued on the public (1815 to 1835) to pay the interest of the war debt.

5. The amount of military, naval, and other pensions, 1815 to 1835.

6. The increase of the establishment beyond that of 1792.

Such was the terrible destruction of human life occasioned by the late war, that it is stated two millions of our fellow-creatures fell a sacrifice thereto, among the several belligerents!

B.*

* Our correspondent has not stated what is his object in presenting to our readers the above elaborate calculations; though we presume it is to make those who do not in every case disapprove of war as unlawful in principle, yet dread it for its profligate recklessness of property and human life. We do not ourselves see our way to the conclusion that national self-defence is unscriptural; but it is important to enlighten the public mind as to the dreadful effects of war, even where it may in our judgment be in principle lawful. We have now, through the blessing of God, enjoyed a long exemption from this awful scourge of the human race; but who can say how soon pride, revenge, or sordid interest, if Divine mercy prevent not, may again enkindle the flame? One preservative is, for nations to learn how dire an affliction

THOUGHTS ON A LONDON SPRING.

To the Editor of the Christian Observer.

We have seldom had a drier or a finer Spring than that which lately passed away to the rank of "the years before the Flood;" and the advancing summer could not (as has been said of our climate) be considered as having "set in *with its usual severity.*"

To one who has lived all his life in the country, it might be thought that a London spring would appear with but few charms. The voice of singing birds, that has usually greeted his ear, is no longer heard; nor can he feel the elasticity of the velvet sod which dew and sunshine were wont to spread beneath his feet. But even in London the spring has attractions. It is true there can be no change in the hue of the pavement or the pantiles; nor can even the finest weather make flowers to spring where seeds have not been sown; but, still, there is some portion of the balminess of reviving nature to be found in the midst of this great city. The sun shines down upon us as brightly as it shines in the pleasant fields; and while we can enjoy this most glorious and exhilirating of God's creatures, we cannot be shut out altogether from the freshness of returning spring. How glorious indeed must be the brightness of Him who could create such a splendid flood of light, pervading every corner of the universe, and which is yet but a shadowy type of the excellence of His glory! The rays of the creature may be shut out, even in their tropical splendour, by the intervention of a watery mist, or by the works of man; but the penetrating brightness of the Spirit of the Creator can never be excluded, from even the darkest and gloomiest recesses of a wicked heart, when He pleases to make it shine upon it. Glorious it is, to think that this beautiful sun-light, so necessary to our earthly existence, is, after all, but one of God's creatures; that it is not by the aid of it that we are enabled to view the perfections of God, imperfectly as we at present view them, but that, equally in the black and dark night as in the broadest day, we can contemplate His excellence and hold communion with Him. When our eyes are closed, and in the solitude of our darkened chamber, we can, without the aid of sunshine, look within, and see His throne in our hearts. The glorious light of the sun of our universe would be extinguished in the brightness of heaven. If then the exhiliration of heart which we feel on first meeting the sunshine of a summer morning be so delicious, how much more so will be the expansion of our spirits when we shall see God face to face, in all the brightness of His glorious kingdom—at least if we have served Him here in the dimness of our earthly day, in the patient expectation of faith and well-doing? But if we have not our portion in Christ, how shall we, who are unable to bear with a steady eye the glare of an earthly sun, endure for a moment the terrible brightness of a heavenly?

One of the chief beauties of spring consists in the feeling that every thing is being restored to life, after a cold and bitter chill;—not a death altogether, but a death for a season. All the shady trees, which we remembered in their rich foliage of last summer, and whose sear and yellow leaves we trampled on with melancholy feet—all the beautiful and scented

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is war, even to the winner. Still the ultimate question arises, and cannot be settled by calculations of expense. Our correspondent's estimates, however carefully prepared, must of necessity be in a good measure only approximative, as it is impossible to separate the cost and mortality of war from all other statistics. But, at the lowest calculation, the result is awfully appalling. Well might David prefer falling into the hands of God rather than man, and choose pestilence before warfare. We trust that the time is not distant when nations, instead of drawing the sword in every quarrel, will adjust their affairs by negociation or arbitration.

flowers that woo the butterfly and the bee, whose fading petals the dank rains of autumn shook from their feeble stalks—are now coming forth again in redoubled beauty and all the freshness of young life. The grass, so green; and the skies, so warm and bright; the clouds that flit over their face, so fleecy and aërial, bring with them a feeling of reviving nature so strong, that the coldest heart springs with them in sympathy. And in the midst of this season, when the Christian heart is so expanded, and when all nature stirs up in it those feelings which should accompany the event, comes the commemoration of the Resurrection of Christ Jesus from the dead. He, too, felt for a season the coldness of the world, in all its bitterness. He was met by the frosty scorn of those whom he came to save, and the storm of persecution raged around him. For a season he yielded himself to the power of the winter of death; and then, as at this very time, when all nature brings it so home to us, the deep principle of immortal life which was within him burst the bonds of the tomb, and he came forth in all the beauty of holiness, our strong Deliverer. This is, indeed, the Christian's spring. Though he may be shut out from the enjoyment of all the beauties of the earthly renovation, yet here he has a brighter spring, which is better far. Oh how should the knowledge of this lift up our hearts from the death of sin, and renovate them by a new birth unto righteousness!—how all these infinite blessings of God, showered down upon us with such unmeasured abundance, should warm our hearts towards the Giver of all good and perfect gifts! How cold and thankless must we be, if, while we snatch at the earthly feast that is proffered us, we tear the Hand that extends it to us!

The spring which has fleeted by, leaves us not where it found us. It has done its appointed work: have we done ours? It has brought into existence those infant fruits which the summer's sun ripens into sweetness. Have new desires sprung up in our hearts, which the brightness of eternity may ripen into perfection? Have the mercies, and unmerited—oh, how unmerited!—blessings of God, brought us nearer to Him? Have we become more "of one mind with Christ?" Or has the frost of our own neglect repelled his tender advances? Have we cherished, or have we quenched, the Spirit of God, which speaks to us in so many voices at this season? Oh that these appointed times may not come to us in vain! Oh that, as they pass away into that eternity from whence they come, and carry us along with them in their course, their warnings may not be spoken in vain; but that, when days and seasons shall be no more, we may be found, while we existed in them, to have "chosen that good part which shall not be taken away from us!"

F.

TRACTS FOR THE POOR, AND THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

To the Editor of the Christian Observer.

I AGREE with the correspondents in your last November and February Numbers, on the nature and titles of tracts for the poor. We should certainly be careful how we teach a child any thing which may lead it to consider its parents as not *parents in the Lord*, or sanction, under religious command, what our corrupt nature is too ready to take on itself. At the same time, the deplorable state of an irreligious parent's heart calls for great fervency of exertion on the part of the Church, and of continual discernment on the part of the unhappy child. While we hate whatever is evil, we should ever remember that the offender, whose sins we abhor,

is not beyond the reach of Divine mercy, but may yet, at any time, be called to "a fellowship with the Holy Ghost;" for who knows, in spiritual as well as in natural things, "what a day may bring forth?"

The titles and prefaces of many excellent little tracts are repellant; and I have reason to know that such titles as "Prayers to be used in Work-houses," "Duties of the Poor," "Thoughts for the Labouring Classes," by no means make the works thus announced more acceptable in their circulation among those for whose benefit they are intended. What can be the object of the exclusive title "Prayers for a Work-house?" for what difference is there between the inmates of a work-house and those receiving out-door relief, or indeed the poor in general? Would it not be better if all such collections or original compositions were simply headed "Prayers?" Their immediate purport might be stated in some other manner. There are certainly some particular stations to which all rules are not applicable; but we should be careful not to make it appear that the duties of the rich and the poor are essentially different; or, by overwhelming the poor man with tracts especially directed to him, to give occasion for the thought that from him obedience is demanded, while others, so far as he can know, are exempted. The spiritual warfare that is carried on by means of tracts is productive of extensive good. In my parish I have a circulating library, which is much liked and used. I circulate tracts published by the Society for promoting Christian Knowledge, and by the Religious-Tract Society. I was obliged to have recourse to the latter, the little books of the former not being always written in sufficiently plain language; and its "amusing" and "interesting stories" are totally beyond the comprehension of mere children, and even of many adults. I cannot circulate Bishop Horne's work on the Psalms, except among persons of some education. With a little alteration, *in words only*, this beautiful and Christian commentary might be placed within the reach of the plainest understandings. I was further compelled to take this step in consequence of none of Baxter's works being on the list of the former Society, and I would not incur the responsibility of not placing some of these holy writings before my parishioners. Though, happily, I did not need the Society's grant towards the establishment of my Parochial Lending Library, yet, for the sake of others, I could earnestly wish to see the first rule, relating to parochial libraries, wholly, and the fifth partially, repealed. Dissent should be liberally and piously dealt with; and it is a Christian duty to give due encouragement to every one who "prepareth his heart to seek God;" withholding from none any book of the first importance, and placing before none any which are not of the first importance, or which we have reason to think might give unnecessary offence on minor points either of doctrine or discipline. Many of the best tracts are published by no Society, but by individuals; but should a clergyman, receiving a grant from the Society for promoting Christian Knowledge, circulate these, would he not be breaking faith in part with the conditions required? If so, I would the more earnestly require a revision of the rules in question.

KLARA.

*** The rules referred to by our correspondent are the following:—

"1. Every parochial lending library, established under the sanction of the Society for promoting Christian Knowledge, shall consist *exclusively* of the books and tracts on the Society's permanent, supplemental, and occasional Catalogues."

"5. Every such parochial lending library shall be under the sole controul of the Minister of the parish, subject only to the following rules and regulations, and *to forfeiture of the Society's grant upon the introduction of any book or tract not on the Society's catalogues.*"

In regard to these rules, three questions arise: namely, What is their object? Is that object desirable? and, Is it secured by these rules?

The object of the rules is stated by their defenders to be, not any thing invidious,

but merely that the sanction of the Society may not appear to be given to works not on its list, which, it is said, would be the case if other books were allowed to be admitted into the same library with theirs; for how could the public, it is asked, distinguish which came from this Society, and which did not? Those who object to these rules reply, that the object *is* invidious; for that the purpose of such regulations is evidently to check, as far as possible, the circulation of all publications except those on the Society's own catalogue; since, if the regulations were intended merely to prevent the Society from appearing to sanction other books than its own, that object is abundantly secured by the stamp of the Society being conspicuously impressed upon the covers and title-page of each of its books. The mere juxta-position of other books in the same room, or on the same shelf, could never lead any person to suppose that they of necessity emanated from the same source, when every book is marked with the name of the bookseller or Society that issues it. The authors of an Encyclopædia might as well be alarmed lest they should be made responsible for all the laws in the Statutes at large, or for all the speculations of Emanuel Swedenborg, because these happened to lie near their volumes in a library or on a bookseller's counter. It were unjust to the public intelligence to imagine that the least literate persons in a parish would fall into such an error: on the contrary, even little children are quick in discerning what books please them; they never mistake an Act of Parliament for the Penny or Saturday Magazine; and they are accustomed, when they come to inquire for a tract, to ask for one of those with such and such a name or cover, according as past experience has taught them to anticipate the chances of the lottery.

It appears, therefore, too much to suppose that the above rules contemplate merely the prevention of the Society's being made responsible for other books than its own. The Society's books would neither lose, if good, nor gain, if bad, by the vicinity of others. And who are the parties that could possibly be deceived? Certainly not the managers of the library; and as for those of the poor who do not know one institution from another, the Christian Knowledge Society would lose nothing of its dignity if it did so chance that some poor, ignorant, solitary old woman, in a village in Yorkshire or Cornwall, actually made a blunder, even to the extent of supposing that Robert Hall was a village curate, or Dr. Watts a bishop.

The spirit of these rules clearly is to prevent other tracts being circulated, under the penalty of losing the Society's grant. The framers of the rules knew that in very many cases the projectors of a lending library could not take a single step without the Society's grant; and that in others the privation would be so serious that the parties, rather than incur it and trust wholly to their own resources, would make a considerable sacrifice, and confine themselves to the Society's list. If the number of instances in which this takes place could be ascertained, the third question would be answered—namely, the extent to which the intended object is secured by these regulations;—but it is well known that the restriction is so unpopular that the conductors of many lending libraries, rather than submit to it, forego the Society's grant altogether; and, consequently, the Society's books are either passed by, or only such of them are purchased as the managers think worthy of that honour amidst the competition of rival catalogues. In many cases, it may be presumed, that libraries are not formed which would have been formed but for this restriction; and which, if formed, would have consisted for the most part of the Society's books, though the conductors did not think it right to bind themselves peremptorily to admit no others.

But the second question recurs, Are such restrictions desirable? We confess that they appear to us ill-judged and impolitic. Take, first, the case of a parish where the clergyman and the leading parishioners prefer the Society's books. In this case these regulations are superfluous, and they deprive the parties of whatever merit ought to attach to them for their adhesion to the Society, by making them appear to do by coercion what they would have done willingly. Then take the case of a place, be it a parish or any other locality, in which, though the promoters of a lending library highly value the Christian Knowledge tracts, they are not so certain that all that is good is of necessity there, that they can conclude that every publication not thus endorsed must of necessity be bad, or at least superfluous. They may even have a strong predilection in favour of some other compositions—say, for instance, Legh Richmond's tracts. If, in a case of this kind, the parties, by not being able conscientiously to conform to the Society's regulations, are precluded from forming a library, the public are deprived of a great benefit, and the Society so far impedes, rather than promotes, Christian knowledge. If they form a library, submitting to the rule by necessity, and not voluntarily, then there is ill-will, and the institution will not be conducted with spirit, and in some cases an opposition library will be formed. If, in the third place, the parties, not choosing to bind themselves, take independent ground, and form a library composed partly of the Society's tracts, and partly of others, then what end have the regulations answered? The public see the Society's books mixed up with others; which was the very evil, if an evil it be, which

was intended to be guarded against. What avails it that there is here and there a library in which none but the Society's books were found, if in many others they are seen mixed with exoteric publications? How are ignorant men to distinguish the one from the other, or to ascertain that the mixture was the act of refractory and wicked people, who wished to bring the Society's books into contempt by contaminating intercourse?

The rules appear to us to be framed in the worst style of unreflecting legislation. No bookseller, or manufacturer of any other class, has a legitimate controul over his goods after they have passed the threshold of his warehouse. When the Universities print Bibles or Prayer-books, or the Christian Knowledge Society makes a grant of them, or an individual gives away or sells a copy, the parties concerned in the issue can have no legitimate check upon the ultimate destination and use of the volume, except so far as a special contract may be made; and a contract, we admit, might in theory be made, that a grant or sale should be void if the Bible or Prayer-book were ever discovered in a house, or in a village, where there was a copy of Doddridge's "Rise and Progress," or Bunyan's Pilgrim's Progress. But would such a contract be wise? Would any man be so narrow-minded as to propose it; or would any person be so abject as to submit to it? And even if proposed and agreed to, would it, or could it, be kept? Even in the case of libraries constructed upon the Society's rules, the books, though issued immaculate, get mixed on cottage tables and shelves with others, and, as respects the Society, there is thus as much danger of injurious identification as if they had been on the same shelf in the lending library—that is, the danger in either case is chimerical.

The restrictions are altogether unwise. Why, for instance, the limitation that the lending library shall be under "the sole controul of the minister of the parish?" What boots it who circulates the books, so that they be circulated? Why not rather rejoice when lay hands will assist the efforts of the clergy? Nay, were it not in some cases even preferable that the clergy should not be seen in the matter? If tracts are to be distributed on the necessity of Church Establishments, or the claims of the Church of England and its Clergy, were it not quite as seemly, and as efficacious, that the circulation should come through the ministration of others rather than of the clergy themselves? Why should it be popularly said, "Oh! it is only the Parson's book-club?" And suppose that the workmen or mechanics in any place—say Birmingham, or Leeds, or Manchester—are forming a lending library, and some friend of piety, good order, and the Church of England, is anxious to improve the collection by introducing the publications of the Christian Knowledge Society, is it not ungracious to tell him that no grant can be made for that purpose because he is not the minister of the parish? The case might happen in Scotland, where the Society would not recognise in "the minister of the parish" a "clergyman," or in a "clergyman" "the minister of the parish;" so that all Scotland is at once cut off from the benefit of the Society's lending libraries by this self-denying ordinance. But suppose it to be an English parish, still the founders of the intended library may not see fit to apply through the clergyman of the parish, and to place their library "under his sole controul." It might also happen that he would not trouble himself with the matter, or apply for the grant. But imagine all things favourable, then comes the final obstacle, Will the founders agree to eject all other publications? Is it not absurd and over-bearing to ask them to do so? Well, then, no grant will they get. They may have what books of science or literature, of infidelity or radicalism, they please, but no addition to what is religiously defective, no antidote to what is poisonous, will the Society allow to be supplied from its stores. Ought not the Society rather to have rejoiced to circulate its books in this very channel, and by these very hands? Ought it not rather to say, wherever there is a lending library, we are willing and anxious to endeavour to purify it, so far as our books and means allow?

Many excellent members of the Institution seem to have a very imperfect knowledge of what the exigencies of the times require. Even that most valuable friend of the Society, Mr. Benson, is complaining of the Committee of Literature for publishing the Saturday Magazine, and other works not directly religious. But is it nothing to endeavour to clear the hawkers' baskets, and the small stationers' shops and book-stalls, of infidel, revolutionary, and demoralizing publications, by the substitution of others which, if not directly religious, are at least moral and instructive, and are built upon a religious foundation? The Society has repeatedly announced that no portion of its funds is expended upon the books on the Entertaining List; and with this just and necessary regulation we cannot see any evil in the Society's having such a list, provided the books are suitably selected. Whatever the Christian does he is to do to the glory of God; and even books of literature or science may be made to minister to that glory. We do not, however, regret that the Society should be often and strongly reminded of the duty of keeping this important matter in vivid prominence.

Will no member take the trouble to move the abrogation of the above-mentioned restrictions?

ON ST. PAUL'S USE OF THE TERM "SPIRIT."

To the Editor of the Christian Observer.

ST. PAUL'S Second Epistle to the Corinthians is almost entirely of an apologetical character. When he wrote his First Epistle the disorders of the Corinthian church were at their full height, and the urgency of the case did not allow him to think much of any personal interests: but as soon as these disorders had subsided, he was at leisure to vindicate his own authority against the new teachers who were opposing him at Corinth. We find, accordingly, that this Second Epistle is written in a severer tone even than the first: not because the circumstances of the Corinthian church were altered for the worse, but because the writer was applying himself to a different topic. He had before written to remonstrate with the Corinthians, and to warn them against apostasy: he was now writing to reproach them for their ingratitude towards himself, and their attachment to other instructors, who were less sincere, and less fitted for their office. He does not, however, lose sight of the doctrines of Christianity in his zeal against its dishonest professors; and my object in the following remarks is to explain the manner in which he has connected the defence of himself, and the assertion of his own personal rights, with considerations taken from the excellence of the Gospel and the imperfection of the Mosaic law.

In the third chapter of this Epistle, St. Paul puts the question between himself and his opponents upon this simple issue: Had the new teachers the testimony of the Spirit of Christ? His own doctrine was, in this respect, abundantly confirmed. He did not require any epistles of recommendation: in the Corinthians themselves he had an epistle, the contents of which were engraven on his own heart, and which was equally read and understood by other men. It was an epistle not written with ink, but with the Spirit of the living God; and it was an epistle given to him by Christ himself, because it was Christ who had enabled him to infuse into his ministrations such supernatural life and power. (vers. 1—3.) This was the ground of his assurance; and it was not to be imputed to self-conceit or hypocrisy, if, upon such evidence, he accounted himself a *sufficient* minister of the new covenant. (vers. 4—6.) But if this testimony of Christ had been wanting, if the *Spirit* had not been superadded to the *letter* of the Gospel, his pretensions would have been vain, and his doctrine useless, or even hurtful; "for the letter killeth, but the Spirit giveth life." (ver. 6.) St. Paul means this statement to be applied to the case of his adversaries; but he does not expressly make the application: he refers these teachers to another ministration, which was much more glorious than theirs could be, but which, notwithstanding, was outshone by the splendour of the Gospel. The law of Moses, because it was without the Spirit, was a ministration of death; and its glory was extinguished by the superior brightness of a covenant which had the Spirit of Christ. (vers. 7—11.)

In verse 7 St. Paul alludes to the veil which hid the countenance of Moses, as being a sign of the glory which belonged to the Jewish law; and in verse 11 he mentions the same veil as symbolizing the condition of the Jews, to whom the glory of their Law was unprofitable, because concealed. And here again he aims indirectly at his competitors in Corinth; who, to compensate for not having the testimony of the Spirit of Christ, endeavoured to gain for themselves the reputation of superior knowledge. But St. Paul tells them that this occult wisdom was altogether foreign to the nature of the Christian religion. The Jew himself throws

off the veil from his mind, as soon as he turns to the Lord. And in turning to the Lord, he turns to the above-mentioned Spirit *, by which the Gospel is mainly distinguished from the Law. (vers. 13—17.)

St. Paul adds, that "where the Spirit of the Lord is, there is liberty;" a liberty which could not exist within the mind, while there lay upon it a veil of ignorance and perplexity, and therefore of fear. "The Spirit of the Lord" means, by implication, the Holy Ghost; but this cannot here be its direct and primary sense. "Where the Spirit of the Lord is," means †, "where the Lord is the Spirit." There are many places where Christ is thus said to be the Spirit of his church, who gives to the body its life, and to the members their connection and unity. In all such cases, however, there is an understood reference to the Holy Ghost, as being the dispenser of spiritual gifts, the channel through which all spiritual influence is derived; and because it is by the intervention of the Holy Ghost that Christ obtains this title of The Spirit.

M. J. M.

ON THE MINISTRATION OF CLERGYMEN IN THE PARISHES OF THEIR BRETHREN.

To the Editor of the Christian Observer.

A CLERGYMAN who, on account of frequently-interrupted health, is deterred from engaging in any permanent public duty, is situated in a country parish, where unhappily the ministerial and pastoral duties are very inefficiently and negligently performed. The whole amount of religious instruction is comprised in a single sermon on the morning of the Lord's-day; and of the discourses then delivered I will only say, the people seldom, if ever, hear from their appointed pastor the plain, simple, life-giving truths of the Gospel; so that, were it not that these are embodied in our beautiful and scriptural Liturgy, they would, as far as this minister is concerned, be almost as ignorant of them as the Hindoos. You may conclude what a dearth there is of spiritual instruction from house to house. In short, the parish is under the superintendence of one—now almost a *rara avis*—of *the old school* ‡—respectable as to morals, but, as far as we may judge by the usual tests, unacquainted with the Gospel, and content with *getting through* the Sunday service.

Now, is it unlawful—I mean by this, is it an uncanonical infringement of ecclesiastical order and discipline—and would it be inexpedient, for the aforesaid unemployed clergyman to admit to his house on the Sunday evening, or on any other evening in the week, or both, such of his neighbours (provided their number does not exceed nineteen) as would be willing to come to hear a sermon read, or a chapter expounded?

However within the strict letter of law such a proceeding may be, there

* "Angli, '*Now the Lord is that Spirit.* Sensus est, *Quum loquor de Judæis* AD DOMINUM *convertendis*, intelligo, A LITERA AD SPIRITUM.'" Dobree's Adversaria. Vol. i. page 572. Professor Scholefield says, that he is "utterly at a loss to imagine what sense our translators meant to attach to the strange and inaccurate rendering, *that Spirit.*" It seems to me to be sufficiently manifest that they meant to express in their version the connection which obtains between ver. 17 and ver. 6. They have given a comment instead of a translation.

† An explanation of this construction will be found in Matthiæ's Greek Grammar, vol. ii. page 534. (Fifth Edition.)

[‡ What does our correspondent mean by *the old school*? Assuredly not the school of the days of Edward VI., Elizabeth, James, and Charles the First; but that school, of comparatively modern innovation, from which our clergy are now returning to the "good old ways" of the Reformers and their successors.]

are many persons who deem it inexpedient; inasmuch as they think that whatever present good may be done is dearly purchased by the divisions which might be hereafter produced, and the irregularity which it countenanced.

Perhaps some of your correspondents will be good enough to state their sentiments on this subject; or they may be able to suggest some means by which the lack of sound religious instruction may be supplied. Such hints would be welcome to one who is sensible of the responsibility he lies under to do good to others, and is yet in painful suspense as to the line of conduct he should pursue.

The plan above suggested strikes the writer as preferable to the systematic distribution of books and tracts, or to a personal visitation of the cottagers, as it has not so much the air of an organized interference.

FELIX.

ON MINISTERIAL INTERCOURSE.

To the Editor of the Christian Observer.

EVERY faithful Christian pastor must wish to become intimately acquainted with the spiritual state of his flock, so as to be able to assist them in their difficulties, discouragements, and temptations. This intercourse is peculiarly important in reference to those who are in that interesting state of mind which follows the first religious impressions, and who will not be satisfied with a mere sermon, or with the communion of the Lord's Supper, but will naturally seek to unburthen their hearts, by conferring with those who they believe can understand and direct them; and if no opportunity be presented for this purpose in the Church, they will be tempted to go wherever they can find it; and thus a minister is often unconsciously deprived of his spiritual children.

I have tried various means for promoting the desired intercourse between myself and my people, and also for bringing together the more serious and well-disposed of the congregation, that so I might myself be guided how to speak, and also lead them to see the privilege of Christian fellowship; so that if one member suffer, all the members may suffer with it; and if one member be honoured, all the members be honoured with it. Till of late my attempts have failed; and I even fear that mischief has arisen from the very means which were intended for good. But the plan upon which I have acted during the last two years has, by the blessing of God, been attended with more success than I contemplated; and I send you an outline of it, not only to furnish information, but also to obtain through your widely-circulated publication the opinions of your clerical readers, as "in the multitude of counsellors there is safety."

On Friday evenings, at seven o'clock, any persons who choose assemble in a school-room near my house. I attend, and commence with a hymn, in singing which all who can are invited to join; and by collecting around me a few who are able, the rest are encouraged. I then pray, generally using, in addition to my own words, one or more Collects of the Church. I then speak upon a subject which had been previously proposed, and explain and apply it in a familiar, conversational manner, and read passages from any book which may help me upon the question. We have then a hymn, a short prayer, and the blessing. After this, any persons who wish it remain, and form little groups for the purpose of religious conversation; and I pass from one to the other, and converse with them. It is understood that those who attend this Friday meeting, and especially those who

remain afterwards, are making a profession of religion *. The subjects, or questions, are written on a slip of paper, *without a name*, and are left in a suitable place near the door, where they may be deposited without observation. At the close of the meeting I gather them up, and enter them in a book, and prepare my replies for the next meeting; noticing those questions first which appear of the greatest importance. By this means I am enabled to acquaint myself with the inquiring part of my hearers, and, under God's blessing, in many cases to reprove, exhort, encourage, and thus to stablish and settle them.

In speaking with those who remain, gravity should be mixed with affection, and any thing inconsistent with the occasion, either in manner or matter, should be immediately checked. Perhaps some of your readers may be desirous of knowing what are the sort of questions proposed, and I therefore give one or two specimens. No endeavour should ever be made to find out the inquirer, nor should any remark occur which might deter the most timid from proposing any question, however apparently simple or ignorant.

1. "How can a branch be in Christ, yet not bear fruit? John xv. 2.
2. "Will you, sir, mention what is a remedy for vain, wandering thoughts, and especially in prayer?
3. "John i. 12. Receiving Christ, seems here to go before having power to become a son of God. What is meant by this?
4. "Will you please to speak on 2 Cor. vii. 10, 11?"

Trusting that God may overrule this and every other endeavour to promote his glory, I commend the subject to the consideration of all who are interested in it.

A CURATE.

ON A SPECIAL AFTERNOON SERVICE; AND ON "PARTY" IN THE CHURCH.

To the Editor of the Christian Observer.

I QUITE agree with those writers in your pages who have advocated the expediency of a special service for the afternoon. In large towns especially, I think the change would be attended with the best effects. But I demur to the proposition of P. E. B., who would appropriate the Communion Service to that purpose; at least, the ground on which he has placed his proposition does not appear to me to be tenable.

When your correspondent says, that, "in worse times than we are privileged to witness, it came to be generally considered a piece of good management to make *one job* [I am sorry that he let fall so flippant a phrase,

* Might not some of our correspondents select more appropriate phrases? What is meant by "making a profession of religion?" Would it not be better that the persons selected should be those who give visible scriptural evidence of being religious, than that they should be chosen merely for making professions? It is not that we are ourselves fastidious as to words, where the meaning is intelligible; but the charge against such phrases as the above is, that they are not rightly understood, except by persons used to them; while those who are prejudiced against true piety perpetually urge them to represent religious persons as insincere or ostentatious, rather than solid. The Christian is to "profess a good profession" (1 Tim. vi. 12), as his Divine Master also "professed a good profession before Pontius Pilate;" and he is "to hold fast our profession," not being ashamed of the testimony of Christ; and would it not be better to substitute some such scriptural expression for a phrase that always conveys to the popular ear a bad sense—as when we say that a person makes a profession of attachment, or of loyalty, or of patriotism; by which we mean, that his attachment, loyalty, or patriotism, is ostentatious or insincere? It is a very good definition of a hypocrite, that he is one who *makes a profession* of religion; but it is a very inadequate definition of a true Christian.

even in reprobation] of two services," he does not seem to be aware, that, according to a commonly-received opinion, our present Morning Service is a union of *three*, and not merely *two*, distinct offices—Morning Prayer, Litany, and Communion—which are said to have been celebrated at different hours; Morning Prayer at six, Litany at nine, and the Communion considerably later, perhaps about eleven. (See Shepherd on Com. Prayer, vol. i. p. 300, and vol. ii. p. 151, edit. 1828.) I doubt whether this opinion rests upon any thing better than a vague tradition. It was controverted not long ago, if I remember rightly, in the History of the Reformation which forms part of the Family Library. At any rate, whatever may have formerly been the custom in some colleges and cathedrals, there is no reason for believing that this distinction of offices and hours prevailed generally in our parish churches. Admitting, however, for the sake of argument, that this distinction was contemplated by the framers of the Liturgy, and that the directions of the Rubric were of course meant to be in strict accordance with such an intended distinction; and assuming, with P. E. B., the propriety of "quietly returning to the original practice directed by the Rubric;" it may be worth while, before "the thing is done," to consider in what situation we should find ourselves. We should have *four* services in the course of the day—viz. the *three* above specified, and Evening Prayer at a still later hour. Now if the congregations attending at each of these are supposed to be different, it should be remembered that the Litany and the Communion (unless when the Sacrament is administered) are both imperfect services; neither of them containing a form of confession or absolution, and the latter having no form of thanksgiving. If, on the other hand, the congregations be the same, or nearly so, at all these services, the plan does not obviate the charge of "vain repetitions;" a charge which, I must be allowed to say, should not come from a Minister of our Church. Besides, will not the frittering of their public devotions into so many small portions, together with the trouble and fatigue of going to church and returning twice as often as they have been used to do, and of commencing at an earlier hour, be more wearisome to the worshippers than the present practice?

Again: if nothing is to be done for which express directions are not given in the Rubric, as P. E. B. seems to imply in the first of his reasons, our present custom of singing psalms and hymns must be given up; and, what is worse, in all the four services there will be but *one* sermon; for, as the Rubric contains no direction for a sermon except in the Communion office, the addition of one to the other services, or to any one or more of them, would be quite as "unauthorized an alteration of the Liturgy" as our present addition of our Liturgy and Communion to Morning Prayer.

My belief is that some of the Rubrics might be made more explicit, and more consistent with each other, than they are at present, if a little pains were bestowed on a revision of them by the proper authorities. The following is a dilemma founded on two of them. If the Litany be included in the Morning Prayer, as P. E. B. seems to affirm, what is the meaning of the Rubric prefixed to the Litany, directing it "to be sung or said *after* Morning Prayer?" If it be not so included, is not the Rubric, "Here endeth the order of Morning Prayer," quite as conclusive against "proceeding immediately" to the Litany, as against "proceeding immediately to the Communion office?"

I demur, then, to the reasons advanced by your correspondent in support of his proposition. But he will, I trust, excuse me for venturing also to question the truth of one of his statements. He says, "the fact is, that tyrant custom has imposed upon us a weekly violation of at least the letter of our Ordination oaths. We have incurred the fault of an unauthorized

alteration of the Liturgy. In worse times than we are privileged to witness, it came to be generally considered a piece of good management to make 'one job' of two services; and thus the custom prevailed by which minister and people are wearied, vain repetitions are created, and a handle is afforded to enemies." What evidence does P. E. B. possess that the departure from original practice, if such it were, originated in this unworthy motive? Though he speaks of "worse times" than the present, I suspect that he has no very precise idea at what period the change in question was introduced. Perhaps the phrase refers to the last century, and more particularly to the former part of it; that being a period which it is much the fashion with writers of a certain class to abuse*. Is

* The following observations, of one who is well qualified to judge on the tone of preaching about that time, may be new to many of your readers:—"It has of late years been made a subject of censure that our principal divines, in the middle and earlier part of the last century, had in a great degree departed from *doctrinal* and *evangelical* preaching, and had done little more for the edification of their flocks than deliver dry and jejune dissertations on *moral* topics, grounded rather upon *heathen* ethics or abstract *philosophy*, than upon *Christian* principles; and it has answered the purpose of a certain active and zealous party in the Church, to arrogate to itself the merit, not only of having been the first to introduce a more spiritual and evangelical mode of preaching to the people, but also of giving a higher and better tone than heretofore to the great body of the clergy at large in their popular discourses. It would not, perhaps, be difficult to shew that these assumptions have been somewhat hastily advanced and inconsiderately admitted. For, upon a careful examination of the very many volumes of sermons published during the above-mentioned period by the parochial clergy, as well as by preachers before the Universities, the Inns of Court, and other congregations above the ordinary class, it is surprising to observe (after such a sweeping charge as this) how large a proportion of them relate to the most essential articles of the Christian faith; how many of them are expository, and illustrative of Scripture history, of prophecy, of miracles, of parables, of doctrines—of every thing which comes within the province of a diligent divine and faithful pastor, intent upon enlightening his flock on all matters necessary to salvation, and desirous to build them up in the true faith and knowledge of the Gospel, as well as to render them practically virtuous and holy. Nor does it appear that the clergy of that period were in general less assiduous in inculcating *moral* duties upon purely *Christian* principles. Few instances, comparatively speaking, will be found of practical discourses deficient in this great requisite; and if some writers were wont to fail in this respect, or were prone to indulge in the pride of *human reasoning*, to the neglect of the more authoritative mode of teaching which Scripture would have supplied, there were not wanting, on the other hand, a far greater number who stedfastly counteracted this propensity, and supplied better arguments and persuasives to Christian duty from the oracles of sacred Truth." (Van Mildert's Life of Waterland, p. 284.) I have quoted the whole passage, without fear or favour.

[We have received several other papers upon the question of a special Afternoon Service; but our correspondents will, we trust, be content for the present to close the discussion. We have omitted a few expressions in the paper of *Begensis*, which seemed to us not perfectly courteous to the correspondent whose statements he was replying to; and we submit to his consideration whether he might not, with advantage in the matter of good taste, and we believe of truth and fairness, have avoided the allusions in the above note, and in the text to which it refers. What does Begensis mean to imply by "writers of a certain class" with whom it is "the fashion *to abuse*" "the former half of the last century;" or the Bishop of Durham mean by "a certain active and zealous party in the Church which arrogates to itself," &c. &c.? Were Bishop Horsley and Archbishop Secker members of this pestilential "class?" and yet, can any testimony be stronger than theirs—or than the testimony of Bishop Barrington, and of other eminent ornaments of our Church, whom Begensis will not venture to identify with any supposed "party"—that the doctrines of the Reformation, which are the doctrines of Holy Scripture, were not duly set forth in the great majority of English pulpits one hundred years ago? A sufficient proof of the fact, were there no other, is to be found in the undeniable change which has taken place in the preaching of the English clergy during the last few years; a change not confined to preachers of "a certain class," or of "a certain active and zealous party;" for the great majority even of those who are most opposed to what is thus unfairly

P. E. B., then, prepared to shew that this "piece of good management" was unknown till then? If he alludes to a *later* period, the fact will be, I apprehend, still more difficult to prove. If to an *earlier*, I may be permitted to express a doubt whether those times were worse than our own in point of decency and decorum in public worship, and consequently whether, as P. E. B. intimates, the change originated in indolence or something worse. I am at a loss to understand wherein P. E. B. can discover the "*good management*" of an alteration by which, according to his own opinion, both "*minister* and people are wearied."

P. E. B. advises that his proposition should be put in practice "by a few influential men, with (*if possible*) the concurrence of the Diocesan." So then, according to this parenthesis, if, after mature consideration of the general expediency of the case in all its bearings, the Diocesan should refuse his consent to the subdivision of our present services into three, or even four, portions, the clergy ought nevertheless to adopt it. In other words, a service which it is fair to presume was established under the sanction, if not by the direction, of the Bishops, and which at all events has long enjoyed their approbation, ought to be put an end to, even in defiance of their deliberate judgment. To me this does not seem to be doctrine which should find favour with members of the Church of England.

BEGENSIS.

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and invidiously designated, would not now allow themselves to preach "before the Universities, the Inns of Court, and other congregations above the ordinary class," or even in a village church, a large portion of the discourses which formed the standard of doctrine and exhortation at the period alluded to. Would the excellent Master of the Temple, whom Begensis will not, we suppose, include in the above nomenclature, preach one in ten of the discourses which were delivered in that "Inn of Court" at the period alluded to? The well-known improvement in the publications of the Christian Knowledge Society furnishes another pregnant fact. Perhaps also Begensis will favour us with referring to what we said of the once-renowned Balguys, in our Number for last January, pp. 38—41. It is a question of history; and we see not what partizanship can have to do with it. Bishop Horsley says the clergy had in too many instances become "apes of Epictetus." Bishop Van Mildert says—for his statment involves this—that they faithfully preached "Jesus Christ and him crucified," the way of a sinner's pardon and justification, the great doctrine of man's justification by faith only, and, in short, all that is so clearly set forth in the doctrinal Articles of our Church. These are questions of fact, and they cannot be settled by—shall we say sneers? we should prefer a gentler word—mistaken allegations about "writers of a certain class," and so forth; as if these denounced writers were not at least honest in their representations.

We submit also to the consideration of our correspondent, on whose courtesy we have obtruded these remarks, whether it would not be better for the friends of the Church to thank God for the great increase of zeal, piety, and pure doctrine which is visible in her sanctuary, and to endeavour "to keep the unity of the Spirit in the bond of peace," than to throw out uncandid, irritating, and utterly unfounded charges about merit-arrogating partizans; thus keeping up a perpetual warfare, not upon the essentials of questions, but upon vexatious collateral topics; and then complaining if those who feel themselves unfairly used calmly state the facts in their own defence? We sincerely believe that the Right Reverend Prelate to whom Begensis has alluded would have preferred that his statement should not have been unnecessarily brought in upon the present occasion; and we would have omitted it, but that our reasons for so doing might have been misinterpreted, and we might perhaps have been told, in some other publication, that we suppressed the Bishop's remarks because we could not confute them. Will Begensis inform us what he considers to be the prominent doctrines of Christianity in reference to human salvation? If he will, and they coincide with what we believe to be those doctrines, we are quite sure that we can shew that they were not the prominent topics of instruction in our national pulpits at the period in question.]

ON THE WORDS "SABBATH," "SUNDAY," AND "LORD'S-DAY."

To the Editor of the Christian Observer.

Some excellent persons, besides the Society of Friends, have a peculiar antipathy to the word "Sunday;" so much so, that a very excellent clergyman is reported to have lately inquired whether he might not lawfully substitute "Sabbath," or "Lord's-day," for Sunday, wherever the latter occurs in the services of the Church—as, for instance, in announcing the Lord's Supper, "On Sabbath next I purpose," &c.; or, "next Lord's-day being Easter Lord's-day," or, being "Whit-Sabbath." It is surely very narrow-minded and inconsistent for a member and clergyman of the Church of England to make a difficulty about the use of a word which is constantly used in our services, and which is not exceptionable in itself. No person using the word now thinks of the worship of the material sun; and if we spiritualize it, so as to refer to the Sun of Righteousness, it becomes highly appropriate and expressive. Till the time of the Puritans the word "Sunday" was always used in England, as it continued to be by the members of the Church of England afterwards; and to this hour there is something very displeasing to most persons, even of piety, south of the Tweed, in the sound of Sabbath newspapers, and even of Sabbath-schools. The Sabbath-day, "dies Sabbati," in Acts of Parliament, and in the Journals of the Houses of Lords and Commons, always means Saturday, and not Sunday. The first day of the week is not the Sabbath: it comes indeed in its place, and may be properly called "the Christian Sabbath;" but the New-Testament name is the "Lord's-day:" and if the popular language is to be altered, this ought to be substituted, rather than, with the Quakers, the First-day; or with the Presbyterian Church, from whom many of our Dissenters learned it, the Sabbath-day. There cannot be any thing improper in using the phrase Lord's-day in serious discourse—and I think the "Lord's-day Society" did right in taking for its abbreviation that name, as "the Sunday Society" would be absurd—but it would be fastidious, if not irreverent, and a breach of the Third Commandment, to adopt it on every occasion; so as to speak of Trinity Lord's-day, Quinquagesima Lord's-day; "I was on Lord's-day week at Brighton, and shall be on Lord's-day fortnight at Dover;" "the service for the Monday and Tuesday in Whit-Lord's-day week." Why not change the words Monday and Tuesday also, as the Quakers do?

But the only serious objection which I would bring against this change of the popular language, is the unfair censure which it would cast upon our Church. Our Prayer-book would become heathenized from end to end; and there would be a very painful contrast between the reading-desk and the pulpit. If it were a case of conscience, as in the instance of the Quakers, nothing could be said in reply; but if it be not, it is surely unwise to place over-much stress upon the matter; or to censure a Reverend brother, as I have known done, for saying from the pulpit, what he had just said from the desk, that he intended on "Sunday next" to administer the Lord's Supper. If we once begin to alter every word the original derivation of which was exceptionable, we shall not only change the weeks and months, and call Christmas-day—(I forbear to say what, as it might sound painfully ludicrous)—but we must innovate upon the whole structure of language. But the kingdom of God does not consist in such trifles. Christianity is too large and elevated to be affected by the use of this word or that word; and there is danger lest, in quarrelling for phrases, we neglect weightier matters. Let those who have no scruple in

such matters as the above, not think their brethren too precise; and let not those who have scruple impute to others laxity. A phrase is never so much abused as when it is made a Shibboleth to quarrel about, instead of a watchword for union.

AN OLD-FASHIONED CHRISTIAN.

DR. LUSHINGTON'S OPINION ON THE CONVENTICLE ACT 52 GEORGE III. c. 155.

To the Editor of the Christian Observer.

I FEEL myself now at liberty to transcribe, for the satisfaction of yourself and of your readers, if you think its insertion in your miscellany advisable, a copy in full of the Case submitted to Dr. Lushington, relative to the Conventicle Acts, and his Opinion upon it.

"*Case.*

"Do any, and which, of the Conventicle Acts limit the *Parochial Church-of-England Minister* in his method of giving instruction to his people; and whether, under them, it would be legal for such minister to meet *any number* of his people in a private house, for the purpose of expounding the Scriptures to them, or joining in prayer with them: and whether the Act last past (52 Geo. 3, c. 155) leaves the parochial clergy as uncontrouled in the exercise of their parochial ministrations as they were before; or whether the clergy were limited by previous enactments as narrowly as the Dissenters are by this last Act?"

"*Opinion.*

"I am of opinion that the statute 52 Geo. 3, c. 155, does not apply to the Clergy of the Established Church; and so Sir J. Nicholl decided in the case of Carr and Marsh, 2 Phill. p. 204; and certainly the Established Clergy are not restrained by statute in the same manner as Dissenters are; but it is impossible to say whether, under peculiar circumstances, some of the provisions of the Conventicle Acts might not apply to the Established Clergy. It is too general a question to admit of a decided answer. With respect to a parochial minister meeting any number of his parishioners in a private house, for the purpose of expounding the Scriptures to them, or joining in prayer, I must first observe, that preaching in a private house is prohibited by the seventy-first Canon; this, therefore, cannot be done. I am also of opinion that the parochial minister cannot lawfully read prayers in a private house to persons not inmates thereof, nor expound the Scriptures to them: I think he is bound to read prayers, and lecture, if he thinks fit so to do on week days, in the church or chapel."

C. B.

*** We are much obliged to C. B. for favouring us with the above Case and Opinion. It will be recollected that in our Number for last February, p. 94, C. B. stated that Dr. Lushington's opinion was at variance with what we had said in our Number for September 1834. In a note to C. B.'s paper we expressed a wish for a copy of the case submitted to Dr. Lushington, and of his opinion upon it; as we thought that the learned civilian's opinion might have been misunderstood; for we concur with our other correspondent, Φιλος, that the clergy are not at present protected by law in conducting what are called Cottage Lectures, where the number of persons present exceeds twenty besides the household. The discussion arose out of Mr. Hardy's Bill. It had been stated that no amendment of the law is necessary; for that, as regards the laity, it is not desirable for members of the Established Church to teach and preach beyond the circle of their own family; and that if they wish legally to do so, they have only to comply with the forms of the Act of 52 Geo. 3, c. 155; but that as regards the clergy in their own parishes, there is no restriction; and this we have been

told again and again is Dr. Lushington's opinion. In the absence of the express terms of that opinion, we could only say, as we did in the above note, and as our well-informed friend and correspondent Φιλος did in our Number for March, p. 159, that Dr. Lushington's opinion must have been misunderstood; for that, when that learned civilian, referring to Sir J. Nicholl's judgment in the case of Carr and Marsh, said that the Act did not apply to the clergy, he could only mean that it did not apply as respected the question raised in that case—namely, that it did not so apply as that a clergyman infringing the laws or discipline of the Church would be protected from ecclesiastical censure by observing the regulations of that Act respecting the registration of places of worship;—but we did not think that Dr. Lushington could mean to affirm that it did not apply *in any way whatever*, so that if a clergyman violated its provisions he would not be amenable to its penalties. Our correspondent Φιλος gave the sense of the 13th section, in our opinion very clearly and correctly, when he said, "1. A clergyman by this clause is equally liable with every other person to the restrictions and penalties of the Act, unless he be celebrating *Divine Service according to the rites* of the Established Church, and in a place *heretofore used* for that purpose, or a place duly *consecrated or licensed by ecclesiastical authority*. 2. Even though he adopt those precautions which would exempt him from the penalties of that Act—such as registering the place at Quarter Sessions—yet he is as liable for any breach of *ecclesiastical discipline* as he would have been if the Act had not passed." This second point, we contended, was the precise question decided by Sir John Nicholl; for we did not think that learned Judge meant that the clergy were in no case amenable to the Act.

To our reasonings, and those of Φιλος, was opposed the alleged construction of Dr. Lushington, who seems to have been often consulted on the subject, as from several distinct quarters, and some of them of very high authority, we have received a general statement of his opinion. But we are now favoured by C. B. with that opinion in his own words; and we think, that, so far from contravening our statements, or those of Φιλος, it fully bears them out and confirms them.

Dr. Lushington distinctly states, that for a clergyman to pray or expound the Scriptures with his parishioners in a private house, is contrary both to the canons and to the law of the land. If he wishes to do these things legally and canonically, he must do them, Dr. Lushington says, in a church or chapel. But does the Statute of 52 George 3, c. 155, relieve him? No; it does not apply to him in the way of relief, as was decided by Sir J. Nicholl. But does it not apply to him in the way of penalty, if he violates its provisions? We are told that Dr. Lushington says it does not; but our readers will see that he says no such thing; he rather intimates the contrary. "It is impossible," he remarks, "to say whether, under peculiar circumstances, some of the provisions of the Conventicle Acts might not apply to the clergy." And this is precisely what we have urged from the first. The clergy are *not* protected in cottage lecturing. They are open to ecclesiastical and to civil process for violating as well the canons as the law of the land. A Diocesan's general permission to his clergy to institute cottage lectures, will indeed protect them in conscience, and also, we should presume, would mitigate any ecclesiastical penalty (we do not say that it would wholly remove it); but such a general permission would not of necessity take the offender out of the range of the Conventicle Acts; nor does Dr. Lushington say that it would; he altogether declines answering the question. The case submitted for his opinion would necessarily have led him to say Yes, if he could possibly have done so without hazard; but he does not feel himself justified in so saying. But why, it has been asked, raise the question? Why perplex the minds of the many clergymen who are zealously and usefully pursuing the plan of teaching and praying from house to house among their ignorant parishioners? Is not the opinion of several of our Right Reverend Prelates upon the subject well known, and what more is necessary? In reply to these remarks, which have been pressed on us very strongly, we must remind those who have thus, from the best possible motives, reproved us, that the discussion was not of our own seeking. A Bill was brought into Parliament, which, as ecclesiastical journalists, we could not with propriety pass over without notice. On that part of it which regards the laity, we do not happen to have said much, except that it was crude, and not sufficiently considered; but as regards the clergy, we felt bound to reply to the argument that no new act of legislation is necessary, by shewing that they are at present unprotected by law in the exercise of some of their most important duties. The discussion was the more requisite, because, though some prelates and clergymen are satisfied, upon what appears to us a mistaken view of Dr. Lushington's opinion, that the ground is safe; yet many others think otherwise; and some who hold cottage lectures feel perplexed in their minds, as not being sure that they are not *offending* against the law of the land and the canons of the Church; while others refrain from the practice altogether, or keep within the bounds of twenty persons—though it is not clear from Dr. Lushington's opinion that even this limitation will protect them against the 71st canon,

or the law of the land; for he says, without any mention of the number of persons present, that "the parochial minister cannot lawfully read prayers in a private house to persons not inmates thereof, or expound the Scriptures to them." If Dr. Lushington's opinion is urged in part, we must not shrink from taking it in its totality.

It will thus be seen that the discussion was not gratuitous on our part, but was forced upon us by occasion of the debates on Mr. Hardy's Bill; and as there are, to say the least, doubts, it were better that they were at once set at rest. Half-a-dozen lines of legislation would remove all scruple or difficulty. It would only be necessary to enact, declaratively, that, Whereas doubts had arisen, &c. There could be no opposition to such an enactment; or if there were, this would only shew that the matter is not so clear as has been alleged. The case of the clergy being thus provided for, the Bench of Bishops, and others, could take the case of the laity, if brought before Parliament, upon its own merits.

POOR LAWS FOR IRELAND.

To the Editor of the Christian Observer.

THERE seems to be a strong popular desire to risk that fearful experiment, the introduction of Poor Laws into Ireland; and one of the chief arguments alleged is, that those who have property ought to be made to help the poor, either in money, or by giving employment to them. But those who thus argue seem to forget that property cannot do more than it can; that you can only give to one by taking from another; that, though you may divert, you cannot multiply. Mr. A. has 200*l.* a-year; Mr. B. 500*l.*; Mr. C. 1000*l.*; Mr. D. 5000*l.*; and with those sums they keep employed, and are thus the means of maintaining, so many labourers, mechanics, tradesmen, and others, with their families and dependents, together with their own immediate household. Suppose that you subtract 100*l.* of Mr. C.'s 1000*l.* for poor-rates, either to give the money or the money's worth to the poor, or set them to work with it: you thus undoubtedly increase the demand for work in one quarter to the amount of 100*l.*; but you diminish it to precisely the same extent in another. The payer has 100*l.* less than he would have had, to employ labourers, artificers, tradesmen, and servants; and, consequently, as many are thrown out of his private employ and maintenance as are employed and maintained by the parish with his 100*l.* What then is gained? In making one pauper you inevitably make two. I say nothing at present of the unfairness to the individual whose property you wrest from him, thus depriving him of a portion of his enjoyments; but I urge the important fact, that you do no good to the public by the process. Those who talk of making new employment for the poor by the transaction, forget that the party has but 900*l.* now left to lay out; so that you create a dearth of 100*l.* If those who would have earned that 100*l.* go to the parish to earn it, what is gained then? Or if others go to the parish, and the defrauded parties are left to starve, what is gained then in the cause of humanity?

As a general rule, property will always do more in the way of maintaining the poor when left in the hands of its owners, than when forced from them by the public. It matters not, as respects this argument, what were the habits of the owner of the property. Whether he retrenched to the extent of the 100*l.* in clothes, wine, carriages, servants, building, planting, or any other particular: the result is the same. If 10*l.* is taken from clothes, the tailor and his workmen, and their families, suffer to that amount. If another 10*l.* is subtracted from wine, the wine-merchant and his servants, and their families, and the sailors, importers, and all dependent on them, are mulcted. If another 10*l.* is subtracted from carriages, the various artizans and labourers connected with that manufacture, and their

families, must go to bed supperless. And so on of the other heads to the extent of the 100*l*.

I might proceed to trace the affair as respects the other labourers of the parish, but the result throughout all its ramifications is the same.

I will only observe, in conclusion, that I have not alluded to the matter of private charity, which stands on grounds very different, and wholly distinct. It is quite true, abstractedly, that if I give a guinea to a poor person, I deprive some other person of what that guinea would have commanded; for I cannot convert it into two guineas. But then there was a case of pressing distress, of which I was cognisant; and what was urgent was relieved, while that deficiency to others was divided, and was not extreme: but still I admit that it existed; for if, in consequence of the donation, I put off my intended new coat for a month, the children of my tailor and his journeymen lost so many meals, which the object of my bounty received. The only way in which I can by charity benefit one without subtracting from any other except myself, is by foregoing a portion of what I should have personally consumed. If I give half my breakfast, or half my bottle of wine, then no one makes any sacrifice but myself; and the same if I order the coat, and wear my old one and give the new one away. But if I merely refrain from having my crest painted on my carriage, to give the money to a poor person, I only give to him what I subtract from the coach-painter and his family; who, it might be, were quite as much objects of compassion. Still, where distress is urgent, I am bound as a Christian and a man, to the extent of my ability, to relieve it; for these calculations do not apply to individual conduct. They are, however, essential to be regarded in public legislation. There is no fear of individuals being too charitable; but there is great fear of persons too profusely lavishing their neighbours' money, when they can command it. Every man is bound to relieve want and suffering as God gives him ability; but there is no authority given to the public to do it for him out of his purse.

X.

POETRY.

DETACHED THOUGHTS IN VERSE.

Job's captivity turned. (Job xlii. 10, 13.)

For Job's lost wealth, to soothe his trouble,
The bounteous Donor rendered double;
But for seven sons he gave but seven,
For children are restored in heaven.

Our Lord's Miracles.

Thou who didst heal the maim'd, the sick,
The deaf, the mute, the lunatic;
Thou who didst give the famished bread,
And light the blind, and wake the dead;
Am I, in soul, or sick or blind,
Deaf, mute, maimed, famished, reft of mind,
Or dead in sins; oh, speak release!
Say, "Rise; be healed; and go in peace."

"He saved others: let him save himself."

Others He sav'd; Himself to sorrow gave;
To save Himself, were others not to save.

Mercy and Misery.

Mercy and Misery well agree;
'Tis woe makes pity shine:
Man's attribute is misery,
And mercy, Lord, is thine.

The Man of Sorrows (Heb. ii. 18; iv. 15; v. 20).

A man of sorrows was my Lord:
If sorrow, then, be mine,
The saved and Saviour well accord;
What most I need He can afford;
Pity is Pity's meet award;
Man's sorrow, balm Divine.

"Come down from the Cross."

Yes, He had power to quit the cross;
But, oh! His gain had been our loss:
And power had He to spurn the pain;
But, ah! His suffering was our gain.

The threefold Cord.

O Thou who gav'st thy Son to die;
Thou who didst bear that agony;
And Thou, blest Spirit, deign to shine
Into this wayward heart of mine.
Creator, Saviour, Holy Dove,
Bind me with threefold cords of love;
Of "grace," "peace," "fellowship," shew token;
That triune bond shall not be broken.

S. C. W.

OLIVET.

Ah! sweet and sacred Olivet,
My pensive spirit oft would go
And watch where Love and Sorrow met,
And caused the Saviour's tears to flow;
In the still silence of the night
Imagination there would fly,
And with a solemn, sweet delight
Feel in my Saviour's company.

Darkness, and Silence, and Repose,
Hold undivided kingdom there;
As if all conscious that arose
There the Redeemer's ardent prayer.

What sacredness pervades the ground!
Methinks the light breeze scarcely stirs;
Awe seems to rest on all around,
As if all things were worshippers.

'Tis good in thought to watch awhile
In such a solemn, sacred scene;
Thus the rapt spirit to beguile,
Though seas and ages roll between:
'Tis good to journey with my Lord,
To Tabor, Bethlehem, Calvary,
Till memory may almost record,
Saviour, I too have been with Thee.

JAMES EDMESTON.

FIGHT THE GOOD FIGHT OF FAITH.

(1 *Tim.* vi. 12; 2 *Tim.* ii. 3, 4, 5.)

Oft in danger, oft in wo,
Onward, Christians! onward go;
Fight the fight, maintain the strife,
Strengthen'd with the Bread of Life.

Onward, Christians! onward go;
Join the war, and face the foe:
Will ye flee in danger's hour?
Know ye not your Captain's power?

Let your drooping hearts be glad,
March, in heavenly armour clad;
Fight, nor think the battle long;
Soon shall victory tune your song.

Let not sorrow dim your eye;
Soon shall every tear be dry:
Let not fears your course impede;
Great your strength, as great your need.

Onward, then, to battle move;
More than conquerors ye shall prove:
Though opposed by many a foe,
Christian soldiers, onward go.

The following Pieces are extracted from "Poems Sacred and Miscellaneous," by G. Woods:—

GOD IS A REFUGE IN TIME OF TROUBLE.

By the rude gale of passion tost,
Lone wanderers on a stormy sea,
Our strength decay'd, our vigour lost,
Thou kindly bad'st us turn to Thee!
We did,—and all the strife was o'er;
Thy mighty arm was stretch'd to save;
Our bark, so roughly tossed before,
Danced lightly on the peaceful wave.

O'er dangerous deeps our voyage lies,
Our bark is frail, we are but men;
When the dark storms of sin arise,
Be Thou our guide and comfort then!
When earthly blessings cease to flow,
When friends are false, and comforts flee,
And the heart sinks beneath its woe,
Assist us, Lord, to turn to Thee.

CONFIDENCE IN HEAVEN.

How blest, when man with anger swells,
And passion flames his eye,
To think "in heaven our Witness dwells,
Our record is on high!"
The world may sneer; the humble saint,
Safe in Almighty Power,
Finds God is strong, though he be faint,
Nor dreads the stormy hour.

Contempt may mark his path through life,
And scorn his steps attend;
The Lord will be, throughout the strife,
His guardian, father, friend:
Till, borne on wings of Love Divine,
He quits this earthly shore,
For lands where joys unceasing shine,
And grief shall sway no more.

WHERE IS THY DWELLING, GOD?

Where is thy dwelling, God?
On Trans-Atlantic wild,
Where human footsteps never trod,
And nature never smiled?

Is it in stormy sky,
When yawning billows roar,
While scarce the seaman's dying cry
Is heard, then all is o'er?

Is it in hurricane
That sweeps the torrid clime,
When human strength is all in vain,
And ruin sits sublime?

The desert and the storm,
O Lord, acknowledge Thee,
And gales, which nature's face deform,
With vengeance all agree:

Yet hast Thou lovelier seat:
It is the contrite mind,
That pours its sorrows at thy feet,
And mercy hopes to find.

There wilt Thou take thy rest,
Nor from such dwelling roam:
Oh, blessing, and for ever blest,
The heart that is thy home!

OH GOD, WHOSE GLOWING GLORIES LEAVE.

Oh God, whose glowing glories leave
Their traces on the golden eve;
Whose stars the couch of night adorn,
Whose torch illumes the dewy morn;
Oh, while we live, and when we die,
Thy purer light to man supply!

Oft eve with clouds is shadow'd o'er,
And midnight hears the tempest roar;
Oft, gushing forth in wintry tears,
The morn in sackcloth garb appears;
But when Thy light informs the soul,
No vapours o'er its ray shall roll.

When all the stars of heaven decay,
It shall not wane or fade away,
But brighter still, and still more pure,
Long as the Source Divine endure,
While ages but confirm its beam,
Mighty to bless and to redeem.

When the last trumpet's sound shall shiver
The rocks, to rise no more for ever;
When the last sun's extinguish'd fire
Shall in the pall of night expire,
And the quench'd moon refuse her light,
How shall Thy glory strike the sight?

Yet now, less dazzling to behold,
Thy splendour to our hearts unfold;
Though now, with reverence less intense,
It strike and awe the raptured sense,
The sinner's eye to this shall turn
From meteors that obscurely burn.

Oh, through this vale of storm and gloom
Do Thou our rugged path illume;
Like Israel's fiery pillar seen,
Guide o'er the wastes that intervene,
Till heaven a brighter scene impart,
To know and see Thee as Thou art.

THE CONTRAST.

Hast thou seen the rough waters, at day-break, surrounding
The frail sinking bark with the thunders of war,
When, loud through the depths of the ether resounding,
The tempest's fierce conflict is heard from afar?

Hast thou seen them at eve, when the calm spreading ocean
Shines bright with the tints of the sun-setting ray,
Unruffled, except for that tremulous motion
That keeps the dull thought of stagnation away.

Oh! who that had witness'd the dark-wreathing billow
Upheaving its foam like some rock-crested hill,
Could have thought how, at eve, like a child's lowly pillow,
The sun-lighted wave should be peaceful and still?

Thus cold on our hearts when the whirlwind was raging,
And, yielding to passion, we struggled no more,
The dark storm of sin by His mercy assuaging,
God beam'd on our hearts, and the tempest was o'er.

THE FALL OF BABYLON.

Oh, lift ye the banner on high o'er the mountain,
Let the trumpet be loud and the scimitar keen;
For Babel shall fall as a drop from the fountain,
And leave not a trace where her glories have been.

The prince from his hall, and the serf from his labour,
Shall gird on their mail, and wave high the war-sword;
But the hand shall relax from its grasp of the sabre,
And the heart shall grow faint, in the wrath of the Lord.

The moon in her light, and the sun in his splendour,
Shall hide their pure ray from the proud city's fall;
While thick clouds of mist and of darkness attend her,
And night wraps her streets like a funeral pall.

For the Medes from the north like a whirlwind shall gather,
And Babylon yield to the might of the brave;
While the young blooming bride and the grey headed father
Shall lay their heads low in the dust of the grave.

Her halls shall be still, and their pavement be gory,
Not a sound heard of mirth or of revelling there;
But the pride of the Chaldees, the boast of their glory,
Extinguish'd like Sodom, be blasted and bare.

On the spot where thou raisest thy front, mighty nation,
Shall the owl have his nest, and the wild beast his den;
Thy courts shall be desert, thy name Desolation;
Now the tyrant of cities, the jest of them then!

REVIEW OF NEW PUBLICATIONS.

THE MINISTERIAL CHARACTER OF CHRIST.

The Ministerial Character of Christ, practically considered. By CHARLES RICHARD SUMNER, D. D., Bishop of Winchester. A new Edition, revised and enlarged. 1 vol. 8vo. 1835.

THIS work was first published in 1824; but the present edition contains so much new and interesting matter, that, even if we had reviewed the volume in its original form, we might with great propriety have devoted a few pages to the added portions. As, however, amidst the multiplicity of publications, we did not happen to notice the first edition, we the more gladly avail ourselves of the opportunity afforded by the present. But in so doing we will confine ourselves to the new matter; by which we shall consult the convenience of those of our readers who possess copies of an earlier edition, so as not to give them in duplicate what they possess already. The work not being new, and having already abundantly approved itself to those who are the best qualified to judge of its merits, and having been favourably received by the public, we are discharged from what would be the very pleasing office of giving an analysis of its valuable contents, with literary and theological remarks upon them. The work is not one that requires aid from the station or personal character of the Right Reverend author to recommend it. In so saying, we do not, however, wish to deprive it of the superadded interest which it justly claims in those respects: for, believing, as we do, that Episcopacy is a scriptural ordinance; and knowing—as who does not know?—with what zeal, and affection, and piety, and discretion, its duties have been discharged by the much-respected individual who by Divine permission now presides over the diocese of Winchester; we are very far from saying that we do not attach an importance to a work issued under such auspices, even beyond what belongs to it from its intrinsic merits. For if every minister of Christ, still more emphatically is a bishop, "a city set upon a hill, which cannot be hid." At the present moment this is strikingly the case: our Prelates are constantly before the public eye; their exalted station and duties necessarily retain them there, however much they may keep aloof from matters not connected with their spiritual function. We may add also, and we do it with great satisfaction, that the members of the Church of England generally, throughout the kingdom, have of late evinced in an increased degree their respect and attachment for the Episcopal order. The controversies with the Dissenters have led many who were only Churchmen by habit, to see that Episcopacy *means something*; and if, as has been alleged, any of the clergy some years since did not attach due importance to the opinion, the advice, or the monition of their Diocesan, except as it happened to comport with their own views, this indifference does not exist now; for many clergymen have, from the most conscientious feelings, made considerable sacrifices in yielding their private judgment in matters in which they considered that the ordinance of God required them to defer to the decision of their ecclesiastical ruler. But we mention the circumstance only as shewing the interest with which the proceedings of our Prelates are at present regarded, and the consequent importance of any productions which may issue from their pens; and if any person will run over in his mind the theological publications which bear the names of living members of the Episcopal Bench, he will

see how unfair is the estimate of the opposers of the Church, and how inadequate the opinion of many of its friends, as to the aggregate of qualification of this kind among our Right Reverend Prelates. We are not speaking at present of the different schools of doctrine, but only of the amount of labour, ability, and devotion of mind to pursuits which the individual considers important as a clergyman. Nor are we laying undue stress upon Episcopal authorship, as if the ordinary labours of a Bishop should involve much of elaborate study and writing, even where there is eminent ability for it: quite otherwise; for the duties of a ruler imply an active rather than a contemplative life; and those pursuits which involve deep and lengthened research are most appropriately conducted by private clergymen, in easy, retired pastoral spheres of action; or (if the usual plea for cathedral *sine-cures* be not a pretence) by those who have had such posts of emolument and quiet dignity conferred upon them, in order that, while they were devoting their time and talents to the public service, they might at least not be left to perish, in premature old age, in a garret or a workhouse, leaving their families the victims of their conscientiousness in not making a trade of their profession. From clergymen thus enjoying pecuniary competency with comparative leisure (not with idleness, but with facilities for usefully employing a portion of their time for the public benefit, especially in literary services, in aid of those of their brethren whose active occupations do not allow of deep study and severe mental contemplation)—from clergymen thus favourably circumstanced, the world has a right to expect, in the fair and beneficial division of labour, that assistance which the geometer in his study gives to the surveyor in the field; the laborious calculator to the practical operator; the astronomer, with his intricate problems and logarithmical constructions, to the sailor on the wide seas and amidst the darkness of the night and the beatings of the storm; the musical composer, to the practical performer; the scientific mechanician, who discovers principles, analyzes motion, invents movements, and computes the strength of materials, and the checks of air and friction and gravity, to the practical builder, the architect, the civil engineer, and the busy workman. In every profession it saves much waste of time and effort, if a few will undertake what is transferrable of mental drudgery for the many. If, for instance, as is constantly happening, some new intricate question, some objection, some difficulty, is brought forward, it would neither be desirable nor practicable that the whole body of the clergy should slacken their infinitely momentous pastoral labours, in order deeply to investigate the matter: it is enough if a few undertake the labour, and give the result to their brethren—just as a select committee is appointed in Parliament to examine intricate details, and to report upon them to the House—for it is not necessary that five hundred persons should be employed for weeks and months to the neglect of all the practical business of life, to do what five would perhaps have executed more effectually. Hence the utility of Boyle and Bampton Lectureships, Christian-Advocateships, and, if well bestowed, of a few light Fellowships or Professorships; but more especially of cathedral endowments, which would not have fallen into their present public disrepute if the practice had corresponded with the theory of their being, to a considerable extent, useful cells for the intellectual workers of the hive. As one example, among many, of the utility of a few working for the rest: if Mr. Hartwell Horne, expending twenty years in compiling his "Critical Introduction," shall thereby save, in the course of years, some hundred thousand persons, each only one year's labour out of ten—that is, enable them, with his help, to gain in nine hours what they could not without it have gained in less than ten, and what, in the great majority of instances, they would not have gained at all, and what

they could not have sought without the neglect of active duties—is not this an important public service, and a vast saving of valuable time and effort? And so down, often, to the least noticed effusions of literature. In ninety-nine hundredths of the questions which come before the public, it is not possible that one in a thousand persons should work out the problem for himself: it is enough, if with five minutes' labour he can master what it might cost his caterer weeks or months to collect. He had not perhaps time, taste, or ability, for all the laborious research which was necessary in order to arrive at the facts; but he gets the facts without the labour, the fruit without climbing the tree, the kernel without cracking the nut; and thus thousands of persons are enabled to enjoy, on easy terms, the advantages which had otherwise been confined to a few. This is remarkably the case in reference to the recondite branches of divinity studies. Why should scores of thousands of Christian pastors throughout the world neglect their immediate duties, in order to endeavour, with much useless and ineffectual labour, to work out some new theory, to clear up some intricate question, to collate Biblical manuscripts, or settle the sacred text, or collect and reason upon ecclesiastical statistics, or to reply to scientific cavils? it is enough if the work is done for them; and it is but just that the thinker, as well as the actor, should be considered a useful member of the body. Nor is there any thing in this that leads to superficial or desultory habits. It is only the inevitable necessity of our finite condition; for the greater part of what we know we must accept in the shape of the results of other men's investigations; not indeed abstracted from the proofs which establish their truth, and which are to be duly weighed, but without the waste of time and thought which would have been expended, and perhaps in vain, in searching for the proofs themselves.

But we have wandered widely from our thesis; for all that we meant to remark was, that the office of a bishop being that of an active governor in the church, and not that of a retired student, it is incorrect, in forming an estimate of his public services, to place an inordinate stress upon authorship. If a Prelate, from his former stores, or from his abilities and habits of diligence, can add any thing of high value to the religious literature of his country, it is so much clear gain; for he might have been an admirable Prelate if he had written nothing for the public, as St. Paul would have been an indefatigable apostle even if he had never penned his Epistles.

The present volume is one that in a threefold view befits the pen of a Bishop: first, because it relates directly to Him who is the supreme Head of the church and Bishop of souls; secondly, because it is not occupied with the curiosities or speculations even of theological literature, but is designed throughout for the edifying of the Church, for instruction in righteousness, and especially for the spiritual improvement and admonition of the clergy, and through them of their flocks; and thirdly, because, with these higher requisites, it combines those mental and literary qualifications which take it out of the range of that large class of religious books which every body allows to be very good, truly excellent, but which—nobody reads. The present volume is not only valuable as a book of solid instruction and devout remark, but attractive as a work of thought and literary excellence. It is one of those works that takes up a single point of great importance and interest, but which had not been heretofore rendered sufficiently prominent, and works it out with an adduction of facts and inferences which give to a subject often discussed in its outlines a considerable degree of originality in its filling up. The character of our Lord has been dwelt upon in volumes innumerable: there is no incident in his life, no sentence that fell from his lips, that has not furnished matter for ample remark: all

his offices, the names and epithets applied to him in Scripture, the prophecies respecting him, his doctrines and precepts, and the events of his earthly sojourn, have been largely developed: and yet the writer of these remarks well remembers that when he first read the present volume he felt that the particulars which relate to our Lord's *ministerial character* had never before presented themselves to his mind with the striking and concentrated effect produced by the able induction in these pages. It were easy in a sermon, or a division of a sermon, to shew that our Lord's ministry exhibited wisdom, tenderness, faithfulness, condescension, and other obvious characteristics; but the impression left would be very feeble, compared with that which, by the blessing of God, must result from a careful study of the following heads of exemplification, with the appropriate and often striking filling up of the details:—The scope of Christ's prophetical mission; his preparation for his ministry; peculiarities in his ministry incidental to his Divine nature; others incidental to the novelty of his religion; his gradual teaching; his adaptation of incidental occurrences or expressions to the purposes of instruction; the spirituality of his ministry; its tenderness; its prudence; its faithfulness; its self-denial; its condescension; its individual application in preaching; and its effects.

To have traced out and amply developed these heads, required a minute and discriminating examination of our Lord's life and character with especial reference to this object; and the result is, that we discern that character, if not in a new light, yet with a flood of illumination that exhibits in some humble measure, a portion of its infinite beauty and symmetry; and shews, to those who bear the office of Christian shepherds, the ensample which their Lord has given, that they should follow his steps. The Right Reverend author has not attempted the futile task of painting the diamond; but he has shewn to the observant eye some of those qualities which go to make up its lustre: he has not vainly sought to render more vivid the solar ray; but he has applied the prism to decompose it, with a view to bring out distinctly some of the mingled beams, the "many-coloured wisdom," and "many-coloured grace" (Eph. iii. 10; 1 Peter iv. 10), which in their combination effect that brightness. His Lordship would give excellent advice to his candidates for holy orders, if he directed them to read this book, and to endeavour, God being their helper, to copy those immaculate graces in the ministerial character of his great Exemplar which the writer has endeavoured to exhibit. Most books and sermons upon the character of our Lord, shew to us Christ the Redeemer, or Christ the Christian; this shews Christ the Christian pastor; and is, therefore, eminently, though not exclusively, a clergyman's book. If candidates for holy orders are to study Butler, or Tomline, or Paley, to furnish the understanding, why not also combine with them something that may speak to the heart?

The new chapters, which alone we are to notice, are those on the Preparation of Christ for his ministry, and the Faithfulness, the Self-denial, and the Condescension of his ministry.

The first of these new chapters is very important at the present moment, since there is much discussion afloat respecting the most suitable training for ministerial candidates. When several of the Missionary Societies were established, far too little consideration was bestowed upon this subject. The maxim seemed to be, Catch the first good man you can, and send him out among the heathen: if he have zeal, he will, by the blessing of God, do good wherever he may alight; his warmth will at least melt a hole in the ice. The same remark applies to the first Methodist preachers, and till of late years to several classes of the Dissenters; and great was the

censure upon the Church of England and its (*still*, happily, 1835, *its*) Universities, for making so great a point of a solid education. [If the censure had been only negative, that a suitable theological and ministerial education was not superadded to the ordinary course of academical training, it had been deserved.] But now, Missionary Societies, the Methodist body, and almost all classes of Dissenters, admit the importance of a course of preparatory studies for the sacred ministry; and we cease to hear the intended wit that used to be lavished upon the Church of England, as having substituted for the Divinely-appointed unguent that was to anoint the priest, two boxes of a spurious composition of man's invention, which were deposited at Oxford and Cambridge, and of which Homerton and Hoxton, it was added, had tried to steal a thimbleful. All parties, with few exceptions, now see, that, though "the anointing of the Holy Ghost" is the essential and indispensable prerequisite to the sacred office, this does not (to drop the allusion) supersede the necessity of subordinate qualifications. But the best authority on the subject is that which the impugners of clerical preparation themselves appeal to—the example of Christ and his Apostles. Let us hear what the Bishop of Winchester says upon this point; though, even if it were not in favour of ministerial training, the inference from a state of miraculous interference to the ordinary ministrations of the Gospel would not be justifiable; for that may be necessary and scriptural under some circumstances, that is not so under others.

"It is probable that such of the Jews as, like Simeon, were looking for their predicted Shiloh, and waiting, in patient belief of the promises, for the consolation of Israel, anticipated that our Lord's entrance upon his ministry would be simultaneous with his advent into the world. They would not unnaturally expect him to commence his task at once in the fulness of his Father's strength, without going through any previous course of preparation necessary for one designated in the usual manner to the service of the altar. From his character and pretensions, they would look for an immediate and authoritative assumption of the sacerdotal functions, independent of external ordinances, and preceded by none of those preliminary exercises which would be required from the intended member of some ordinary priesthood. If he were found in the temple, sitting in the midst of the doctors, both hearing them and asking them questions, as one of their disciples, they would share in the amazement of his parents, as at an occurrence contrary to all expectation, and beyond their understanding. If they saw him coming to John to be baptized, their first thoughts would be those of the Baptist himself—'I have need to be baptized of thee, and comest thou to me?'

"But what are the facts of the case, as we find them related by the Evangelists? Few as are the incidents of our Lord's early years which the Gospels record, they testify to a continued system of preparation, and to a course of life adapted to fit him, independently of his Divine commission, for the exercise of a ministry so peculiar, and fraught with such extraordinary difficulties. Though his functions as a teacher were to cease at so early a period, yet he did not anticipate the customary season for their commencement according to the regulations of the Levitical priesthood. He was brought up in privacy, and subject to the will of his parents, and continued dwelling in retirement till his thirtieth year. He was prepared for undertaking his public duties by baptism—by fastings and watchings—by exposure to the temptations of Satan—by attendance on John's ministry. He entered upon them in obedience to a Divine call. He took no step, except under the guidance of the Spirit. As he was led by the Spirit into the wilderness to be tempted of the devil, so, the conflict being ended, he returned in the power of the same Spirit into Galilee. Even after he had been anointed to the preacher's office, there was a certain degree of method observed in the way in which his first appearances took place. He commenced gradually. He preached and baptized first in Judea, but his regular ministry did not begin until he came into Galilee. 'From that time forth Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.' In that country he made one of his most unlimited displays of Almighty power, 'healing all manner of sickness and all manner of disease among the people;' and thus paved the way, by the many miracles which he wrought there, for the more ready acceptance of the truths contained in the sermon on the Mount, which he delivered immediately afterwards to the multitudes whom the fame of his works attracted to follow him.

"Such were the measured advances by which the 'Word' and 'Wisdom' of God,

which 'teacheth to profit,' proceeded to his work of instruction. His way was made straight before him, his scrip provided, and his loins girded for the enterprise, as if in illustration of the precept of the wise man—'Prepare thy work without....and afterwards build.'

"The preparation of John for his ministry is not less clearly discernible than that of our Lord, and in most cases was analogous to it." pp. 50—53.

"The call of the first ministers of Christ was of so peculiar a nature as not only to supersede, in a great measure, the need of preparatory discipline, but even to render such discipline in some respects unsuitable for the special circumstances of the case. It was part of the Divine plan that the Gospel should be promulgated, in the first instance, by rude and unlearned men, whose original habits of life were foreign to the work in which they were employed. It was essential that the strength of God should be manifested in the weakness of the instrument, and that their speech and preaching should not be 'with enticing words of man's wisdom, but in demonstration of the Spirit and of power.'

"Yet the attentive reader may remark many things in the narratives of the evangelists which were doubtless ordered with the view of fitting the disciples for their ultimate mission. All the twelve were natives of Galilee; and therefore had frequent opportunities of hearing the fame of him who 'dwelt in Nazareth,' before they joined him. All had been some time disciples before they became apostles. Two, at least, were disciples of John; and four others 'believers in his Divine legation, before they could have acquired either of these relations to Jesus Christ *.' Thus, they were first the hearers of Christ; then gathered into the fellowship of attendance, before their ordination as apostles; that 'from the beginning' they might be 'eye-witnesses; having had perfect understanding of all things from the very first.' St. Mark especially notes this as one of the subjects of their ordination—'He ordained twelve, that they should be with him.' During the time of this personal attendance they may be considered as passing through their probationary stage; and, in the course of it, the defection of one of their number occurred in the apostasy of Judas. When his place was to be supplied, the same qualification which was found in the objects of our Lord's own selection determined the eligibility of his successor; so that the two, between whom the lot decided, were chosen by the disciples from among those men who had 'companied with them all the time that the Lord Jesus went in and out among them, beginning from the baptism of John, unto that same day that he was taken up from them.' Agreeable to this preparation and sifting of hearts is the apostolical injunction respecting those who were to be admitted deacons—'Let these first be proved.' And so Christ questioned his disciples closely as to their thoughts concerning himself—'Whom say ye that I am?'

"The inferences which arise from this view, though obvious, are too important to be dismissed entirely without notice.

"1. It is clear that the steward of Christ's mysteries, to be an able minister of the New Testament, must be 'taught of God.' But it is no less clear, that he must not neglect to avail himself of all attainable means of preparation for his holy office. As much as lieth in him, he must apply himself wholly to this one thing, and draw all his cares and studies this way. It was sound advice from a Christian pastor and a father, when he wrote to his son whose views were directed to the ministry—'From the day that a youth, on Christian principles, is devoted to the ministry, he ought to become a divinity student, and all his studies should bend to the one grand object †.'

"So thought, and so acted the fathers of the primitive church, whose dread of the reponsibility of the ministerial charge was such, that they fled from holy orders, as from a snare for their souls, considering that the pastoral care was a work more suited to angels than to mortal man.

"So also thought and acted the fathers of our own Church—men whose lives shew that they had drunk deep of the spirit of Christianity, and were profoundly touched with a sense of the importance of the truths they were called to promulgate. What is related of Dr. Donne is nothing more than the history of the holy diffidence with which the sacred office was approached in general by those devoted men, who seem to have thought the labour of their whole lives too small a preparation for its vast importance. 'The king descended to a persuasion, almost to a solicitation of him to enter into sacred orders; which, though he then denied not, yet he deferred it for almost three years, all which time he applied himself to an incessant study of textual divinity, and to the attainment of a greater perfection in the learned languages, Greek and Hebrew.' Contrast with this the affecting remonstrance of a bishop of our Church (Burnet), whose language must often painfully recur to the mind of those on whom rests the heavy responsibility of imposition of hands. 'As such a method as I have proposed would probably strike some with a due awe of Divine matters, so as

"* See Greswell's Harmony of the Gospels—a work of great interest, as well as of research and learning."

"† Life of Rev. Legh Richmond, p. 579."

to keep them at a distance till they were in some sort prepared for them; so it would oblige such as come to it, to bring along with them a serious temper of mind, and such a preparation of soul, as might make that their orders should be a blessing to them, as well as that they themselves should be a blessing to the church. It must be the greatest joy of a bishop's life, who truly minds his duty in this weighty task of sending out labourers into God's vineyard, to ordain such persons of whom he has just grounds to hope that they shall do their duty faithfully in reaping that harvest. He reckons these as his children indeed, who are to be his strength and support—his fellow-labourers and helpers—his crown and his glory. But, on the other hand, how heavy a part of his office must it be to ordain those against whom perhaps there lies no just objection, so that, according to the constitution and rules of the church, he cannot deny them; and yet he sees nothing in them that gives him courage or cheerfulness. They do not seem to have that love to God, that zeal for Christ, that tenderness for souls, that meekness and humility, that mortification and deadness to the world, that becomes the character and profession which they undertake; so that his heart fails him, and his hands tremble when he goes to ordain them.' Baxter complains to the same effect. 'Alas, it is the common danger and calamity of the church to have unregenerate and inexperienced pastors, and to have so many men become preachers before they are Christians, who are sanctified by dedication to the altar as the priests of God before they are sanctified by hearty dedication as the disciples of Christ.' Flavel's views of the sacred office should be well considered by every aspirant to it—'I may say to him that snatches at the ministry, as Henry IV. did to his son that hastily snatched at the crown, 'He little knows what a heap of cares and toils he snatcheth at.' The labours of the ministry will exhaust the very marrow from your bones, hasten old age and death.'

"2. The seclusion of our Lord, as well as of the Baptist, for so large a portion of their lives, before they entered upon the active employments of their ministries, recommends to the candidate for the pastoral office the duty of previous retirement. 'How many graces,' says Quesnel, 'how many lights, were for thirty years concealed in the deserts, while the darkness of ignorance and vice increased on the earth!' In retirement the future minister will make proof of his armour; and when, like John, he has 'grown' by feeding on the bread of life and prayer, and 'waxed strong' under the teaching of the Holy Spirit, he will come forth obedient to his Lord's call at the time for his 'shewing,' and enter into that portion of the vineyard where an open door is set before him, bringing with him those fruits of study and meditation which God's grace has enabled him to lay up in store. 'How great is the difference,' remarks the same pious commentator, 'betwixt a preacher formed gradually by the hand of God in retirement, fasting, and prayer, and those ordained in haste, who have no other school but the world, no other masters besides themselves, and no other preparation than human studies, interrupted by worldly conversations, diversions, play, good cheer, &c.'

"Bishop Burnet instances the example of Gregory of Nazianzum to the same effect." pp. 56—63.

"Nor is Christian retirement less essential for the minister himself, than for the aspirant to the ministry. His Lord's injunction should be imprinted on his memory, and find a place in his practice—'Enter into thy closet, and shut thy door.' Neglect of these refreshing seasons will lower the tone of his ministry, and give it a cold and unedifying character. In depriving himself of approach to God, his people will suffer by the absence of experimental religion, which will be perceptible in his instructions. There will be a want of that life and energy of devotion, which are only derived from a close walk with God, and by waiting on him in secret with private communion and prayer. Mr. Cecil asks in his usual striking manner,—'What then should a young minister do? His office says—'Go to your books! Go to retirement! Go to prayer!' 'No,' says the enthusiast, 'Go to preach! Go, and be a witness!' A witness! Of what? He does not know.' On the other hand, frequent intercourse with God in retirement, seasons of abstraction from the petty cares inseparable from the machinery of parochial ministrations, opportunities for private study of the heart, examination of motives, solemn retrospect of the past, and renewed dedication and consecration of the soul to the work of an evangelist, will send him back to his pulpit and his parish recruited for his public and pastoral duties, with his spirits invigorated, and his hands strengthened, and testifying to his people by his very look and manner, that his conversation has been in heaven." pp. 64, 65.

We will not weaken the effect of these statements by any added remarks, but will proceed to the next new chapter, namely, that on "The Faithfulness of Christ's Ministry." Speaking of "the faithfulness of the subject-matter" of our Lord's discourses, the Right Reverend author observes:

"Mark his faithfulness to the Jews. Nothing discouraged them more than the

removal of their false conceptions respecting the nature of the Messiah's kingly power. Yet Christ never shrunk from declaring openly, that his 'kingdom was not of this world.' They reverenced their law as final and perfect, obscured as it was by comments and glosses, and corrupted by traditions. In proportion, therefore, as they remained blind to the truth that the law was intented as a schoolmaster to bring them to Christ, and designed from the beginning to serve only for a preparatory dispensation, having, as it were, 'a shadow of good things to come, and not the very image of the things,' they would listen with impatience to a teacher, who annulled all distinction of meats and persons, who abrogated long-established rites and ceremonies, and who even robbed their temple of the honour of being the exclusive seat of the national worship—a privilege which it had enjoyed from the period of its dedication. But our Lord did not mould his doctrines to meet their views, that he might avoid giving them umbrage. Still less did he conceal the design of his mission, because the principles of the new dispensation interfered with the opinions which they had adopted under the authority of the old.

"The same explicitness characterised his discourses with the Pharisees. 'Knowest thou that the Pharisees were offended after they heard this saying?' asked the disciples in surprise, when our Lord had just uttered truths highly unpalatable to the corruptions of formalists in religion. Doubtless our Lord did know what would be the effect of his fidelity; and ministers may learn, from the conduct he pursued, not to keep out of sight any essential truth, through fear of the enmity of the carnal heart against it. Christ did not leave the impotent man to perish, or refrain from asserting his own Divinity, though he well knew that the Jews would seek 'the more to kill him, because he not only had broken the Sabbath, but said also that God was his Father, making himself equal with God.' If the truth requires a martyr, we must be ready to sacrifice ourselves at its shrine. 'He knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst.' He would not be frustrated in his gracious purpose by the known malevolence of the bystanders.

"In a word, whatever was the scene, or whoever the hearers, Christ spake, with the most uncompromising plainness, truths which could not but be unpalatable to flesh and blood, whenever the fidelity of preaching demanded it." pp. 423—425.

Such is the text; and upon it we have the following application, in which his Lordship has had the grace given to him to endeavour to imitate the faithfulness of which he was writing:

"There never was a time, in the history of our own or of any church, when the imitation of Christ's faithfulness challenged more irresistibly the attention of the clergy. We are fallen upon days when it behoves the church to entrust her cause to none but those who profess themselves willing to take up the Divine panoply, and buckle on the whole armour of God, and cry aloud unceasingly—Who is on the Lord's side? who? The church cannot now engage in her service the blind, and the halt, and the lame; her servants must be unblemished—able ministers of the New Testament—ready to give an answer to every man that asketh of them the reason of the hope that is in them—apt to teach—content to take patiently the spoiling of their goods for the truth's sake. This is no time for folding the hands in slumber, or for acquiescing in any low and cold standard of decent inoffensiveness. Let it be remembered that the Spirit of God bears testimony that the characteristic of a fallen church is lukewarmness. These are not days when ordained members of our own church can afford to be neither cold nor hot. That church expects them now, if ever, to be much in prayer; to seek fresh supplies of grace daily; to ask and expect abundant ministrations of the Holy Spirit; to be much among the members of their charge, the whole as well as the sick, but especially among the sick and dying, whether in a literal or spiritual sense; to fear no face of man; to dare all for the sake of Jesus and his Gospel.

"But this is not all. The church holds them responsible for their doctrine. She is built upon the Apostles and Prophets, Jesus Christ himself being the chief Cornerstone. She expects them, therefore, to be faithful to their trust in this matter. She requires them not to depart from the simplicity of Apostolical truth. She bids them preach the word, and nothing but the word. She would have them set forth and magnify Christ the Lord, and frame all their doctrines in the spirit and determination of the Apostle, 'not to know any thing among their people, save Jesus Christ, and him crucified.' She calls upon them to promulgate distinctly, and vindicate from misconception, the grounds on which she rests her pretensions to the title of a true church. Now our Church refers explicitly for her doctrines to Holy Writ, and expounds the sense in which she understands it in her Liturgy and Articles. She desires to be tried by that standard, and admits of no other. She will hear of no human addition—no traditional rubric—no collective wisdom of councils. Her appeal is to the law and to the testimony, and by that criterion she is prepared to stand or fall. Hence she collects and embodies in her liturgical forms, and in the teaching of her faithful sons, such doctrines as these—the cardinal doctrines of our national creed. The

guilt, corruption, and ruin of man—reconciliation with God through the incarnation and sufferings of our Divine Redeemer—free and full justification through faith in his meritorious sacrifice—the agency of the Holy Spirit in the work of regeneration, and in the progressive increase of the Christian in all spiritual gifts—the obligations of the redeemed to holiness, as the fruit of a true and lively faith, and in respect of their meetness for heaven. These truths, and truths like these, the church expects her ministers to deliver, when she invests them with that holy commission, 'Take thou authority to preach the word of God.'" pp. 427—429.

"The faithful minister will often be placed in situations where his duty calls upon him to urge unpalatable topics. This is one of those trials of the mind, which form so peculiar a part of the difficulties attendant upon the pastoral office. It requires much fortitude to bring forward truths, which, we cannot but know, will be distasteful to our hearers. We are tempted to substitute in their place other doctrines, not indeed contrary to the Gospel, but not so strongly opposed to the particular prejudices of our congregations. This is at variance with the Apostolical model, as well as with the example of Christ. The preaching of Paul before Felix would not have been contrary to the Gospel, had he spoken only 'concerning faith in Christ.' But the particular cases of his hearers required a particular and discriminating treatment. In the presence of the Roman governor, who would have sold justice for a set price, and hoped that money would have been given him to free his prisoner, the Apostle felt himself constrained by the faithfulness of the Gospel to preach to him of 'righteousness.' In the persons of Felix and Drusilla, he saw before him the defilers of the marriage-bed; and, not content with dwelling on doctrinal principles only, at the risk of being 'left bound,' he reasoned practically of 'temperance and judgment to come.' The same holy boldness distinguished his ministry wherever he was called to exercise it." pp. 433—435.

"This declaration of the whole counsel of God will often be maintained at the expense of a severe struggle with self-indulgent and natural feelings. It may compromise the ease of the pastor. It may check his general acceptance, and ruffle the tenor of his ministry. It will perhaps risk his popularity in those very quarters, where he is conscious that the pastoral tie is already weakest. It will possibly shake the love of those whose affections are drawn out to him as a friend, but not as a Christian pastor, who watches over their souls as one who must give account. Men draw back from a conflict of this kind, or they endeavour to soften it down into something less painful. 'They touch with such tenderness! and, if the patient shrinks, they will touch no more! The times are too flagrant for such a disposition. The Gospel is sometimes preached in this way, till all the people agree with the preacher. He gives no offence, and he does no good.' (Cecil's Remains.) This is a temptation which will press more heavily on some tempers than on others. Some will be deeply affected by it, while others of less constitutional delicacy will be exempted from much of its painfulness. Some, who by the grace of God have learned to overcome 'the fear of man,' will find it still more difficult to renounce the desire of being 'men-pleasers.' This has been called (by Cecil) the snare of 'keeping on good terms with those who respect us.' Scott has affectingly described this trial. 'Here I find my own deficiency, as much or more than in any other respect; and often I feel an inward timidity, when about to preach an unpopular doctrine, or expose a foible which some one of my congregation, whom I otherwise love and esteem, is remarkable for: and in every instance I feel the greatest reluctancy to resign the good opinion, or act contrary to the judgment of those for whom I have an esteem. It is true I am peculiarly bound to strive against this, by reason of my ministerial office. I am to speak boldly, not as a man-pleaser, but as the servant of God; and therefore I endeavour to master all these fears, and to act implicitly as my conscience suggests, without respect of persons. Conformity to others in things unchristian, the fear of man, a servile spirit of time-serving, &c., are the faults of ministers, and effectually hinder even those who desire it, from performing the most important parts of their ministry, both in public preaching and by private application.'

"Nor is this all. Circumspection, and a frequent review of the prominent topics of a ministry, are as essential to preserve its faithfulness, as boldness and fortitude. Omission of subjects which ought to be brought forward in the course of pastoral instruction, is of not less frequent occurrence than the preaching of 'another Gospel.'" pp. 436—439.

"The experience of a parish will suggest many occasions, when the minister finds that the enmity which pursued the master, follows the servant. Seasons of confirmation are one of these sifting times. Offence is often taken, and many go back, if the system of preparation exceeds the accustomed standard, and the spirit of devotion, in which this sacred ordinance should be approached, is pressed upon the catechumens with a seriousness too searching to be tolerated by the thoughtless and the worldly. Another common case occurs in the administration of the sacrament of the Lord's Supper. It may happen that there are those among the communicants who need to be warned of the profanation of their attendance. The pastor must venture the

painful consequences of telling them the truth; he must 'set his face like a flint, and know that he shall not be ashamed, for he is near that justifieth him;' he must 'fear not the reproach of men, neither be afraid of their revilings.' His justification is the command of his Lord—'He that hath my word, let him speak my word faithfully.'" pp. 440, 441.

"All pastoral experience tends to prove the utter inefficiency of a ministry, which is not faithful in exhibiting the vital truths of the Gospel. How indeed could it be otherwise? There can be no efficacy in what has been made palatable only by adulteration. God will not honour what is not his own. He will not set his seal to a message which gives no adequate representation of his revealed will, no convincing statement of man's necessities, or of Divine love. It is on the word, which goes forth out of the pastor's mouth as out of the mouth of God himself, that the promised blessing rests—'It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.'

"The experiment has been often tried; and many a conscientious pen has been constrained to write the record of its utter failure. Witness the well-known declaration of Dr. Chalmers, in his address to the inhabitants of Kilmaney. Witness the inefficiency of Mr. Scott's pastoral labours, in the early part of his ministry, before his mind had been directed by his conversations with Mr. Newton to inquire into the nature of his own views. Soon after taking priest's orders he laments that, 'after preaching two of the most forcible discourses in his power, he had been able to collect only twenty-six or twenty-seven communicants.' And in another letter of rather earlier date he says—'Whether I shall be able to make any reformation among my parishioners, I much doubt; but I tell them their duty pretty freely.'

"Nor is the result more encouraging, when we proceed from the cases of individual Christians and single parishes, to similar attempts upon a larger scale in the conversion of nations. The scheme of the Platonic Christians to raise the superstructure of the Gospel on the foundations of philosophy and the barren ethics of Paganism, was a fruitless effort to assimilate the doctrines of revelation to principles diametrically opposed to religious truth. Limborch's plan for converting the Jews, by keeping out of sight the peculiarities of Christianity to which they would be most opposed—the artifice of the Jesuits in China to remove the offence of the Cross, by declaring the crucifixion to be a falsehood—the conciliation of caste by the Roman Catholic missionaries in India, whose policy it was to flatter the pride of the Hindoos, and fall in with their superstitious practices—were all unworthy expedients, placing more dependance on the contrivances of human wisdom, than on the willingness of God to vindicate the honour of his word. They met, accordingly, with their deserved reward. The Abbé Dubois himself bears his testimony to the worthlessness of converts produced by the accommodating system. He confesses that 'during a period of twenty-nine years that he has familiarly conversed with them, and lived among them as their religious teacher and spiritual guide, he would hardly dare to affirm that he has any where met a sincere Christian.'

"Contrast with this the successful preaching of the Cross among the Greenlanders. There too, for nearly eighteen years, an equivocal Gospel had been preached, without producing any effect upon the hearers. While the Moravian missionaries confined themselves to explaining 'the nature and perfections of God, and his just claims upon his creatures,' the poor heathen were bound up and frozen like their own icy mountains. But in reading to them the affecting scenes of Gethsemane and Calvary, the heart began to melt in tenderness, contrition, faith, and love. They begged to have the story repeated, and it was to them as 'life from the dead.'" pp. 442—445.

We have quoted largely from this chapter on ministerial faithfulness, because of its very great importance. We could say much upon the subject, and upon his Lordship's discussion of it; but we forbear. We will only express our gratitude that such sentiments, so delivered, should find their way to the public—and more especially to the clergy—from the pen of one who occupies so high and responsible a station in the church. It may be that this volume will fall into the hands of some who are far from having considered the duties of the sacred office in this serious light, and who have not lent a favourable ear to similar statements from other quarters, but who may be induced, in the present case, to weigh the subject with greater attention than before. May the result, by the Divine blessing, be that which we are sure will furnish the highest satisfaction to the mind and the heart of the writer. It will be remembered that these statements, as well as the other chapters from which we are about to quote, are the last expression of the author's opinions and feelings: they

are not the warm statements of the earlier years of the ministerial life, cooled down by the often benumbing influence of high official station; but they are strictly episcopal admonitions; and, in comparing the present edition with the first, we think that many of the very best and most faithful passages are the new ones. It would have given us extreme pain to have observed, what we have sometimes witnessed in subsequent editions of works, and in the later writings of some once "faithful" monitors, a fetching off, if we may so say—a dilution of some of the more pointed statements; as if the plain dealing that became the lips of a village pastor required a little process of accommodation to fit it for more elevated regions. It is true, that a higher range of accountableness should generate greater caution; for a crude or overstrained remark from the pen of one in authority, will probably do more harm than if proceeding from a less influential quarter; and Archbishop Tillotson remarks how sensibly he felt this in his high dignity, which precluded his having, even in familiar conversation, that relaxation and unbending of mind which persons in less conspicuous and responsible stations enjoy. But the fear of saying what cannot be justified, is no reason for shrinking from saying what can, and what ought to be said, because it is true and important, though it may not be congenial to every hearer. Who has not often heard the question, when a clergyman of known zeal and piety has been elevated to a new sphere of duty, Will he be faithful? will he preach and converse in his present station as he did in his former? will there be no sacrifice to a false expediency; no shrinking from bearing the cross of the Redeemer in high places, and under the gaze of many eyes?

But we pass on to the next new chapter—namely, that on the Self-denial of our Lord's ministry:

"Self-denial is inseparable from the Christian character: it is part and parcel of its very frame-work: it is a necessary and prominent grace in the heart which has been renewed by the Spirit of God, who is love. Where Christ enters, love enters also. The experience of Divine love engenders a reciprocal feeling, and draws out the affections of the heart, not only towards Him who hath so loved us, but towards the companions of our earthly pilgrimage. We see in them the objects of God's love, and are filled with a spirit of brotherhood as members of the same body, and with an union of interests, as partakers of the same grace. Without this view there cannot be true congeniality with our blessed Lord: the same mind cannot be in us which was in Christ Jesus.

"For what was the whole history of our Lord's incarnation, from the manger to his grave, with the wicked, but one great and continual act of self-denial." pp. 449, 450.

His Lordship proceeds to exhibit the self-denial of Christ in various aspects, and also the self-denial of his Apostles; and then introduces some practical reflections arising from the subject, a portion of which we will extract. His Lordship has been very happy, as our readers will have already observed, in illustrating his remarks by biographical incidents and apt quotations, which diversify and enliven the didactic portions of his work. There are also many notes of this character, which we are obliged to pass by.

"We must then 'look to Jesus,' and to the Apostolical pattern, with a steady eye, in the formation of this part of the ministerial character. Severe and painful will be the conflict between nature and grace; and the victory cannot be gained except upon our knees. Resistance unto blood will often become necessary. Old Adam, unless he be watched with vigilance, and kept under by the exercise of a lively and constant faith, will be found too hard for young Melancthon.—For instance;

"There is no purer source of joy to a minister than the affection of his parishioners. To be beloved of them for his work's sake, and to witness the acceptance with which his labours in their behalf are received, are the most precious earthly rewards he can enjoy. Yet he will sometimes find himself called upon to forego these delights. It may become his duty to deny himself the inexpressible comfort of living in the midst of an attached people. He must learn that it is not where his inclination would suggest, but where his services are most needed, that, if the providence of God opens the way for his steps, he is directed to pitch his tent.

" This was eminently the spirit in which Bishop Heber consecrated himself to what proved, prematurely, if calculated according to the erring judgments of men, his missionary martyrdom. ' Where my present thoughts will lead me, I know not,' said another of kindred sentiments; ' but I look round upon the lovely spot (— a more beautiful spot I never saw, it is the garden of Cambridgeshire) with the indifference of a man who would, with the greatest cheerfulness, part with all, if a situation of greater usefulness, however laborious, should offer itself. Here I am—' Lord, what wilt thou have me to do ?'' His resolutions were soon put to the test. It seemed probable that he would be called from his ' pleasant place,' endeared to him by a simple-minded and affectionate flock, to exercise his ministry in the laborious sphere of South Shields. ' Little less than the spirit of a missionary,' says his biographer, ' was requisite to make him renounce the retirement, the simplicity, and all the nameless delights and associations of that post, for a place characterized by noise and dirt, and by the wretchedness and ignorance of a dense population. ' I have looked again over the barren hills, and smoke, and dirt, and feel that the consideration of fifteen thousand souls outweighs every thing.' These were the expressions of his self-devotion: knowing how arduous it was to become the minister in a town so populous and opulent, where the minds of men were either immersed in business, or degraded to the lowest state of vulgarity or profaneness, he argued thus with himself—' There are many who are reconciled to live here all their days in the pursuit of wealth, and shall not the love of Christ and the honour of souls engage me in the same self-denial? When a door is opened for the extension of his kingdom, shall a minister of Christ say, I will not enter it, because the country is dreary, and the place is full of filth and wretchedness? God forbid! Here I am; if it please God to fix me here, I shall be contented to live and die among them. These things move me not; the only thing that moves me, is the fear lest I should not bring a right spirit to the good work.'

" Such too was the spirit which animated Felix Neff, when he chose the most desolate and forbidden defile of the Alps for his pastoral sphere. ' The rock on which Dormilleuse stands is almost inaccessible, even in the finest months of the year.... Perhaps, of all the habitable spots in Europe, this wretched village is the most repulsive. Nature is stern and terrible, without offering any boon but that of personal security from the fury of the oppressor, to invite man to make his resting-place here. When the sun shines brightest, the side of the mountain opposite to Dormilleuse, and on the same level, is covered with snow, and the traveller, in search of new scenes to gratify his taste for the sublime or beautiful, finds nothing to repay him for his pilgrimage, but the satisfaction of planting his foot on the soil, which has been hallowed as the asylum of Christians, of whom the world was not worthy..... The eye wanders in vain for any one point of fascination..... Great must have been the love which filled the Pastor's bosom, to make him prefer this worse than wilderness, this concentration of man's wretchedness, to all the other hamlets of his parish. He turned from the inviting Arvieux, and the affectionate hospitality of San Veran, and the magnificent grandeur of Vars, to make his chief residence in the bleak and gloomy Dormilleuse, because there his services appeared to be most required. Because there he had every thing to teach, even to the planting of a potato. But his whole life was a sacrifice: he lived for nothing else than to be useful to his fellow-creatures, and to be a labourer in the service of his Redeemer.'

" The pastor must often deny himself, by carrying his ministry among those who are least congenial to his views and feelings. It was a natural wish in the man out of whom Jesus had cast a legion of devils, to desire to be with his benefactor. But Christ suffered him not, and sent him to be profitable to his countrymen.

" So it must be with the minister. He must often renounce the benefits and comforts of spiritual communion. His taste would lead him to be much with those of his people who are like-minded with himself; to whom he looks as the fruits given by the Spirit to his labours, and his future crowns of rejoicing. His easiest as well as his most pleasant task would be with them; but his concern for the welfare of those, whose souls have not yet been awakened to a concern for themselves, will lead him to go after them, though they flee him. ' They that are whole need not the physician, but they that are sick.' He must not select souls out of the whole number committed to his charge; he must be the pastor of them all, of the many erring and straying, as well as of the folded few; a warning voice to those who oppose themselves, as well as the instructor of the meek and tractable; the reclaimer of the disobedient, as well as the friend of those who take sweet counsel, and sit in the house of God in company with him." pp. 462—467.

" Personal self-denial, in respect of matters in themselves indifferent, is a part of the ministerial cross. All things that are lawful are not expedient. ' A Christian,' says Mr. Cecil, ' is called to refrain from some things, which though *actually right*, yet will not bear a good appearance to all men. I once judged it my duty to refuse a considerable sum of money, which I might lawfully and fairly have received, because I considered that my account of the matter could not be stated to some, to whom a different representation would be made.' At the commencement of Henry Martyn's

ministry at Dinapore, the Europeans addressed a letter to him, requesting him to give up extempore preaching. 'He resolved upon compliance, for the sake of conciliation—saying, that he would give them a folio sermon-book, if they would receive the word of God on that account.' His biographer quotes from his journal another instance of the watchfulness with which this devoted servant of God desired to bring into subjection every habit which tended to foster a natural love of ease, or to detract from his ministerial usefulness. 'A despicable indulgence in lying in bed gave me such a view of the softness of my character, that I resolved on my knees to live a life of more self-denial; the tone and vigour of my mind rose rapidly; all those duties, from which I usually shrink, seemed recreations. I collected all the passages from the four Gospels that seemed to have any reference to this subject;—it is one on which I need to preach to myself, and mean to preach to others.'

"It requires, indeed, but brief experience of parochial claims, to discover that, whatever be the minister's own estimate, his people account his hours and his ease as their own. They rarely study his convenience, and are not forward to economize his strength or labour. They expect the surrender of his time, and are irritated if it is withholden from them. Want of punctuality and an appearance of indulgence have not unfrequently detached as many hearers from the church, as her doctrine or discipline. Men are apt to become quickly intolerant, when they think they have to complain of a personal grievance. That their demands are often unreasonable, will be no acquittal to the conscience of him, whose first object is to win souls. The comfort of the individual must not be placed in competition with the good of his people. Private inclination, and legitimate engagements, and sometimes even needful repose, must be made to yield to the imperious calls of pastoral duty. Matthew Henry says in reference to an application to preach which involved a long journey—'I promised to go. It is against the grain; but I would not do any thing that looks like breaking my word, taking state, or loving my ease.' At another time he writes—'Private comfort must always give way to public service, in which I am willing to spend and be spent. The Lord assist me, and accept of me.'

"There are some to whom the difficult trial of the ministerial life will be intellectual self-denial. Education has given them a literary taste; cultivation of the mind has enlarged its range of pursuit; and the inexhaustible stores of learning which the researches of ancient and modern wisdom have provided, invite the man of contemplation or of imagination to a perpetual feast. But the vow of his priesthood forbids. He has promised, the Lord being his helper, to be diligent in reading the Holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh. He has received a solemn admonition to apply himself wholly to this one thing, and draw all his cares and studies this way." pp. 469—473.

"The minister's self-denial will sometimes consist in sparing himself. A voice seems to speak intelligibly to him—'Take heed, and be quiet.' He must do less, that he may do more. But there is 'pain and grief,' as the Psalmist felt of old, in thus refraining from good words. The silent Sunday will pass heavily with one who would fain be telling of the mercies of his God in the great congregation. But he must lay his hand upon his mouth, and say—It is the Lord. 'I am ready to conclude,' writes one who was called to submit to this painful experience, 'I shall not long be able to speak even in this whispering church.....The will of the Lord, I hope to say cheerfully, be done! Yet of all trials I have ever known, this of having the treasure which is ordained to enrich to all eternity the souls of men, and not strength of voice to declare and communicate it to our dear fellow-creatures, is one of the most severe. May you understand this, and be wise in time! I am persuaded we do wrong to outdo our strength*.' And again—'I am a melancholy instance of overdoing in point of speaking. I would not therefore have you to exceed your strength.' 'We attribute this illness to my frequent exertions in London. I am yet to learn a little of Pythagoras's discipline. Silent I cannot be!—but, I observe, Pythagoras had not Redemption to talk of.'" pp. 476, 477.

We now turn to the last of the new chapters, that on our Lord's Condescension. We quote, as before, a part of the practical comment; though we should prefer giving the text, if it were not that some readers of magazines are apt to pass over the more sermon-like portions of extracts, and to confine themselves to the narrative. We shall rejoice if in either way we can allure this impatient class of readers to their benefit.

"It is not the province of all to speak of the glad tidings of salvation to the great congregation; the path of duty will lead many, as it did John the Baptist, into the wilderness, where, though called, like him, to labour among few hearers, they may perform their commission as acceptably to God, and as usefully, as in the cities of Galilee. Are they tempted to be discouraged by the smallness of their charge?

"* Venn's Correspondence."

They have the comfort of their Master's example, as well as of their Master's promise—'Where two or three are gathered together in my name, there am I in the midst of them.' If Satan taunts them, like the brother of David, with the suggestion that their flock is but as a 'few sheep in the wilderness,' let them reflect that it is still that 'beautiful flock' for which Christ shed his blood; and he will one day ask of their pastor respecting each of them, inconsiderable as their number may have been, 'With whom hast thou left them?' We are not our own, in respect of place, any more than as regards disposal of time, or choice of duty." pp. 484, 485.

"Is the pastor tempted, in his retired and thinly peopled parish, to spare his labour, and put forth less of his strength than he might be willing to expend in a sphere of greater excitement, and more obvious to the inspection of men? Let him ask himself whether the oversight even of a single soul be not more than he will desire to answer for at the day of account? Let him guard with jealousy against permitting the absence of an unholy and worldly stimulus to influence the character of his ministry." p. 486.

"Christ's condescension to the dull understandings of the people teaches the pastor not to think it grievous to repeat often the same things—or to clear away even the unreasonable doubts of one weak in faith—or to satisfy the unnecessary scruples of a conscience tender, but ill-informed—or to instruct in meekness those who oppose themselves; remembering that, notwithstanding his own defects, his want of faith, or of love, or of zeal, Christ still suffers him, condescends to work by his ministry, and glorifies himself in the weakness of his agent." p. 487.

"Conformity to our Lord's pattern will teach us not to speak things hard to be understood, but to sacrifice on the shrine of usefulness whatever interferes with the main object of our preaching. It is one of the boasts of our liturgy, that it is couched in a form of words understood by the people. It must be the care of the minister that the language of the pulpit accord in this respect, as well as in the yet more important particular of scriptural doctrine, with the language of the desk. He who speaks in an unknown tongue to his flock is not profitable for edification. 'We study how to speak,' said the judicious Philip Henry, 'that you may understand us; and I never think that I can speak plain enough, when I am speaking about souls and their salvation.'" pp. 487, 488.

"I infer, lastly, from our Lord's example, the duty which St. Paul urged when he exhorted the Roman Christians to 'condescend to men of low estate.' 'I venerate the name of Dr. Franck, of Halle in Saxony,' writes Mr. Venn, 'who, when a professor of greatest note in that University, felt his bowels yearn over the children of the poor, and became their teacher, though derided by the University for his heavenly compassion. So differently did his God regard the good work, that, from a small beginning, it was soon enlarged to be amongst the first charitable foundations, embalming his name for ages to come.' Doddridge's ministerial injunctions are as sound as practical on this head—'You must not shun the cottages of the poor, or the chambers of the languishing; nor must you ever be so intent on the more pleasing sounds, as to turn away from the sighs and groans of the distressed.'

"But the practice of Felix Neff is yet more exemplary than the precept of Dr. Doddridge. The heart of the Alpine apostle was thoroughly devoted to the spiritual advancement of his mountain flock. 'It was his high and lofty ambition to elevate their thoughts and hopes to the noblest objects to which immortal beings can aspire, and to raise the standard, until they should reach to the fulness of the stature of Christ; and yet he so condescended to things of low estate, as to become a teacher of a, b, c, not only to ignorant infancy, but to the dull and unpliant capacities of adults. Beginning with the most tiresome rudiments, he proceeded upwards, leading on his scholars methodically, kindly, and patiently, until he had made them proficients in reading, writing, and arithmetic, and could lead them into the pleasanter paths of music, geography, history, and astronomy..... None but such men as Oberlin and Neff, none but those who, like them, have been under the strong influence of Christian motives, have ever done violence to their natural tastes and inclinations, and have left the more agreeable, and equally legitimate duties of their profession, to assume the functions of the humble pedagogue, and of the village dame, and to teach the lowest rudiments to the lowest poor; not before the admiring eyes of the world, but in seclusion, and amidst all the disheartening circumstances of dirt and stench, of chilling cold, or suffocating heat..... It was this that led Neff to the dismal solitudes of Dormilleuse, and shut him up with his twenty-five pupils, and urged him to abandon for a time those pursuits which were most congenial to his mind and habits, in order that he might lay a foundation of knowledge and happiness, and contribute something to the stock of general prosperity in a district, which was separated from the more habitable parts of the world by rocks and mountains, cold and sterility.'* " pp. 488—491.

"* Memoir of Felix Neff, by the Rev. W. S. Gilly." If there be any of our readers who have not perused this interesting work, it is not too late to recommend it. We

We have confined our attention to the four added chapters; but the new portions of many of the other chapters are valuable. We will only cite the following curious and interesting critical note as an instance.

"Gal. iv. 14—16. This is a remarkable passage, and may perhaps contain a clue to the meaning of the 'thorn in the flesh,' of which the Apostle complains. None of the explanations given of it by the commentators are satisfactory. See Bp. Bull's Sermons on 2 Cor. xii. 7—9, where the opinions of the fathers and others are fully stated. They who explain it of the natural infirmity of man in his fallen state, to which St. Paul was subject in common with others, do not seem to advert to the form of expression used in this passage. The Apostle does not say, 'my temptation which was in *the* flesh,' as it is twice inaccurately quoted by Paley, *Horæ Paulinæ*, Epistle to the Galatians, No. iv.—but 'in *my* flesh,' εν τη σαρκι μου. And why should the Galatians 'despise' him for a weakness from which they were not exempt themselves? They who are of opinion that it was some defect in his speech which impeded his utterance, or rendered it ungraceful, appear to forget that, at Lystra, Paul was called Mercurius, because he was the chief speaker. It is more probable that it was some external blemish in his person, perhaps weakness of sight, or some affection or involuntary movement of the eyes, which rendered him contemptible to the multitude, and was thus likely to injure his usefulness. This hypothesis will give a rational meaning to the proof of the love of the Galatians towards him, instanced by the Apostle, for the explanation of which the quotations usually brought forward, (*Ni te plus oculis meis amarem*, &c.) are quite irrelevant. 'I bear you record, that if it had been possible, ye would have plucked out your own eyes, and given them to me.' How would such an action have been any proof of love? unless the supposed gift had been intended to supply some deficiency under which the Apostle was known to labour. But it would have been indeed a great token of attachment if the Galatians could have remedied his natural failing, by depriving themselves of the faculty of sight to restore it to him.

"We may also account on the same supposition for another peculiarity in St. Paul's history. It is known that he generally employed an amanuensis, for which no better reason has been assigned than the assertion, unsupported by any proof, that the Apostle was unable to write the Greek characters. But was it likely that one on whose education no expense was spared, should have remained ignorant of a language so necessary to a Jew of liberal birth, especially at a time when many Greeks came yearly to Jerusalem for commercial or religious purposes? Besides, he quoted passages from three at least, and probably from four Greek poets, which proves familiarity with their writings. Now if we suppose that his eyesight was affected, all the difficulty vanishes, and an intelligible reason is suggested for his requiring the aid of an assistant.

"Again, when the high priest Ananias ordered Paul to be smitten, he retorted on him, as upon an ordinary Pharisee, 'God shall smite thee, thou whited wall'—but when informed who it was that had spoken, he excused himself by saying, 'I wist not that he was the high priest.' The commentators account for his ignorance in various ways, but they leave the great difficulty untouched, since the seat and dress of the high priest would have been sufficient evidence of his dignity in the eyes of a Jew, if eyes he had. But if St. Paul's infirmity prevented him from *seeing* the position in the council, or the external emblems of office which indicated the high station of the speaker, a clear solution of the mystery is provided; and the validity of the Apostle's apology for his hasty expression may be admitted by us, as, from the silence of the sacred historian, it seems to have been by the assembly. Acts xxiii. 1—5.

"The word used in the original, in the first verse of this latter passage, deserves notice. Ατενισας δε ὁ Παυλος τῳ συνεδριῳ, 'Paul, earnestly beholding the council.' Now ατενιζειν τινι, vel εις τι, vel εις τινα, is 'aliquid vel aliquem oculis valde intentis contueri'—Valckenarius, Act. cap. i.—who speaks of it being used by Hippocrates. This intent fixing of the look is precisely what might be expected to accompany weak or imperfect vision.

"In the passage in Corinthians, the word used is σκολοψ—εδοθη μοι σκολοψ τη σαρκι, 'a thorn in the flesh.' (2 Cor. xii. 7.) Now in Numbers xxxiii. 55, it is said that the inhabitants which are suffered to remain shall be σκολοπες εν τοις ὀφθαλμοις, 'pricks in your eyes.' In Joshua xxiii. 13, 'thorns' in the eyes occur in our English version. The word is different in the Hebrew and Septuagint from that used in Numbers, but both are translated 'spinæ' by Xantis Pagninus, and Tremellius and Junius.

"To strengthen the hypothesis which has been advanced, I remark, lastly, that it serves to explain the expression πηλικα γραμματα, Gal. vi. 11, which, it is observable,

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must, however, express our regret that Mr. Gilly has touched too lightly upon some parts of Neff's character and preaching, as if he laboured under the idle fear of making him too "*Methodistical.*"

occurs in the same epistle with the passage which has given occasion to this note. M'Knight on this passage remarks, that Beza, Le Clerc, Beausobre, Wolf, and Lardner, agree with our translators in rendering the words 'how large a letter,' and he follows their version. At the same time he allows that Whitby, Doddridge, and others, following Jerome, Chrysostom, and Theophylact, translate the words 'with what kind of letter,' supposing it to be an apology for the inelegance of the writing. This is beneath the seriousness of the occasion, and the character of the writer, as well as inconsistent with the spirit of the passage. May not the words be interpreted with more propriety by referring them to the size of the letters? which, if St. Paul laboured under the infirmity I have supposed, would be of a larger character than customary; and the unusual trouble which he took on this occasion, by writing with his own hand, notwithstanding the defect in his vision, with which the Galatians must have been well acquainted, would shew his anxiety for their faith, and the importance he attached to the subject of his letter.

"A singular coincidence of conjecture has been pointed out to me in Mr. Roberts's recent publication of the Life and Correspondence of Mrs. Hannah More. In the third volume of this work, a letter is printed from the late Mr. Stephen to Mrs. Martha More, from which the following are extracts.

"'Does it fall within the plan or general character of the work (Mrs. More's Essay on the Character and Practical Writings of St. Paul) to notice the thorn in the flesh, the messenger of Satan, and to give any conjecture as to the infirmity alluded to? I have an interpretation of this, which, as far as my reading, or that of Wilberforce and some others goes, is original, and yet it is admitted by them to be as probable, or more so, than any other of the many conjectures they have seen. For my own part, I hold it almost demonstrably the true solution. St. Paul's infirmity was one well-known in hot climates, a chronical ophthalmia ..... Hence he generally employed an amanuensis, and regarded it as a great matter when he used his own pen. 'Ye see,' &c. (Gal. vi. 11.) 'The salutation,' &c. (1 Cor. xvi. 21.)

"'That the infirmity was of a bodily kind seems quite indisputable ..... The choice of the metaphor weighs much with me; indeed at first excited my conjecture. The pain of ophthalmia, when severe, exactly resembles that of a thorn or pin. I once had it very severely indeed in the West Indies. It made me blind in a manner for about three weeks, and during that time, if a ray of light by any means broke into my darkened chamber, it was like a thorn or pin run into my eye, and so I often described it. I felt also the subsequent effect for years, which I suppose to have been experienced by St. Paul, a predisposition to inflammation in the eyes, which extreme care and timely applications prevented from recurring ..... But the strongest argument of all remains, and appears to be nearly, if not quite, decisive. It rests upon Gal. iv. 15. After praising them in the preceding verse, for not despising his fleshly infirmity (whatever that was), he here subjoins, 'I bear you record,' &c. How natural this context on my hypothesis! How little so on any other! ..... Let us take, for instance, Doddridge's conjecture. 'You saw my paralytic distortions in my mouth and cheeks, you heard my stammering tongue, when I first preached the Gospel to you; but you despised not those infirmities. On the contrary, you would, if it had been possible, have plucked out your own eyes, and have given them to me.'

"'Suppose lameness, &c. .....the incongruity is not much, if at all less ..... The point, after all, is of no great importance; but if Mrs. H. More thinks it worth while to notice the guesses on this subject at all, here is what I suppose to be a new one, for her consideration.'

"Mrs. Hannah More remarks in her reply—'If your interpretation is not true, though I believe verily it is, it is at least ingenious enough to deserve to be true. The evidence from Galatians is, I think, irresistible.'

"The letter from which the foregoing extracts are taken, the whole of which is worth consulting, is dated Dec. 29th, 1814; but was not published until last year. The substance of this note appeared in the first edition of the present work in 1824." pp. 555—561.

The coincidence between the Bishop of Winchester and the late Master Stephen is remarkable; but it is not improbable that the same idea has occurred to others, and been subsequently abandoned. The writer of this review, some years since, without the slightest recollection of having derived the suggestion from any other source, was so impressed by St. Paul's remark respecting the Galatians being willing to have plucked out their eyes to give to him, that he examined carefully all the passages which seemed to bear upon the subject, with a view to this very solution. The first idea which occurred to him was, to ascertain the date of the transaction, which all the commentators whom he happened to refer to most strangely passed over; and Matthew Henry even says that we

cannot tell whether the thorn in the flesh was sent at the period "when the Apostle was three days without sight at his conversion, or afterwards." But St. Paul himself expressly says, 2 Cor. xii. 2, that it was about fourteen years before he wrote that chapter; whereas his conversion was many years longer than fourteen. The dates of the Apostle's life are too much controverted to build any thing certain upon them; and those affixed in our English Bibles are probably very defective; but if from anno 60, which is the date given to the Second Epistle to the Corinthians in our English Testament, we deduct fourteen, this brings us to the year 46, which our English Testament assigns to the fourteenth chapter of the Acts of the Apostles; and in that chapter we find an account of St. Paul's being stoned at Lystra, and being dragged out of the city by the Jews, who supposed he had been dead. This stoning must naturally have left marks of its violence upon his person: it might have caused some lasting infirmity, or have given to his eye-balls or countenance a painful, contorted, or ghastly expression; or have nearly deprived him of sight; and there would be nothing strained in supposing that it was at this moment of suffering in the cause of his Divine Master (which, by the way, he had fresh in his memory while writing the account of the thorn in the flesh, for he alludes to it a few verses before—chap. xi. 25; "once was I stoned"), when it was as uncertain to others as it was to himself afterwards, whether he was in the body or out of the body at the time of the heavenly vision; and if upon his recovery he waxed vain at having been well-nigh a martyr for his Lord, the thorn in the flesh was a check to his boasting. The stoning happening at the very period alluded to—namely, fourteen years before the Epistle—would seem, if any thing relative to his eyesight is really intended, a more probable cause of the supposed infirmity than Mr. Stephen's gratuitous notion of ophthalmia. We do not think that the expression "buffeting" is contrary to this hypothesis; for, as Poole remarks, or cites, the word means only "*pudefaciat vel vexet atrocibus injuriis*," and this would very well apply to a mutilation or injury caused by stoning. Nor is the word "messenger" an insuperable obstacle; for, as Poole also remarks, that word is attributed to things without life. There is also a coincidence of expression (though lost in our translation), where the Apostle says, 2 Cor. xii. 7, "a thorn in the flesh, the messenger (or angel) of Satan to buffet me;" and the other passage under consideration, Gal. iv. 14, "My temptation, which was in my flesh, ye despised not, nor rejected; but received me as an angel (or messenger) of God, even as Christ Jesus." The passages in juxta-position may seem to say, "While I appeared to others given up to the influence of Satan, being buffeted by his envoy, you beheld in me the envoy of God himself." It would not be difficult to notice some other coincidences; but we question whether the real solution is attainable. The Bishop of Winchester's opinion may be as probable as any other; but we are far from thinking it conclusive. A defect of speech is more probably traceable than one of vision. It is very remarkable, however, that St. Paul is constantly alluding to a "vile" body, "a body of death"—as if, besides the burden of sin, he felt every moment the weight of a frame prematurely broken down by stripes, stoning, and every species of cruel usage. He also speaks of bearing about in his body the marks of the Lord Jesus, which may allude to the lacerations of scourging, or the fractures of stoning. In that affecting passage, 2 Cor. v., where he speaks of the frail earthly house of our tabernacle being dissolved, he suddenly interposes the remark, "We walk by faith, not by sight;" which, upon the Bishop of Winchester's hypothesis, we might almost conceive suggested by a reference to his own case; as though he had said, "Here we need a guide; we are like a

blind man walking by faith: there we see our path, and enjoy the sunshine of eternal glory."

It is difficult to write of the publications or the proceedings of living Prelates, without danger, on the one hand, of being said to offend against propriety, in remarking upon what may be otherwise than desirable, and, on the other, against delicacy, in noticing what calls for public gratitude. The course which for more than thirty years we have taken in these matters has been, to state with all respect and deference what appeared to us to be the simple truth. And if in so doing we have sometimes had occasion to write with pain, where any thing in a Visitation Charge, or other public matter, seemed to demand from us as lovers of truth an honest exposition, we see not why we should wholly bridle our pen where our remarks, as guided by sincerity and truth, must take a contrary character; why to mourn on occasion should be laudable, but to rejoice should be misconstrued into eulogy. Yet this rebuke has sometimes met us, when we have had reason to notice the strikingly improved character of the Episcopal Bench, during the last few years, in zeal and activity; the more solemn, scriptural, and elevated tone of Episcopal Charges; the increased attention of our Prelates to schools for scriptural education in connexion with the National Church, and to the circulation of Bibles, Prayer-books, and Tracts, the building of churches; the strict scrutiny and augmented care visible in every thing relating to ordination and the discharge of the pastoral functions; and the spirit of moderation and impartiality which now extensively prevails, in the place of the Shibboleths of party spirit. In so saying, we speak of the average standard of Episcopal administration; below which some individuals linger, but above it some rise, with a zeal, scriptural piety, and soundness of doctrine, worthy of the days of the Reformation. If our secular statesmen could be persuaded to view the Church of England in its true light, as a religious institution designed to promote the glory of God and the salvation of the souls of men; and if, in selecting any individual for the office of a bishop, they would discard all considerations of party spirit, political strength, private gratitude, and family interest, and choose only such as they had reason to believe were decidedly "men of God," and possessed of the qualifications enumerated by St. Paul as requisite for that high function; glorious indeed would be the prospects of the Church of England, glorious the prospects of the country, and incalculable the advantage, as respects immortal souls, "for whom Christ died."

If we had access to the Royal ear, there is no subject which we should be more anxious to impress personally upon the temporal head of the Church than this; we will not say with peculiar reference to the present aspect of the times, and the alarming dangers of our communion—though these speak loudly—but upon the solemn ground of duty and responsibility in all times, and under all circumstances. Our language would assume something of the following form:—

Your Majesty's humble and dutiful petitioners are conscientiously and zealously attached to the Church of England, to her services, her orders, and her general economy, which, allowing for human imperfection, they believe to be agreeable to Holy Scripture, and eminently calculated to promote the moral and religious—and, as inseparably connected therewith, the civil and social—welfare of the people of this realm.

Among the various appointments of the Church, as agreeable to the word of God, and conformable to the practice of Christian antiquity, your Majesty's petitioners are strongly impressed with the great importance of the Episcopal office, and of the solemn duties which devolve upon those who are thereto appointed; more especially as respects the admission to holy orders of a due supply of faithful and well-qualified pastors; together with

whatever relates to the good government, the religious discipline, and the spiritual prosperity of the Church; including a careful superintendence of its concerns both temporal and spiritual; advocating, both in private and from the pulpit, its doctrines and precepts, as grounded upon the word of God, and set forth in its Articles, Homilies, and Liturgy; maintaining, so far as may be, its lapsed but godly discipline; endeavouring to promote a spirit of piety among its members, and more especially its ministers; taking diligent heed that the pastoral duties be duly performed in every parish; stimulating the zeal and enlarging the knowledge of the clergy; encouraging among them a spirit of godliness, and an addiction to every good word and work; and, as far as possible, correcting every abuse, supplying every defect, and shewing themselves in all things an example to the subordinate clergy and to their flocks. And no equal number of individuals in any other sphere of life, your petitioners believe, have the same degree of power, influence, and responsibility, for promoting true religion, and, with it, the best welfare of the country.

But, with a view to secure these great benefits, and to prevent the Episcopal function from becoming an evil rather than a blessing to the nation, your Majesty will not fail to perceive that such clergymen only should be appointed to it as have given satisfactory proof of their qualifications for its right discharge; and your petitioners therefore deeply lament that the nomination to this responsible office should have been too often misused to purposes of family aggrandizement, political connexion, private friendship, or other considerations altogether secular, or at least secondary; instead of its being bestowed solely with a view to the glory of God, the religious prosperity of the Church, and the best interests of the people. And to this cause—a cause confined to no one school of political sentiment, but including those statesmen of every class who have viewed the Established Church, its influence, its emoluments, its honours, and its patronage, rather as an engine of civil order than of religious benefit—to this cause, more perhaps than to all other causes in conjunction, must your petitioners attribute the evils and alarms which at this time oppress the minds of all who are well affected to our Apostolical communion.

Your petitioners think it due to truth and justice to express their gratitude for those excellent appointments which from time to time have done honour to the Church; but they are not unaware that there are many temptations to fill up offices of this kind in a less judicious and Christian manner; and they therefore beseech your Majesty to enjoin those whose duty it is, or may be, to advise your Royal mind in the appointment of Bishops, to discard every motive of fear, interest, affection, or favour, and to recommend only such men as, in addition to competent talents, learning, and sound judgment, shall be qualified by devoutness of mind and godliness of life for so solemn an office. Even in a secular view, this sacrifice of public or private interest, gratitude, or predilection to duty, could not fail to be duly appreciated by every friend of his country, of whatever name or party, and would enshrine in public affection those whose virtue could triumph over the temptation to render their influence or patronage subservient to other interests than those of religion.

It was justly remarked, please your Majesty, by that great ornament of our Church and country, the judicious Hooker, that "Bishops must not be led by human affection in bestowing the things of God;" than which nothing tends more to injure religion, and to alienate the minds of men from the Church; but how can it be expected that an individual should avoid this evil practice whose own appointment to his high office originated in it?

Your petitioners further submit to your Majesty the additional weight of responsibility which rests upon those who shall advise your Royal mind in the appointment of Bishops, from the circumstance that the Royal permission to the diocesan corporations to elect a Prelate is accompanied with pains and penalties in case of refusal to choose the individual proposed for their acceptance; so that the opinion and veto of the clergy have become in practice ineffectual to prevent improper appointments, if such should be proposed by the temporal head of the Church, acting by the counsel of his constitutional advisers. Added to which, the suppression, as far as respects ecclesiastical business, of the two Houses of Convocation, has thrown the whole management of the Church into the hands of the members of the Right Reverend Bench, both privately and in Parliament, without that assistance which they formerly enjoyed from the deliberations of the Presbytery; and hence there is the greater need that they should be men of peculiar wisdom, piety, and excellence of character; and, so far as may be, men already known and approved by the clergy and lay members of the Church, and not merely chosen upon the ground of private or political attachment. Your petitioners respectfully submit, that where, in any diocese, a clergyman has long been regarded with a large measure of reverence and affection by his Reverend brethren, on account of his wisdom, learning, piety, general excellence of character, and peculiar meetness for the office of a ruler, it is the duty of your Majesty's advisers to seek out and recommend individuals thus favourably circumstanced, rather than to look out, in the circle of their own personal or public friendships, for clergymen who have not the same powerful claims.

Your petitioners humbly pray your Majesty to take these premises into your condescending consideration; and your petitioners, as in duty bound, will ever pray, &c. &c. &c.

But, to return from this digression, and to conclude our remarks, as suggested by the volume before us: if our readers (passing over the parenthesis of Bishop Tomline's episcopal sway at Winchester) will compare the state of that diocese during Bishop North's time, with its state and still rising hopes at the present moment—some important details respecting which they may find in the official Charges of the Bishop, the Chancellor, and the Archdeacon of Winchester—they may see what a single ecclesiastical ruler, guided by the principles and actuated by the spirit displayed in the present volume, may, even in a very short time, using proper means and employing suitable agents, by the blessing of God effect. The moral and spiritual aspect of a very large number of the parishes of this diocese has altogether changed: schools, visiting societies, cottage lectures, religious institutions, and all the details of pastoral labour, have been very widely extended, and with the best possible effects; and even where improvement has been less marked and rapid, it has scarcely, we presume, in the case of any parish, been altogether neglected; for light will often find its way through very small crevices, and good example will often operate even where good advice fails. We are far from meaning that this diocese furnishes a solitary instance: it would not be just to the Church, and it would be invidious as regards any individual Prelate, to bring particular instances of good into comparison with others: but, the volume before us having naturally led our thoughts to the diocese of Winchester, we could not in duty have said less than we have done, and in delicacy we will not say more.

THE REAL PRINCIPLES OF THE ROMAN CATHOLIC BISHOPS AND PRIESTS IN IRELAND.

The real Principles of the Roman Catholic Bishops and Priests in Ireland, as contained in their Standard of Theology adopted in 1808, *and since used as a Guide in their private Clerical Conferences.* By the Rev. R. J. M'GHEE. London: 1835.

OUR last two Numbers were the vehicles of some important historical facts respecting the character and projects of the Church of Rome during the reigns of Queen Elizabeth and James the First, in reply to the conductors of the Penny Magazine, who have taken advantage of their wide circulation to persuade the British public that it was perfectly "whimsical" for Elizabeth and her advisers to connect an adherence to the Pope and his doctrines with civil disaffection to a Protestant government. But these things, it is said, are by-gone tales, deeds of other days; so that from them we can form no fair estimate of the character of modern Popery. But what then becomes of the boasted unity and infallibility of that apostate church? If Popery now is not what it was in the days of the Marian persecution, or when the Inquisitions of Spain, and Portugal, and Italy, and other lands, perpetrated such deeds of cruelty and murder as turn men's faces pale but to think of, then is this immutable religion mutable, and its infallibility fallible. It is true that there is a striking discrepancy between the system and the practice. As to the latter, we do not now hear of the dungeon, the rack, and the stake, being applied for the coercion of men's consciences. The spirit of the age would not allow such engines of ecclesiastical discipline; nor do we for a moment suppose that our Roman Catholic fellow-countrymen have the slightest wish to revive them. But this we do maintain, that, though a Papist may be tolerant, Popery is not so; and that a member of the Church of Rome who is able to persecute and refrains from it, acts in opposition to the dictates of his church, and is by so much a worse member of it—nay, is perhaps in heart a sceptic, a mere political Papist, or, at all events, so far a Protestant and a heretic. We doubt not that the mass of the well-educated lay members of the Church of Rome would shudder at the idea of employing severity, as in former days; but we equally believe that not a few of the rabble, in all Popish countries, and some even of the priests, where they are really bigots and not latitudinarians, would think confiscation, chains, prisons, and even death, meet instruments for the extirpation of Protestantism. And where, we would ask, is there, in all the annals and all the decrees of Popery, an authentic fact, or a sentence, at war with this conclusion?

We do not, therefore, believe that Popery, as Popery, has changed. It is what it ever was, though some of its children are disobedient to its dictates, and others are not able to enforce them. The Bull of Pius V. against Queen Elizabeth is still extant and in force; and, what is worse still, because of larger range, and including the whole length and breadth of Popery, the decrees of the Council of Trent are still the acknowledged, the accredited, the avowed rules of the Papal Church. We have recently been refreshing our recollections and enlarging our knowledge of the history and decisions of that remarkable ecclesiastical assembly, by reading Mr. Mendham's work on the subject, lately published. Mr. Mendham, besides the large stores of information preserved in the published histories of the Council, has in his possession a very curious and important collection of manuscript volumes, which were purchased at the sale of the Earl of Guildford's books, and which appear to have formed part of some Italian or Venetian library or libraries, the treasures of which were dissipated

during the Buonapartean wars and convulsions upon the continent of Europe *. From these and other hitherto inedited sources, he has presented the world with a memoir of the Council of Trent which deserves to be well studied by all who wish to understand the unalterable, because alleged to be infallible, tactics of the Church of Rome. To all the arguments adduced by political orators and tortuous priests, it is enough for us to have the decrees of the Council of Trent as our text-book. These are your doctrines and laws; you have not superseded them, and you cannot deny them; and therefore, say what you will, the Church of Rome is still, by its system, and upon principle, superstitious, bigoted, anti-scriptural, mendacious, and persecuting; it is, in a word, taken as a whole, and in its effects, the worst enemy to the bodies and souls of men that human corruption, aided by the machinations of our spiritual enemy, has ever devised.

But still it is asked, Why recur to "musty documents?" why be so "whimsical" as to suppose that the Roman Catholics of the present day—at least in England, Ireland, or the United States of America, where they are just now making such an outcry about Popery †—do really follow out in

* Many of the concealed or plundered treasures of those fearful days have from time to time found their way to the curiosity market. Paintings, statues, carved works, and articles of church or monastic furniture or fittings-up, have been offered for sale, as rescued relics of sieges and ravaging armies. The most remarkable which we have seen of these remains, are the carved statues of the Reformers, exhibited in London. The figures were the supporters of a gallery; and as works of art they are incomparably beautiful; but they are horrible in design, and diabolical in their spirit, being a representation of the Protestant Reformers—some of them well-known individuals, as Calvin, Luther, and Beza; others persons of less note—in attitudes of contortion and torture, suffering the pains of eternal condemnation. We could wish that Mr. Shiel, Mr. O'Connell, and all their friends, would inspect them, as illustrations of the spirit in which the Papists at the time of the Reformation met the arguments of their opponents. And yet we are told that the alarms of the Protestants of those days, as regarded their civil interests, were "whimsical." It would, it seems, have been a sad matter for a Protestant Queen to have been deposed, and had her head cut off, and for multitudes of her subjects to have been imprisoned and burned alive, for a question of politics; but when all this was threatened under the claim of spiritual dominion and the right to torture men's bodies for the welfare of their souls, it was a mere theological question, and alarm was absurd. We are not applying the case to the present times; but if history is to be adduced, let it be adduced fairly.

† And well they may; for it can be no pleasure to the inhabitants of a land that prides itself on its civil and religious liberties, to see that church which is the enemy, wherever it has had sway, of both, extending its missions from the old Papal countries of Europe to its free shores; and carrying to the far distant Western wilds, together with its unscriptural doctrines, its enslaving and demoralizing appliances—its beads and wafers, crucifixes, relics, monastic vows, purgatorial mendicancy, and multiplied instruments of spiritual and political oppression. In August, last year, a mob of miscreants burned down the Ursuline Convent on Mount Benedict, in Charlestown, Massachusetts. The crime was atrocious; for, whatever might be the public feeling respecting such institutions, they are under the protection of law, and ought not to be exposed to popular fury. But from the outrage have arisen some discussions, which have excited great attention throughout the United States. A work has been published, entitled "The Narrative of Rebecca Theresa Reed, who was under the influence of the Roman Catholics about two years, and an inmate of the Ursuline Convent on Mount Benedict, Charlestown, Mass., nearly six months, in the years 1831-2," of which it is stated that ten thousand copies were sold the first week after its publication. The "Committee of Publication" have printed strong attestations to the character of Miss Reed, from a number of individuals. The Rev. W. Croswell, Rector of Christ Church, Boston, says:—"I certify that Miss R. T. Reed has been for more than two years last past a communicant at Christ church: that I have always regarded her as a devout person, and exemplary in her walk and conversation; that I repose great confidence in her sincerity, and intention to relate on all occasions what she believes the truth." The following is a summary view of the circumstances which have led to this publication.

"In August 1831, a young lady, then eighteen years of age, a daughter of one of

their creed any opinions which reasonable persons consider unfit for a liberal and enlightened age? What do the members of the Roman Catholic body in England or Ireland at this moment, practically speaking, know of the

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our fellow-citizens residing in Charlestown, became an inmate of the community of Nuns established at Mount Benedict in that town, and voluntarily submitted for some time to a course of study and discipline designed to prepare her to become a teacher in the convent, and a religious recluse for life of the Ursuline order. After a residence of about six months, she became dissatisfied with the religious profession she had embraced, and desired to return to her friends, against whose wishes she had renounced the Protestant for the Catholic faith. Having sufficient reason for believing that her return to the world would be opposed, and having no means of communicating with her friends, she made her escape, without the knowledge of the superior of the convent, and was restored to her former friends, and her former religion. Soon after leaving the convent, she became a member of Christ church, in Boston, of the Episcopal order, of which the Rev. Mr. Croswell was rector. Her departure from the convent happened in February 1832; and in August 1834, two years and five months having elapsed, the Ursuline convent was burnt to the ground by a lawless mob. Since the commission of this outrage, a most cruel attempt has been made by the friends of the convent to connect it with the young lady who escaped from the nunnery in 1832, and who, from that period up to the time of the riot in Charlestown, had been living in retirement, with no wish, and with no possible means, to produce an excitement against that institution. In fact, it will be seen in the course of these suggestions, that abundant causes to account for the popular excitement against the convent had occurred immediately preceding its destruction, without any possible connexion with the isolated fact that a young girl had left the institution two years and a half before, and had given to her immediate friends a narrative of the events which she witnessed there. Nevertheless, the fact that the young lady had committed such a narrative to writing soon after she left the convent (although the fact was known to but very few persons, including her pastor and her immediate friends and advisers), was magnified into very great importance *after* the convent was burnt. For nearly a year before that event, the manuscript of this narrative (containing every fact precisely as it is now published) had remained undisturbed in the hands of the reverend gentleman of whose church Miss R. had become a member, after renouncing the Roman Catholic faith; and whatever intention there might have originally been of giving it publicity, all such intention had been abandoned. It would seem, therefore, to have required the utmost ingenuity of motive-hunters, to have traced the burning of the Ursuline convent in 1834 to a narrative of a six months' residence there in 1831, which a young girl had written two years before, and which had been seen in manuscript only by a very limited number of her friends."

The Roman Catholics are indignant beyond measure at the expositions in this book. The lady superior of the convent has published "a card," promising that the falsehood of this narrative, and the character of the writer—or, to use the express words of this lady-like Ursuline monitress, "the lies of that impostor, R. T. Reed"—shall be exposed. When ladies at the head of religious houses write thus, we cannot wonder that the conductors of the Catholic Sentinel, formerly called the Jesuit—a work published at Boston, and which is the organ of the priests—should, in default of arguments, write after the following fashion:—

"*Impotent and Impudent Falsehood.*—A wretched, illiterate woman, of 'no character at all,' to whom, from pure motives of charity, the lady superior of the Charlestown convent afforded, some time ago, an asylum, has become the tool and dupe of an ignorant fanatic parson of the name of *Croswell*, who rants and roars every Sunday in a Methodistical psalm-house in Charlestown, and at his instigation obtruded on the public attention an infamous and libellous book, entitled *Six Months in a Convent*. It is a tissue of the rudest ignorance and the vilest falsehood, such, indeed, as might have been expected from such a literary Platonic pair of lovers, as the ingrate woman Reed and the psalm-ranting parson Croswell." Or, more pithily still, in one sentence worthy of Rome's worst days of anathemas, "It is a palpable and *damned lie!!*"

The following are extracts from this book. We take them from that respectable and well-conducted publication, the Philadelphia Episcopal Recorder, not having received a copy of the work.

On the subject of miracles, Miss Reed says:—

"Previous to my joining the community, I heard of many miracles wrought by Catholic priests. Mrs. G. brought a lady one day in a chaise, to shew me her eyes, which were restored by means of a priest, Dr. O'F. She, as Mrs. G. stated, was totally blind, but having faith in miracles, she knelt to her confessor, requesting him to heal her. After touching her eyes with spittle and holy oil, she immediately received her sight."

doctrines or rules of the Council of Trent, and similar matters, except as Protestants force such questions upon them?

In reply to these questions Mr. M'Ghee's very important pamphlet fur-

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When Miss Reed was told that the Bishop had concluded to receive her as a novice, the superior requested her to kneel down and take the following obligation:—

"I do, with the grace and assistance of Almighty God, renounce the world for ever, and place myself under your protection, from this day to consecrate myself to his honour and glory, in the house of God, and to do whatever obedience prescribes, *and tell no one of this obligation but Mr. B. in confession.*"

After she was inducted, she was shewn into the apartment called the Religeuse Choir; and here the superior caused her to kneel three times. Miss. R. proceeds:—

"After the performances were over, which consisted of the office of adoration to the Blessed Virgin, and prayers to the saints, repeated in the Latin tongue, of which I knew nothing, we proceeded to the Refectory, where we partook of our 'portions.' After saying Latin, we kneeled and kissed the floor, at a signal given by the superior on her snuff-box. Before eating, one of the religeuse said, 'In nomine Domini nostri Jesu Christi,' all making the sign of the cross, and responding 'Amen.' After receiving our portions, we performed several devotions, such as kissing the floor and repeating Latin, while the 'Angelus' was ringing. We then went immediately to the 'community.' On entering this room the 'novices' kneel and repeat the 'Ave Maria' (Hail Mary), kiss the floor, and seat themselves for recreation, according to the rules given by the superior, entitled 'Rules by the Reverend Mother.'"

Miss Reed, not understanding the Latin grace before food, when an opportunity offered, asked the superior to explain it to her:—

"She said, in a very solemn manner, 'You must not, my dear sister, give way to *curiosity*. Do you not recollect it is against the *rules* for a religeuse to do so?' I answered, 'Yes, Ma mère!' and complied at once (by kissing the floor); when she observed, 'A religeuse should never have a will of her own: as she grew in perfection in the order she would understand what these words mean; it will be revealed to you when you are deserving.' She taught me to believe that the 'Office of the Blessed Virgin' (which was in Latin, and which we all repeated, without understanding it) was none other than that chaunted in heaven by the saints around the throne of the Almighty, and called the sweet communion of 'All Saints.'"

The Rules above alluded to are the following. They are well calculated to superinduce that mental abjectness in which Rome delights to hold her slaves. We congratulate the poor girl who thus escaped. How many, alas! have fallen victims to the tyranny of monastic rule! Who has read without horror Blanco White's account of his sister? In the United States of America, as in England, matters are softened down. The following are the rules, which were enclosed in a gilt frame and hung up conspicuously; and it is the duty of every novice to read them at least once a week.

"1. To rise on the appearance of the superior. 2. When reprimanded, to kneel at once and kiss the floor, until the signal be given to rise. 3. When speaking of the superior, to say our mother; when speaking to her, and to the professed choir religeuse, Ma mère; to say Sister when speaking of the novices; of them, Miss; and of the professed choir, Mrs.; to say our or ours, instead of my or mine. 4. To say 'Ave Maria' every time we enter the community. 5. Before entering any room, to give three knocks on the door, accompanied by some religious ejaculation, and wait until they are answered by three from within. 6. Not to lift our eyes while walking in the passage-ways; also, never to touch each other's hands. 7. To stand while spoken to by the bishop or superior, and kneel while speaking to them; to speak in a particular tone. 8. If necessary to speak to the superior during a time of silence, approach her kneeling, and speak in whispers. 9. Never to leave a room without permission, giving at the same time our reasons. 10. To rise and say the 'Hour' every time the clock strikes, except when the bishop is present, who, if he wishes, makes the signal."

The following are the written "Rules and Penances of our holy Father, St. Augustine," together with those of Saint Ursula, as near as I can recollect. They are read at the Refectory table every week.—

"1. To kneel in the presence of the bishop, until his signal to rise. 2. Never to gratify our appetites except with his holiness the bishop's or the father confessor's permission. 3. Never to approach or look out of the window of the monastery. 4. To sprinkle our couches every night with holy water. 5. Not to make a noise in walking over the monastery. 6. To wear sandals and hair-cloth; to inflict punishment upon ourselves with our girdles, in imitation of a saint. 7. To sleep on a hand mattress or couch, with one coverlet. 8. To walk with pebbles in our shoes, or walk kneeling, until a wound is produced. Never to touch any thing without permission. 9. Never to gratify our curiosity, or exercise our thoughts, on any subject, without our spiri-

nishes some new and recent evidence, which the parties accused must now, at the bar of public opinion, either rebut, or submit to the alternative of having fixed upon them sentiments which in their popular apologies they disclaim. We have never seen a case of *primâ facie* evidence more clearly, and, so far as we can see, unanswerably, made out. We will state it in Mr. M'Ghee's own words. It will be for the Roman Catholic priests of Ireland to reply to it, if they can. Mr. M'Ghee has in general a strong, and, not to use the word offensively, a declamatory way of expressing himself, which disparages his statements with those who judge coolly of an argument, by what appears to them its intrinsic force, rather than by the intensity with which it is urged by another; and who throw aside all the light alluvial soil at the surface—the accumulations of an author's feelings or imagination—in order to get at the solid stratum of facts beneath. But in justice to Mr. M'Ghee we ought to state, that his present pamphlet is an exposition of facts; and much indebted are the public to him for his labours. We proceed to quote his statements.

"Of all the difficulties with which we have ever had to contend, in investigating the principles of the Church of Rome, the greatest has been to fasten those principles on any existing individual or individuals. If we brought forward any of the doctrines of intolerance and persecution inculcated by the Canons of their infallible Councils, these were got rid of by some evasion, as if they belonged to the temper and spirit of former times, and as if modern Popery had totally abandoned them; if we urged on them the principles of their standard authors which we knew they maintained, we were immediately told these were the opinions of individuals, and that the church was not accountable for what any individual might write, so that though we knew and felt that the modern church held the most intolerant principles that ever disgraced the code of ancient superstition, we never have been able to bring the fact home to them; they concealed, evaded, denied, abjured, through every subterfuge of Jesuitical policy, till at last the nation has been deluded into the belief that Popery has not only become tolerant, but even liberal; and while invasion of freedom of conscience, and property, and life, has marked their practice, they have been pro-

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tual director's knowledge and advice. Never to desire food or water between portions. 10. Every time, on leaving the community, to take holy water from the altar of the Blessed Virgin, and make the sign of the cross. 11. If a religeuse persists in disobeying the superior, she is to be brought before the bishop of the diocese, and punished as he shall think proper. Never to smile except at recreation, nor even then contrary to religious decorum. 12. Should the honoured Mother, the superior, detect a religeuse whose mind is occupied with worldly thoughts, or who is negligent in observing the rules of the monastery, which are requisite and necessary to her perseverance and perfection in a religious life, she should immediately cause her to retire to her cell, where she could enter into a retreat."

Every Friday the inmates were requested to assemble for confession to the superior.

"The manner is as follows: the room is first darkened, and one lighted wax taper placed upon the superior's throne; and she is considered as filling the place or station of the Blessed Virgin. After taking their places in the greatest order and silence, the religeuse respond. Then the lecturess reads from a book, called Rules for the Ursuline Order, by St. Ursula, about complaining of the cold, our clothing, food, &c. &c. They sit on their feet during the reading, a posture extremely painful. The reading finished, the superior whispers to the sisters to approach her separately, which they do; each one in her turn approaches, and repeats the following: 'Our mother, we acknowledge that we have been guilty of breaking the rules of our holy order, by lifting our eyes while walking in the passage-ways; in neglecting to take holy water on entering the community and choir; failing in respect to our superior, and veneration to our father; failing in religious decorum, and in respect to our vows, poverty, and obedience; for which we most humbly ask pardon of God, penance and forgiveness of you, our holy mother.' As each one finishes, the 'holy mother' gives her advice and penances, and her blessing; they then kiss her feet, and sometimes make the cross with their tongues on the floor; then, making their inclination, they retire to the choir to perform their penances.

"After they are all assembled in the choir, the superior says *Kyrie eleison;* and they all answer, *Kyrie eleison*; the superior says, *Christie eleison*, and they answer *Christie eleison*, &c. She then says litany to the saints in Latin, beginning with 'Sancta Maria,' and they respond, 'Ora pro nobis,' &c. This ceremony is very solemn. It is performed until eight o'clock, A. M., when we receive our portion, sitting on the floor."

fessing in their speeches, and toasting at their public carousals, 'The Cause of Civil and Religious Liberty all over the World.'

"But as God in his great mercy revealed the hidden guilt and treachery of former times, when it would have destroyed in one blast the Monarch and the Parliament of England in the horrible Gunpowder Plot, so he has in his great mercy, unexpectedly brought to light the dark and hidden principles of modern times, by which, should occasion offer, we perceive the fate that awaits our liberties, our properties, our religion, and our lives. May God Almighty in his mercy return good for evil, and awaken men at length to see the guilt, and the atrocity of these principles, which as they cannot bear the light even of human investigation, must shrink in condemnation before the bar of a righteous and merciful God.

"The facts are shortly these. The Roman Catholic priests of Ireland are bound, under the penalty of mortal sin, to recite certain religious exercises, which are called their *offices*, every day: these offices are published annually in a Calendar, or Directory for every day in the year, under the order of the Roman Catholic Archbishop of Dublin; the title of that published for this year, for example, is as follows (translated from the Latin): 'The Order of reciting the Divine Office and of celebrating the Mass; for the use of the venerable Secular Clergy of Ireland, for the year 1835: arranged by Patrick Woods, Presbyter, by the order of the Most Illustrious and Most Reverend the Archbishop of Dublin, and to be carefully observed by his Clergy.—Dublin: Printed by Richard Coyne, 4 Capel Street, Printer and Bookseller to the Royal College, St. Patrick, Maynooth.'

"The Roman Catholic priests of Ireland have also four conferences every year, in which they discuss questions arranged for them by their archbishops and bishops; the questions of these conferences are also printed annually in these Directories, so that the priests, who must necessarily be in possession of the Directories for the recitation of their offices, must also of necessity be in possession of those questions to be treated of at their conferences.

"But as the Roman Catholic Church does not allow her priests to speak to every man after his own private judgment, but has the regular standard of her infallible councils, according to which those priests must regulate their opinions, these questions must be treated according to some approved and accredited standard of Romish orthodoxy; and accordingly, if we could authoritatively ascertain what that standard is, and gain possession of that standard, we have then their code of acknowledged and authorized principles, not in the shape of those immense voluminous councils to which we cannot, without great difficulty, refer, but in some clear, accessible, and tangible shape, to which it is easy to have recourse.

"Now this great desideratum has been at length obtained we have at length procured the authoritative standard of the principles of the whole Roman Catholic hierarchy of Ireland so that we can say, 'here are your principles, here are your doctrines, here are your authorized and accredited sentiments on the different topics connected with your religion, so that we can no more be at a loss on the subject, we shall neither run the risque of charging you with principles which you do not hold, nor shall we be blinded or misled by any professions or protestations with which you attempt to deny or conceal those which you really do entertain.'

"This information we derive, not from any hearsay evidence, but from printed documents—printed under the express authority of all the Roman Catholic bishops, especially of Dr. Murray, so that we are in no danger of being misled by false information; we have clearly ascertained the fact, as you will see by the following document from Mr. Coyne's catalogue, printed and sewn up uniformly with the Priest's Directory, and therefore in the possession necessarily of all the priests in Ireland under Dr. Murray's authority. In this catalogue for this year, we find the following statement, pages 6 and 7:—'Just published, Dens's complete Body of Theology, in 8 vols. 12mo. beautifully printed, price £2. 2*s*.

"'At a meeting of the Roman Catholic prelates of Ireland, assembled in Dublin on the 14th day of September, 1808, they unanimously agreed, that Dens's complete Body of Theology was the best book on the subject that could be republished; as containing the *most secure guidance* for such ecclesiastics as may, by reason of the *peculiar circumstances of this country*, be deprived of the opportunity of referring to public libraries, or consulting those who may be placed in authority over them;—in consequence, an edition of the work was ordered to be printed by the present publisher, to the number of 3000 copies. The work is now very rare, and scarcely to be met with. And inasmuch as his Grace Dr. Murray, Dr. Doyle, Dr. Keating, and Dr. Kinsella, have made it the Conference Book for the clergy of the province of Leinster, the publisher, as well to obviate the difficulty experienced by them in procuring the work, as also to advance the cause of religion and morality in the other parts of the Irish church, is induced to reprint a limited number of copies.

"'An additional volume, which is now for the first time annexed to the present edition, contains Encyclical Letters of the Sovereign Pontiffs, &c., bearing on the subjects contained in the work, as also the Constitutions of Benedict XIV., in

which he has defined questions formerly controverted among divines, and wherein he has decided subjects principally regarding moral theology; select passages also are cited from his truly invaluable work on the Diocesan Synod, in which the more difficult questions which Dens has only slightly touched on, or may not have been sufficiently elucidated, are considered at great length. This volume will also contain the whole of the Epitome of the Canonical and Moral Doctrine of Benedict XIV., carefully selected from his several Bulls, Constitutions, and other theological works, and alphabetically arranged, with references to each particular work, by John Dominick Mansi, Archbishop of Lucca; presenting thus, in a compendious form, all the decisions of this learned Pope on various doctrinal, moral, and canonical subjects.'

" ' The supplementary matter above referred to, has been added with the sanction and approbation of his Grace, the Most Reverend Doctor Murray.'

" You have here now, brethren, the history of this important work as given in the very words of the man who has printed both editions of it, and we learn these facts:—

" We see that all the Roman Catholic prelates assembled September 14, 1808—and then unanimously agreed that it was the best and soundest summary of their doctrines in all the theology of their church—that they set it up in consequence as the safest guide for all the priests throughout all their dioceses in Ireland, whenever they might not have an opportunity of consulting their superiors, whose sentiments, of course, it must clearly and definitely convey.

" We perceive, that, in consequence of this opinion, they then '*republished*' (whence it seems it had been published by them before) 3000 copies, that is, exactly, according to the computation, a copy for every priest in Ireland; and as the publisher was Mr. Coyne, we have his undoubted testimony of the fact.

" We perceive that this book was held in such estimation by the priests, that in 1832 there was scarcely a copy to be got, and that it had been made the standard book for the conferences of the clergy through the province of Leinster, as 3000 copies had been ordered to be printed under the authority of their bishops and all the priests of Ireland; and therefore in the year 1832 Mr. Coyne published again a limited number of copies, but that number, Mr. Coyne informed the writer of this, was 3000 more. We have therefore this book authenticated, and set up universally by the highest authorities in the Church of Rome, as containing an undoubted exposition of all their principles; published first, in 1808, 3000 copies in seven volumes; again, in 1832, 3000 copies more in eight; in all 6000 copies, which, at two guineas a copy, which is the selling price, allowing for the additional volume in the last edition, makes the sum of eleven thousand two hundred and fifty guineas. A book must be of no common importance to be published for the priests at that enormous expense." pp. 1—7.

After this chain of evidence, it is utterly impossible for the Irish Roman Catholic Bishops to deny that Dens's is the text-book of their church in Ireland at the present moment. If they should say, that, though they approve of Dens's book as a whole, as "containing the most secure guidance" extant, but not meaning to guarantee every statement in eight volumes, let them exhibit their minute-books, with the exact wording of the resolution of September 14, 1808, with any other resolutions which bear upon the subject; for, till they can shew that they recommended only with qualification, they are answerable to the full extent of their bookseller's advertisement, and of Dens's book.

We will now give from Mr. M'Ghee a few specimens of Dens's doctrines; and these, as not deposited silently in a dead volume, but as brought into vigorous action up to the present hour in the training and conduct of the Irish Roman Catholic priesthood. The only possible reply which we can conceive is, that the propositions of Dens were given only to be *conferred upon*, in order that truth might be elicited, and that in conference they were disapproved of, or modified. If so, let us have adequate proof of such a fact; though we have not the slightest reason to suppose that any such proof can be brought; for we think it clear, from Mr. M'Ghee's statements (which, in the absence of the work itself, we are obliged to quote, relying upon the fairness and fidelity of his extracts, and being willing to correct any mistatement if such has been made), that the book is really warranted in the manner he describes. We are bound, however, to state, that the force of a considerable portion of Mr. M'Ghee's

argument, and of the speeches at Exeter Hall, rests upon an evident blunder in translation, which will give to the priests a manifest advantage in reply. Let us hear Mr. M'Ghee's own words:

"We now come to consider the principles of this book, and as it is not my object to make this a theological treatise, I shall confine myself strictly to those parts which concern our religion, and the judgments denounced against us by the Church of Rome.

"Let me therefore lay before you some few of the questions proposed for the private conferences of the Roman Catholic priests of Ireland in the year 1832, with the answers taken from this book, which the Roman Catholic prelates have set up for their standard and their guide.

"Lest I should be accused of misrepresentation, I give the original Latin on one side, and the translation on the other. The prefatory sentence of their conferences in this year is particularly remarkable: it is as follows:—

"Collationes hoc anno 1832, in Provinciâ Lageniæ, quatuor erunt; in quibus (*Dominum Dens auctorem sequentes*) *de Virtutibus* tractatum discutiemus.

"There will be four conferences this year, 1832, in the province of Leinster, in which, *following Mr. Dens as our authority*, we shall discuss his treatise *on the Virtues*." p. 7.

Mr. M'Ghee's fairness in placing the Latin side by side with his translation, exempts him from all charge of intentional misrepresentation; but it is quite clear that he has made a most serious error in converting *auctorem* into *auctoritatem*. The utmost that can be made of the Latin is, that there were to be four discussions, in which, taking Dens as their text-book (*auctorem*), they should consider his treatise "on the Virtues." An Oxford lecturer, or disputant, would have used the same expression, if Aristotle's Ethics had been his text-book; not meaning that he adopted all that Aristotle said, but that he was about to discuss the propositions contained in Aristotle. The Irish Papists may reply, that, if Dens was to be, as Mr. M'Ghee and the Exeter Hall speakers construe the word, the "authority," and not merely the "author," then there was no need of conference. Or they might put the case thus: "We are accused by the Protestants of holding certain tenets; some of us deny them; the assailants turn to our authorized publications; our advocates in Parliament—for instance, Mr. O'Connell and Mr. Shiel—write to us to know how to get them out of this difficulty; they say we are too much modernized and enlightened to adhere to musty documents: let us bring the matter into friendly discussion among ourselves; let us take Dens, who is an accredited writer among us, and let us confer upon certain of his propositions." Now we have not any reason to believe that the result of these conferences was contrary to the decision of Dens—if it was, let it be shewn—but, still, it is not correct to say that the conference agreed to follow Dens as their "authority," when they only say that they referred to him as the author from whose work they selected their subjects, and whose arguments they were to analyze. Still the challenge is fairly thrown out, and let them reply to it as they can. They may take advantage of this slip in the translation of a word, but let them remember that Dens, if not an "authority," is at least, by their own confession, their "most secure guidance;" and this does not fall far short of the other.

We had written several pages further, including the very important matters in the latter part of Mr. M'Ghee's pamphlet, especially on the intolerance and persecution of the Church of Rome; but we have arrived at our last leaf, and must defer the sequel to our next Number.

(*To be continued.*)

VIEW OF PUBLIC AFFAIRS.

We have left ourselves little space for the memoranda of the month.

The Irish Tithe Bill has not been introduced when this sheet goes to press.

The Municipal Corporations Bill is a most sweeping measure, extending its range over two millions of the population; setting aside the present Corporations, and giving to every rate-payer of three years' standing a vote for the Town Council, who are to elect the Mayor. The middle class of Aldermen is set aside. The Bill, with scarcely a shadow of opposition except as to a few of its details, is passing rapidly through the House of Commons; Lord Stanley and Sir Robert Peel, whether from "expediency" or conviction, giving to it their sanction, as, in the main, a just and necessary measure. It is, however, a measure the effects of which, whether for good or evil, will be second only to those of the Reform Bill itself. With regard to the Church of England, it will bring under popular influence a vast mass of patronage at present vested in comparatively few hands. Whether that is a good or an evil, will be judged of differently by different persons. Dr. Chalmers's well-known opinion is, that "the popular taste in Christianity" is in general more correct than the exclusive taste of private patrons; and that, if there had been more of public suffrage in our Church, there would have been more of zeal and piety. But from what we have seen of parochial and other popular elections for Benefices and Lectureships, we cannot say much for the display of Christian virtues on such occasions.

Mr. Foulter's very moderate Bill for limiting Sunday Trading has been rejected; forty-three members voting for it, and fifty-four against it. The small number who voted on either side, and the scoffing speeches of many Members upon the subject, shew that as yet the House of Commons is hostile to the whole matter. It behoves those of their constituents who feel as Christians ought on such a question, to use their constitutional influence in urging it upon them; and, in the mean time, every friend of religion is doubly bound to do all that he can in his own sphere, to check the flagrant sin and evil of Sabbath-breaking.

Several Right Reverend Prelates have taken occasion to impress the House of Lords with the importance of the subject.

Permission has been given to his Majesty's subjects to enlist in the service of the Queen of Spain; in consequence of which an army is raising in London under the command of Colonel Evans, M.P. It is a wicked and disgraceful proceeding. Defensive warfare (as we have remarked in a former page of this Number) we believe to be, though direful, yet lawful; but to bear arms as a mercenary in a foreign service—to agree to kill or be killed for a shilling a day, as a mere trade (and still worse if for ambition)—is a savage and brutal infraction of morality and religion. We fear, also, that the result will be to involve the nation in a wide-spread Continental quarrel. The Duke of Wellington, in our view, did wrong even in sending out 40,000 stand of arms to assist in the matter.

The House of Commons has most wisely rejected several obnoxious measures—among others, one for Vote by Ballot; another for depreciating the Currency—in other words, for cheating every creditor or possessor of property, and benefiting every debtor or payer at the expense of his neighbour.

There has been some discussion in Parliament, and more out of doors, respecting the state of Apprenticeship in the (late) Slave Colonies. There are no documents sufficiently ample and authentic to allow of our grounding on them a full discussion of the question; but two points are abundantly clear,—that the possessors of the smuggled slaves in the Mauritius ought to be put to the test as to the validity of their claim to any portion of the compensation; and that the West Indies generally have not yet put themselves into the condition into which they are ripe to receive their share. We are unwilling to go far into the question, till the facts are more fully ascertained; but we earnestly hope that every friend of the Abolition will keep alive his interest in the subject. The British Government and Legislature must force the colonies to do their duty; for it is clear they will not do it willingly. We shall not lose sight of the matter. It is *far* from being settled.

ANSWERS TO CORRESPONDENTS.

Clericus Cestriensis; Minimus; C. Q.; J. B. C.; A Constant Reader; Canonicus; J. E.; J. P.; and C. L. L., are under consideration.

SUPPLEMENT TO RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

ERRATUM.

Page 389, line 22: *for* J. H. M., *read* J. M. H.

THE

CHRISTIAN OBSERVER.

No. 404.] *AUGUST.* [1835.

RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

THE SYROPHENICIAN WOMAN.

To the Editor of the Christian Observer.

"O WOMAN, great is thy faith: be it unto thee even as thou wilt."—Such, after reiterated repulses, was our Lord's reply to the Syrophenician woman, when she applied to him on behalf of her young daughter, who was grievously vexed with a devil. There are many points of interest in the details of this affecting story, but its general bearing is of vast importance, as illustrating the omnipotence of faith. Faith is here exhibited victorious over every discouragement, and forcing, as it were, an entrance into the kingdom of heaven through the excluding pale of covenant with which God himself had been pleased to enclose it. The details of this interesting relation call our attention to the character and conduct of our Lord, and to the character and conduct of this woman.

The first observation which must strike the mind on reading this story, is the new aspect under which it presents the character of our blessed Lord. The Gospel history had uniformly exhibited him as beyond conception amiable and condescending; full of meekness, gentleness, and benevolence; accessible to all; his ear ever open to the complaints of misery, his heart ever touched with a sympathetic feeling of man's infirmities, and his hand ever extended to communicate the necessary relief. The history of our blessed Lord was well epitomized in that one emphatic sentence, "He went about doing good." He never had cause to complain, with the impotent though benevolent monarch, "I have lost a day." He knew the value of time, and the objects on which it could be best expended; and he suffered no portion of its rapid stream to flow away into the ocean of eternity, unregistered and unrecorded by some manifestation of Divine benevolence. Time, with him, is not marked in Scripture by the ordinary periods of weeks and months and days and years, but by alternate visits to the mount and multitude, or by his healing of the sick and his preaching of the Gospel. "The day after"—"then Jesus went thence," and similar phrases, which abound in the Gospels, always refer you to some blessing just conferred, and call your attention to some new blessing about to be recorded. Nay, every hour, as it were, to which the Spirit, the finger of the living God, points on the sacred volume—that dial of Christ's eventful life—is told by some miracle of mercy.

Sometimes, indeed, we hear our Lord denounce, in terms of the severest reproof, the haughty and hypocritical Pharisee: but we never hear him

repel, much less reproach, the humble, sincere, and earnest suppliant. To such he ever gave liberally, and upbraided not. "Ask, and ye shall have," was not only the precept which he taught them, but the principle by which he governed his own conduct.

But in the case before us we see our Lord, for the first time, adopting a different conduct; repelling—and that too with cutting reproach—an humble suppliant. What the principle was which operated this apparent change we must surely consider it of great importance to ascertain, when we reflect that our every hope, for time or for eternity, is based upon this ground, that we have a High Priest who can be touched with the feeling of our infirmities, and that our God is a God who changeth not.

The preface to this story, "Then Jesus went thence, and departed into the coasts of Tyre and Sidon," refers to the circumstances which preceded, and perhaps we might say occasioned, this interview. A consideration of these circumstances would but render our Lord's conduct still more incomprehensible, if some clue could not be discovered to unravel it.

Our Lord, as we find in the commencement of the fifteenth chapter of St. Matthew, had been engaged in controversy with the Scribes and Pharisees which came from Jerusalem, and whose object it was to set up a religion of mere forms and ceremonies above the religion of the heart. They brought to him a complaint against his disciples, that they transgressed the tradition of the elders, for they washed not their hands when they ate bread. This charge our Lord repels, by denying either the authority or the reasonableness of the practice; and he proceeds still further, to shew that not only had they engrafted their own traditions upon the pure word of God, but, as in the case of the Fifth Commandment, had made the word of God of none effect through their tradition. Upon this subject he enlarges; and accuses them of substituting, in the most important particulars—especially in the case of prayer and fasting—the letter and form, in place of the spirit and substance, of religion. He quotes a passage from Isaiah, which he declares was prophetically spoken of them, as "a people which draw nigh unto God with their mouth, and honour him with their lips, while their heart is far from Him;" a people ready to pay all the ceremonies of a formal allegiance, while withholding that which alone God values—the devotion of the heart. His appeal is, "My son, give me thy heart." With a view to their traditional *fasts*, he teaches, that "not that which entereth into the mouth, but that which cometh out of the mouth, defileth a man:" that it is not, as they falsely taught, an abstinence from particular meats and drinks, provided only they be used with temperance and moderation, which can recommend men to the favour of God; but an abstinence from those evil thoughts which defile the soul, and from those evil actions which defile the body, and which are the necessary consequences of the other.

The Disciples report to their Master that "the Pharisees were offended when they heard this saying;" and our Lord, indignant at their obstinate perseverance in superstition, formality, and hypocrisy, thus pronounces their doom: "Every plant which my Heavenly Father hath not planted, shall be rooted up:" they are, it is true, planted in God's vineyard, but they are not planted there of God: they enjoy all the privileges of adoption and covenant, but these privileges have been abused, and shall be withdrawn: the vineyard shall be taken from them, and given to a nation bringing forth the fruits thereof: "Let them alone." These words being addressed to the Apostles, to whom were committed the keys of the kingdom of heaven, were, in effect, the sentence of their rejection; and he proceeds as was his frequent custom, to exemplify by action its

fulfilment. When he pronounced, "Woe unto Jerusalem! thy house is left unto thee desolate: for verily I say unto thee, Thou shalt not see me henceforth"—to exemplify this, "he went out, and departed from the temple." When he warned his opponents, "While ye have light, believe in the light, that ye may be children of light"—"he departed, and did hide himself from them." So here, when he pronounced this sentence of rejection on the Jews, "Let them alone," "he went thence;" and to indicate the call of the Gentiles, by which the rejection of the Jews was to be followed, "he departed into the coasts of Tyre and Sidon."

He departed thither for the first time, and it would seem for the sole purpose of meeting this woman. The period of his visit is studiously and accurately defined; and during it no conversation, no miracle, no circumstance of whatever kind, except this, is recorded. The story is related by St. Matthew and St. Mark; and by both Evangelists the recital is immediately prefaced by a declaration, "He departed into the coasts of Tyre and Sidon," and immediately closed by a declaration, that "he departed thence, and came nigh unto the sea of Galilee."

From what has been already observed, I think we may safely assume that the spirit in which our Lord sought this interview was a spirit which but little disposed him to exalt the external privileges of church-membership above the secret workings of a devout and humble heart; but that it was a spirit which would have rather disposed him to anticipate the rending of the veil, and the breaking down of the wall of partition, and to proclaim that "God is no respecter of persons," but that, "in every nation, he that feareth him, and worketh righteousness, is accepted of him."

Why, then, did he, even contrary to his usual custom, lend an unwilling ear and a constrained attention to her cry of misery? Why did he repel her, with the apparent silence of indifference, or even of studied contempt? And when, for the first time, the infinite compassions of the Divine bosom seemed as though they needed to be stimulated by the intercessions of selfish man, why did he assert a principle which excluded all but a favoured few, a privileged sect, from the pale of his commission—a principle whose tendency it was to exalt the letter above the spirit, the form above the substance of religion—"I am not sent but unto the lost sheep *of the house of Israel?*" Why did he proceed, still further, to reproach her because, without any fault of hers, she had not been born to privileges which those who possessed prostituted and abused? For these reasons. First, that he might attract a more lively attention to the circumstances of this singular and important case: that he might place in stronger light and more marked relief his own subsequent conduct, and thus illustrate the omnipotence of faith in bursting through every opposing barrier. And, next, because he knew the strength of her faith, and that, when tried as by fire, it would be found unto praise and honour and glory. Therefore he would prove and exercise, that he might strengthen and develop, all her graces: that he might hold up this outlawed, uninstructed heathen, in strong contrast with the proud and privileged Pharisee: that he might contrast her simple faith, her deep humility, her holy confidence, her meek and tender and affectionate spirit, her patient perseverance, her earnest and importunate spirit of prayer, with his exclusive bigotry, his cold formality, his superstition, his hypocrisy, and his pride: that he might exhibit this as the first dark spot in the heathen world upon which shone that light which was to lighten the Gentiles: and that thus, in casting away the Jew, and bringing in the Gentile, he might evidence the harmony of spirit and consistency of principle in the two dispensations; and, by shewing that still "they which are of faith are children of, and blessed with, faithful Abraham," he might "justify the ways of God to man."

Our Lord's reply, "I am not sent but unto the lost sheep of the house of Israel," is not to be viewed as embodying an abstract, permanent principle, but merely as stating the nature of the then present dispensation. Under it the first offers of the Gospel were to be made to the Jews; who, on their rejection of these offers, through unbelief, were to be cast away by God—or, rather, were self-excluded by apostasy from that principle of faith which was the bond of the covenant—and the Gentiles, the inheritors of Abraham's faith, were to be adopted in their place. Therefore "Jesus Christ was," as St. Paul tells us, "a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers." And although the Apostle proceeds to unfold the dispensation in its progress, by adding, "And that the Gentiles should glorify God for his mercy," yet this, as both prophecy and the fact prove, was not to be until the wall of partition was broken down by his death. In his personal ministry, his meridian lustre, "he was to be the glory of his people Israel;" but, in setting to them, he was to rise upon "a people who sat in darkness and the shadow of death," and to be "a light to lighten the Gentiles." Hence his first commission to the Apostles was, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not, but go rather to the lost sheep of the house of Israel." And even when giving them their final and enlarged commission, that repentance and remission of sins should be preached in his name among all nations, its universality he limits by one condition — "beginning at Jerusalem." It was in the spirit of this commission, and of the dispensation upon which it was grounded, that Paul and Barnabas declared to the Jews at Antioch, "It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles; for so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth."

And here we should observe, that, in conformity with this dispensation, our Lord did not enter into the country of Tyre and Sidon. This was excluded from the pale of his personal ministry, and, as his contrast of it with Capernaum, Chorazin, and Bethsaida proves, was never privileged by his presence. On this occasion he came to that part of the land of Judea which bordered on, or coasted, Tyre and Sidon; and by his grace prepared, and drew forth from these coasts, this woman of Canaan; by religion a Greek, or idolater of the worst description—a Syrophenician by nation—and of a seed upon whom a peculiar curse had been denounced: "Cursed be Canaan." These things, no doubt, happened for ensamples, and were written for our learning. All the ceremonial pollutions and privations which defiled and incapacitated this woman, and all the bonds of covenant which shackled our Lord; his unwonted severity and harshness, and her unexpected graces, burnished in the furnace of trial; conspire to render this first-fruits of the Gentile church an illustrious monument of the omnipotence of faith. She is exhibited as, at once, a proof of the spiritual character of the Gospel dispensation, and a specimen of that "kingdom of God which is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost;" where "circumcision availeth nothing, nor uncircumcision, but faith which worketh by love."

This poor Canaanite, whose character and conduct we now proceed to consider, appears to have been a tender-hearted and affectionate mother. She was afflicted by a domestic calamity of the most awful and hopeless kind: her young daughter was possessed and grievously tormented by an unclean spirit. She keenly felt her misery, and therefore came out of these heathen coasts, which, like the Prodigal's far country, typified the

domains of Satan, and cried earnestly for relief. She addresses our Lord in the most respectful terms, and in simple faith—as "Lord," *able* to relieve her—as the "Son of David," the promised Messiah, who was to be the Messenger of glad tidings. From her vicinity to the Jews she had, perhaps, often heard, and her own misery fixed her attention upon the subject, that it was prophesied of the Messiah, and actually fulfilled by Christ, that in his days "the eyes of the blind should be opened, and the ears of the deaf unstopped; that then should the lame man leap as an hart, and the tongue of the dumb sing." With a faith which no daughter of Canaan could have ever learned from the exclusive bigotry of the proud and haughty Jew, but which must have been "taught of God," she ventures to hope that even she may be the object of Christ's mercy. With profound humility she offers no plea but her misery, appeals to no principle but his compassion: "Have mercy on me, O Lord, thou Son of David." She relates to him the cause of her distress, a simple and most affecting tale: "My daughter is grievously vexed with a devil:" then leaves it in the hands of his Divine compassion, without attempting to prescribe the mode or the measure of relief.

When our Lord continued silent, and apparently unmoved by her complaints, the Apostles, actuated as it would appear rather by selfish than benevolent motives, intercede for her: "Send her away, for she crieth after us." That these words were intended as intercessory, our Lord's reply, which contains an excuse for not granting their request, proves: and the form of their petition, "Send her away," throws a strong light upon the beneficence of our Lord's life, and the unmingled benevolence of his character. It tacitly implies their deep conviction that any interference of his must be of mercy; that, in their experience, he never *had*, and their knowledge of his character taught them that he never *could*, send from him a suppliant without wiping away the tears from her eyes.

Our Lord's first refusal, "I am not sent but unto the lost sheep of the house of Israel," only stimulated her to more earnest prayer. "She came, and worshipped him, saying, Lord, help me"—Help me, even me also, a lost sheep, though not of the house of Israel: help me, by granting my petition: help me, by increasing my faith to expect mercy: help me, with patience to wait for it. This humble and earnest prayer our Lord meets with accumulated trial. He contrasts her with the Jew in a manner the most humiliating; applying to the latter the term *children*, in which they gloried, and to her the term of reproach, *dog*, with which the Jews contemptuously reviled the Gentiles.

But her prayer had been heard. God heard her cry, "Lord, help me;" and her faith, strengthened by Divine grace, carried her in meekness and patience more than conqueror through this last trial. Taught of God, in hope she believes against hope, and draws an argument from what seemed intended wholly to discourage and silence her. Instead of flinging back the taunt upon the degraded and oppressed Jew, and asking him, groaning beneath the Gentile yoke while glorying in his Divine adoption, "Where is now thy God?" with the most invincible meekness and profound humility she acknowledges the relation which, however man had reversed it, God had established between Jew and Gentile, and thus sympathizes with the Divine dispensation: but while she fully admits her inferiority, claims God as their common Master, interested in providing not only for the children who sat at his table, but for the dogs beneath it, patiently waiting to be fed by his bounty. Meek and moderate in her desires, she looks but for the "crumbs" of those mercies which he was spreading profusely among his children, and which too many of them, in the wantonness

of satiety, and the prejudices of an evil heart of unbelief, were scattering in waste away from them.

She had now safely passed the crisis of the temptation. Her faith had been tried as in the fire, and found unto praise and honour and glory. Why, then, should the Divine countenance be any longer averted from her? why should the compassions of the Divine bosom be frozen towards her? Can the want of external, accidental privileges, operate to exclude a believing and devout soul from the communion of a spiritual God? No: all the shackles of covenant are burst, as bands of tow, and scattered as chaff before the wind. God waited, indeed, as once in the days of Noah; but he waited to be gracious; and the windows of heaven are opened, and the fountains of the great deep of Divine love are broken up, and a deluge of the tender mercies of our God inundates her. The Divine bounty knows no limit but her own *capability* of receiving, and her own *willingness* to receive. "O woman, great is thy faith: be it unto thee even as thou wilt."

There are a few observations of a practical character which the story of the Syrophenician woman suggests. And

First, the *occasion* on which she addressed our Lord. Doubtless she enjoyed many comforts and blessings, and, though visited with this heavy affliction, received many redeeming consolations; so that her song might be of mercy, as well as judgment. As creatures, and still more as fallen creatures, all we have and are is the property of God. From him we receive life, and breath, and all things. And not only every positive good we enjoy, but also every evil from which we are exempt, is his free and undeserved mercy. If she had to intercede for a beloved and deeply-afflicted child, that she was not herself also the subject of a similar visitation was a ground of thankfulness. And it were well, if, when we look abroad upon society, and see thousands, on every side, "troubled and distressed in mind, body, or estate," our own exemption from similar trial would banish repining and discontent, and excite in us devout gratitude to that free and distinguishing grace which in this respect has made us differ from another.

But was it any of her mercies which led her to consider the claims of our Lord; which removed her national or carnal prejudices, and prostrated her before him? Is that a hymn of gratitude, or is it a groan of misery, which arrests the Saviour's steps? And when he turns to behold this pensioner upon his bounty, does a countenance radiant with smiles, an eye lighted up with joy and beaming happiness, send a cheering glow to his benevolent heart, and thus reflect back upon him his Divine bounties? No: the current of human society ever flows to Christ charged with misery, and when He has sweetened its bitter waters, and it has reached its full tide of happiness, it ebbs back. Pain, and affliction, and suffering, not only marred his own visage more than any man, and his form more than the sons of men, but also met him at every point in his tour of mercies, and followed his steps. In every shape his sympathetic bosom "bare our griefs and carried our sorrows." Alike in his personal experience and in his converse with the world, He was "a man of sorrows, and acquainted with grief."

And how must it have grieved the Saviour's tender and sensitive spirit, when he visited a world which he so loved that he gave Himself for it—a world which he created a paradise, and would have crowned with mercy and loving-kindness—to behold it converted into a prison, a lazar-house, and a ruin? to see it—as if in the bitterness of scorn it would mock the advent of a pretended Benefactor, or as if in the insolence of triumph

Satan would parade the trophies of his victory—to see it, I say, pour out to meet its God, its congregated hordes of infinitely varied misery; its halt and blind, its deaf and dumb, its leper and paralytic, its lunatic and demoniac; its orphaned child; its widowed, orphaned mother; its poor and naked and hungry; its destitute, afflicted, tormented, desolate! No: the prosperous and happy flee from Christ, every one to his own way: it is a mourning sufferer, it is a child of sorrow, who now appeals to his compassion and implores his mercy.

And is she not, in this, but too faithful a representative of the whole race? Is it not the general testimony, is it not the personal experience of all, until a deep work of grace has been wrought in the soul, that the tendency of prosperity and happiness is to harden the heart, to alienate the affections from God, and to cause men, in the enjoyment of the benefit, to forget the Author and Giver of every good gift? while, on the contrary, it is the tendency of adversity and affliction to humble, to soften, and to subdue the heart; to wean the affections from things below, and to set them upon things above? It is not, in but too many instances, until men have made proof of the world, and it has disappointed and deceived them—until they have rested the whole weight of a sensitive bosom upon this broken reed, and it has pierced them to the heart—it is not, in fact, until every other refuge has failed, that they are contented to fly unto God.

The style of this woman's address to our Lord furnishes a fine specimen of what prayer ought to be,—*detailed and particular*, yet *submissive and resigned*. Whether for comfort or edification, prayer cannot be too minute and circumstantial. Many a sore which festers in the heart, if laid bare before God in secret prayer, would be healed with the balm of Divine consolation: or that brighter light, which every one feels to shine with genial warmth upon his soul in secret spiritual prayer, would shew him that the cause of his sorrow was imaginary, perhaps sinful. Thus circumstantial prayer would become the most effectual mean of searching and sanctifying, as well as comforting, the heart. Many a man prays, and with sincerity, to be delivered from some sin *in the abstract*—from pride, or passion, or worldliness, or sensual desire—who, if he were to trace out that sin through all its ramifications, and to expose it before God and his own conscience in its bearing upon his daily habits and tastes, would feel, that, when he offered that petition, he had not fully counted the cost; and, as St. Augustin declares of himself, while he prayed against the sin, would tremble lest God should hear, and too quickly answer his prayer, and thus rob him of a beloved idol.

But while prayer cannot be too minute and circumstantial, so neither can it be too *submissive and resigned*. "Nevertheless, not as I will, but as thou wilt," should be its spirit: and then, whether the "cup be taken away," or "there appear an angel from heaven strengthening" us—whether the temptation be removed, or the answer be, "My grace is sufficient for thee; my strength is made perfect in weakness"—our will has been conformed to the will of God, and *any* dispensation must be a favourable answer to our prayer: all things must work together for our good.

The *subject*, too, of this woman's prayer may furnish a useful hint: "My daughter is grievously vexed with a devil." How many are there, who, if danger threatened the life, the health, the property, of a child, a near relative, or a much-loved friend, would feel, that, if ever they had offered any other than a merely formal prayer, an important occasion had now arisen for bringing their case before the Lord. And yet they will see those same persons living in utter forgetfulness of God—in a state of

stupid unconcern to the interests of their souls and the character of their eternity—and will not, to any practical purpose, feel that an occasion has arisen on which to address the Throne of Grace in earnest and importunate prayer. Were we looking with a single eye, "not at the things which are seen, but at the things which are not seen," should we not consider a child or dear friend wandering without God amid the snares and temptations of a corrupt world, a subject of more anxious prayer, than if that child or friend were tossed upon a stormy midnight ocean, or walking in the security of sleep upon the ridge of a dangerous precipice? This would be a profitable topic for self-examination and deep searching of heart.

Amid the constellation of graces which shone brightly in this Gentile, our Lord selects but one on which to observe—her faith. He does precisely the same in the case of the Gentile centurion and the Samaritan leper; only contrasting more pointedly the faith of these strangers with that of Israel. He would shew, in these solitary instances of favour conferred upon strangers during his personal ministry, the omnipotence of faith in bursting the bonds of covenant. Thus he would prepare men to see that faith was the key of that kingdom of heaven which he was about to establish; and that, even among the Gentiles, he that was of faith should be blessed with faithful Abraham. Not that He undervalues the other Christian graces—charity, the crowning grace, alone never faileth—but because faith is the root from which all the others spring, the seminal principle which contains them. It was her faith which produced—I will not say her affectionate spirit of tender, unselfish love for her child, because this is a fruit which may grow upon the stock of corrupt nature: God, for wise and gracious purposes, has permitted the natural affections to survive the death of man's spiritual nature, and still to sparkle as gems amid the ruins of the Fall—but it was her faith which taught her so to estimate time and eternity, as to value but as "crumbs which fell from the Master's table" the highest temporal blessings. It was her faith which produced that spiritual sagacity which discerned the "Lord, the Son of David," through the veil of his humiliations, at a time when "he came unto his own, and his own received him not." It was her faith which convinced her that even she, the offspring of a heathen and accursed race, in despite of every prejudice of Jewish bigotry and pride, might, with hope, appeal for mercy to the Son of David. And when repelled by that petrifying refusal, which seemed to fetter with principle the hands of Mercy, "I am not sent but unto the lost sheep of the house of Israel," it was faith alone which could enable her to see in the despised Nazarene "God manifest in the flesh," and to perceive that the omnipotent prerogative of his Divine nature could not be bounded by the narrow limits of his mediatorial personal commission. It was her faith which produced that deep humility which prostrated her in adoration at the feet of Christ, and led her meekly to acknowledge all that he could charge upon her. It was her faith which produced that holy confidence in God, which would not believe that he could reject the humble suppliant, and which practically said, like Jacob when he wrestled with the Angel, "I will not let thee go except thou bless me." It was her faith which produced that patient perseverance, which practically said, "Though he slay me, I will cleave to him." It was her faith which produced that meek, fervent, importunate spirit of prayer, which is all-powerful with God.

J. M. H.

STRICTURES ON ABBOTT'S YOUNG CHRISTIAN.

(*Continued from* p. 403.)

To the Editor of the Christian Observer,

I PROCEED to offer some further observations on Abbott's Young Christian, and begin with Chapter III., on Prayer. My first remark is on p. 38, where only three reasons are enumerated for God's not answering prayer. 1. Where compliance would be injurious; 2. Where it would be unjust to others; and 3. Where the request is made in an improper manner. Another very important reason is omitted—if the instance offered by the author is a correct illustration of the conduct of God in hearing and answering prayer—I mean, where the prayer is inconsistent with His character; for instance, asking in any other way than through Christ as our atonement and mediator. In the same page the author's meaning is obscure in the following passage. Alluding to our Saviour's words, "whatsoever ye shall ask the Father in my name, he will do it," he observes—"The language means, if it is *honestly used*" [is that a reverent parenthesis?] "that our requests will, in ordinary cases, have *a real influence* with the *Creator* in regard to things entirely beyond our controul." Does this real influence mean that God should do for us what he has not previously purposed to do, or in a different way, or at a different time? With God, merely as *a Creator*, fallen man has nothing to do in prayer: God must manifest himself in another character to encourage, or even allow, a fallen creature to approach him. The author, in this and in many other passages, inappropriately employs the words 'Creator' and 'Maker.'

In the next page (41) it is said, "These" (excepted) "cases you may be led to avoid, and *then* your prayers will be heard."—Certainly not, according to my view of the author's own threefold classification. We are told, Rom. viii. 26, 27, that "we know not what we should pray for as we ought," but that "the Spirit itself maketh intercession for the saints according to the will of God." In page 43 the author says, "unless *we know* that what we ask is dangerous, or that it will be injurious, it is proper to ask for it." He should have added, 'but not without reservation and submission to the will of God.' Speaking of David's prayer for his child, he says, "*David did right* to pray." This at least is questionable, and an injudicious instance to adduce by way of illustration. The Prophet had expressly told David that the child should die; and as this word came from the Lord, we may infer, though there is no comment on this part of David's conduct, that he did *not* right to pray for the child's life.

In page 49, speaking of the believer, when in danger, flying to Jehovah in prayer, Mr. Abbott observes; "in so doing many have felt a calm and happy assurance that God would bring them through in safety;" and then he adds, "but such assurance is not well-grounded." The author is correct; certainly, such assurance is not well-grounded. But it may be doubted whether a true Christian ever prays with such an assurance; for if he does, he must very much misunderstand the nature of prayer and the character of God. At the concluding passage of the same page the author observes, "God reserves to himself the right, *after hearing the petition*, to grant or to deny, as may seem best to Him." How is this consistent with the purpose of God? Such crude statements are surely mischievous. Similar instances occur in page 61.—In the prayer page 51, there is rather a singular mode of addressing the Holy Spirit. We are authorized by Scripture to pray to the Holy Spirit as one of the three Persons in a Triune-Jehovah. But here the First and Third Persons, the Father and

the Spirit, are so confounded, that it would be difficult, without other evidence, to know whether the author believes in a Trinity of Persons in the Godhead.—In page 54 there occurs a careless expression, susceptible of serious misconception. The author states that "God is our Creator and Protector, and he made us weak and dependent." Most certainly dependent, but not weak, if weakness means a fallen nature. Dependence is an essential characteristic of a creature, but not weakness, in a sinful sense. The word *weak*, therefore, if not merely redundant, is dangerous. —Besides the expressions above referred to in page 61, the author again hazards a very questionable statement, in speaking of the progress of religion in the world. Thus: "I do not pretend to say precisely how far, and in what respects, this progress depends upon the agency of man, or how far upon power which is in the hands of God." Does the author, by this, mean to imply that there is an efficiency in the agency of man apart from, or independent of, the agency of God? and if he do not mean this, I am not able to discover what his meaning is. The whole determining agency, most surely, is in the hands of God, however he may employ the instrumentality of his creature. "Paul may plant, and Apollos water; but God alone must give the increase."

I shall devote the remaining portion of this paper to Chapter IV., and particularly to the story of Louisa, which I could have wished altogether excluded from the work. Louisa's avowal of her inability to make a full and uncompromising surrender of the world, was not a fair test of the sincerity of a young inquiring Christian, nor a just criterion of her ultimate safety; and to connect its absence with a miserable death-bed is injudicious, and a discouragement to weak though sincere believers. In page 72, the unalterable terms of acceptance with God are incorrectly stated to Louisa to be, "to renounce all sin, and with a broken heart to surrender herself entirely to the Saviour." These are not the terms of salvation offered in the Gospel. The Gospel says, "Believe on the Lord Jesus Christ, and thou shalt be saved." The renouncing of sin, and a surrender of the heart to the Saviour, are the effects of a saving faith, not the conditions of salvation. In page 73, the narrator of this mournful history says, "the Spirit was grieved away." The Apostle exhorts believers not to "grieve the Holy Spirit, whereby they are *sealed* unto the day of redemption;" and our Lord tells his disciples that the Holy Spirit shall *abide* with them for ever; but I do not find any passage in which it is said that he is "grieved away." If poor Louisa was a cast-away, she had resisted the Spirit's strivings with her, but He had never dwelt in her, and therefore she could not have grieved him away; she could not have been sealed by the Spirit unto the day of redemption. It may, on Scriptural grounds, be doubted whether Louisa's convictions of sin, if correctly described by her own words or those of her historian, were such scriptural convictions of sin as are the work of the Holy Spirit, if they ended in despair; for despair is unbelief in its worst form. It is difficult to judge of Louisa's state. We cannot calculate upon what her state of mind might have been, or how it might have discovered itself under another teacher; but, looking at human instrumentality simply, the teacher who attended her did not understand his office; he did not propose to her terms of salvation likely to lead her to a happier result. Such terms as were offered to Louisa were calculated, could they have been admitted, to lead even an advanced Christian to despondency. With these observations I shall conclude my present communication, regretting, that, while the pages of the work thus far under consideration have given occasion to so many strictures, the objections I have advanced in this and the preceding letter are not the gravest I have to offer. PHILALETHES.

(To be continued.)

CRITICAL INTERPRETATION OF ROM. V. 12—20.

To the Editor of the Christian Observer.

In the fifth chapter of the Epistle to the Romans, St. Paul works out a comparison between Adam and Jesus Christ, and represents the latter as a second father, from whom the world was to derive its righteousness, as from the former it had received the inheritance of sin. After saying, in the twelfth verse, "As through the offence of one, sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned;" he does not immediately complete this sentence, but stops to justify his assertion concerning the universality of sin. Sin, he says, was in the world when as yet there was no Law; but it did not appear as sin, it was not reckoned as sin, until the Law was given (ver. 13). It follows, that death reigned over mankind from Adam to Moses through their conformity to Adam, and in consequence of his offence (ver. 14 *); not because by any transgression of their own they had incurred the penalty of death. If, now, this condition of things had remained unaltered, it might seem, that, as men died by imputation of Adam's sin, so there was only this sin to make atonement for. But, proceeds St. Paul (ver. 15), the free gift did not in this way correspond to the offence: for the Law in the mean time had entered, that the offence might abound, or be diffused (πλεονασῃ, ver. 20); that the children of Adam, as well as their offending father, might all be concluded under sin. So that now there were not the offences of Adam's offence only to be taken away; but all mankind were to be brought back from sin to righteousness. It was necessary, therefore, that abundance of grace, and of the gift of righteousness, should come down from heaven, not merely to ratify again the covenant which Adam had violated, and to re-establish the law which he had broken, but also to reverse the judgment which, for their own transgressions, had, through the Law of Moses, passed upon all men.

This, or something like this, would appear to be the most obvious explanation of these verses. It is open, however, to suspicion, from its seeming to involve a doctrine inconsistent with what St. Paul has elsewhere asserted concerning the punishable nature of sins that were committed "without law." Various schemes of interpretation have therefore been devised, for the purpose of avoiding this theological difficulty, as well as for relieving the passage from some grammatical embarrassments. Other commentators, on the contrary, have not objected to the doctrine supposed to be contained in this exposition; but have considered St. Paul as stating that before the time of Moses there was absolutely no law in the world, internal or external, by which men's sins could be laid to their account; and therefore that death came upon them simply as a consequence of the offence of Adam. A consideration of St. Paul's previous argument will, perhaps, furnish the necessary limitations to this statement. It is clear that he is endeavouring (vers. 13, 14) to reconcile what he had just said concerning the universality of sin, with some former assertion that might be thought incompatible with this doctrine; and there can be little doubt that he is referring particularly to the fifteenth verse of the preceding chapter. He had there been saying of Abraham (what would be true of all believers from Adam to Moses), that the promise was given

* I suppose the verse to be pointed thus:—"Nevertheless death reigned from Adam to Moses even over them that had not sinned, after the similitude of Adam's transgression." I am indebted for this alteration in the pointing to a writer in your volume for 1816, page 309; though I do not agree with him as to the manner of interpreting the preceding verse.

to him, not through the Law, but through the righteousness of faith. As the promise, therefore, was not suspended on the condition of obedience to any law, it could not fail of its fulfilment on account of sin; *for where no law is, there is no transgression.* In reference, then, to this assumption, he says (chap. v. ver. 13), that, though sin was in the world before the time of Moses, yet it could not be imputed in a case where no respect was had to any law; where the blessing was promised, not to obedience, but to faith: and, therefore, if death reigned over the heirs of the promise before the time of Moses, it did not reign over them as being themselves sinners; on the contrary, it would have equally reigned over them had they never sinned at all (for I think that there is something hypothetical in the words και επι τους μη ἁμαρτησαντας), from their conformity to Adam, and by the self-fulfilling curse which his transgression had brought into the world. This state of things, however, was altered by the intervention of the Law of Moses; which produced a temporary occultation of the promise, and a re-appearance of the law of works.

M. J. M.

ON SATANIC INFLUENCE.

For the Christian Observer.

The doctrine of Satanic existence and influence is among the mysteries of Holy Scripture, and, as such, is openly rejected by some, and secretly denied or doubted by others. In such differences of opinion we find the infinite value of the word of God for our direction: "to the Law and to the testimony." Without a Divine declaration on this, as on other subjects of the deepest interest, we might have conjectured indeed, as the heathens did, from observation of the world in which we are placed, and from reflection on what is passing within us, that there is an evil spirit, opposed to God and unfriendly to his creatures; but all was doubt and darkness until the Bible both "brought life and immortality to light," and revealed "the hidden things of darkness."

I have been led to these remarks, and to the reflections which I am about to submit for the consideration of your readers, by having been recently led to examine with some care the remarkable dialogue, real or supposed, between the holy God and Satan, as recorded in the Book of Job, chap. i. ver. 7:—"And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord and said, From going to and fro in the earth, and from walking up and down in it." I am not a divine by profession, but a layman; but the questions involved in this remarkable passage, and indeed all the doctrines and duties of our holy religion, are of momentous concern to all persons; and I may perhaps be allowed to put the question, with much respect to the Reverend the Clergy, whether some of them do not too much shrink from bringing important subjects of this painful character before their congregations—at least with that detail and distinctness which are necessary to impress them upon the minds and consciences of their hearers.

The above passage, I have said, opens with a dialogue real or supposed. The pious and judicious commentator, Matthew Henry, considers that "it does not at all derogate from the general credibility of Job's history to allow that this discourse between God and Satan, in these verses, is parabolical, like that of Micaiah" (1 Kings xxii. 19), who declares he "saw the Lord sitting on his throne, and all the host of heaven standing by him on his right hand and on his left;" and then records a special dialogue between God and himself: all which, we are sure, will have been in some

sense true, although we are equally assured that "no man hath seen God at any time" (John i. 18)—nay, that there shall "no man see God and live" (Exod. xxxiii. 20); "nor have ye heard his voice at any time" (John v. 37). Mr. Henry further supposes the narrative of this particular interview as a sort of allegory, designed to represent the malice of the devil against good men, and the Divine checks and restraints which that malice is under; while there is this truth further intimated, namely, that the affairs of the earth are very much the subject of the counsels of the unseen world; for he adds, "That world is dark to us, but we lie very open to it."

We have first the inquiry of God, "Whence comest thou?" Not that this examination could have been necessary to him "who knoweth all things;" before whom "hell is naked, and destruction hath no covering;" for the Lord of the unseen world would have known both whence Satan came, and with what object; and that, as the holy angels attend for their commissions to do good, so he came for permission to do evil: but by thus calling him to account, the Lord would manifest that this evil agent was himself under check and controul, amenable to God, and subject to his power.—We have next Satan's answer: "From going to and fro in the earth." "The great dragon, that old serpent, called the Devil, and Satan, which deceiveth the whole world, was cast out into the earth, and his angels were cast out with him" (Rev. xii. 9); and well may it be added, "Woe to the inhabiters of the earth and of the sea; for the devil has come down unto you, having great wrath, because he knoweth that he hath but a short time" (Rev. xii. 12). He is therefore not yet confined to his place of torment.—This answer may, however, be a little further considered; and first, it may have been spoken haughtily and ungroundedly, in the character of an absolute prince walking in circuit through his own territories; as when, in Luke iv. 6, he represented himself as having "all the kingdoms of the world, and the glory of them," subjected to him: on which passage Mr. Henry observes, that he thinks Satan claimed this power not as delivered to him by the Lord, but by the kings and people of those kingdoms who gave their power and honour to the devil; from whence he is called "the god of this world," and "the prince of this world." Or, secondly, this answer may be taken as indicating the remorse and vexation of the devil, as a wanderer to and fro, seeking rest and finding none; a fugitive and an outcast, like the first murderer. Or, thirdly, as spoken advisedly, as if he had admitted that he had been diligently occupied in quest of opportunities of mischief—"walking about seeking whom he might devour;"—and therefore sounding more loudly in our ears the admonition of being "sober and vigilant, because our adversary, the devil," is thus incessantly upon the watch for souls.

More fully to estimate the power and subtlety of this prince of darkness, as also the limits assigned to his usurped dominion, and the certain victory achieved over him by the Lord of life and glory in his own person—and even, in a measure, in the case of every true believer (although but partially here, yet quite sufficiently for illustrating the consoling truth of a complete triumph being eventually secured)—we may observe, first, on the allowed and awful tyranny of this mighty apostate, as usurped for a season in our fallen world.

God cast him from heaven into endless horror, blackness, and despair, with all his rebellious company, for the punishment of their disobedience and pride; yet, for wise and righteous reasons (though often inscrutable to us) did not so confine him there at once, but that, by his envy and malice, sin, death, and all other evils, entered into the world through him. By the permission of God he exercises a sort of government not only over other apostate angels, but is equally permitted to prove good men

and chastise bad ones. He is a lying spirit in the mouths of false prophets, heretics, and seducers; he possesses and torments men; inspires evil designs, treasons, and falsehoods; and avails himself also of the lusts of the flesh, although himself insensible to them, as a disembodied spirit. His malice is insatiable, instanced especially in the malignity of making others as wicked and wretched as himself, although with no alleviation, but rather with the certain aggravation, of his own misery and ruin. His incessant object is to rob God of his glory and men of their souls; and it is a fresh hell to him when men are restored to the favour of God and have the Divine image renewed in them, as there is also "joy among the angels of God over one sinner that repenteth." This implacable enemy and tempter of the human race is called in the word of God by every name indicative of guilt, seduction, and ruin; and man, since his fall, is, as continuing in a natural state, under the tyranny and slavery of this mighty usurper, who reigns and rules in the hearts of the children of disobedience. He is compared to "a roaring lion," for his strength; and as "seeking whom he may devour," for his cruelty and activity; and also to a serpent, for his subtlety and craft. He has confederates and colleagues, both in spirits like himself, and in all the ungodly, who bear his image, do his work, and shall receive his reward. His Hebrew name is that of a Destroyer; and his Greek, of a Calumniator or Accuser; as not scrupling to betray and accuse his own immediate servants; and still less sparing the people of God, being distinctly called in a voice from heaven "The accuser of the brethren, accusing them before God day and night" (Rev. xii. 10), and represented as peculiarly sustaining this last character in the case of Job. There is not a spiritual or sensitive faculty of our minds or bodies which does not lie open to his power; both of which were addressed with complete effect in the first temptation, when the appeal to the intellect was, that we "should be as gods," and to the appetite, that the fruit was "pleasant to the eyes and good for food." His strongest hold now, as at the first, is the hope of impunity, conveyed by the assurance that we "shall not surely die;" which is a lie as implicitly believed at this moment by every impenitent sinner, as ever it was in Paradise; the basis of all sin being unbelief, or a refusal to receive the testimony of the only true God. This sin is particularly set forth, in the parable of the Sower, under the instance of the way-side hearers, to whom the devil comes and takes away the word out of their hearts, *lest they should believe and be saved;* upon which I lately saw it well observed in a sermon—(I do not name the clergyman, or the publication in which the discourse appeared, as several clergymen have complained of passages being inaccurately given from their lips in reported sermons, and have urged the hardship of such unauthorized publications being appealed to or permitted; but the remark I allude to is worth quoting for its intrinsic importance)—"Here is the grand end at which Satan aims all his opposition. It is not said, Lest they should speculate, lest they should dispute, but, Lest they should *believe* and be *saved.* The production of simple faith is the grand object of Divine mercy in sending forth the word: 'Whosoever believeth shall be saved:' and this is the grand object of Satan's opposition. He will suffer them to hear, to dispute, to surmise, to approve, and disapprove; to do any thing, but believe to the salvation of the soul, to exercise that faith which transforms the mind, brings down lofty imaginations, exalts Christ, and makes them trust to his salvation."

While unbelief is thus generally at the root of all the power which Satan exercises in our world, perhaps his chief instrument is to be found in that peculiar medium of intercourse without which the concerns of the earth could not be conducted. I do not remember to have seen that any writer

or preacher has noticed the absence of *money* from heaven; but I have been led to regard it as not among the least of the blessings of the heavenly state. When we consider the handle which it supplies to the great tempter; the difficulty of obtaining money; the danger of possessing it; its vain and unsatisfying quality; the fear of losing it, and the frequent discomfiture for its loss; the ignorance of its only proper value in some, the undue estimate of it in others, and its deep responsibility in all; the envy attendant upon its increase; the temptations to which it exposes us and the sins in which it involves us: when we recognize the authority which declares, "How hardly shall they that have riches enter into the kingdom of heaven;" and reflect on its unequal distribution here—so that the most excellent and deserving often want even a necessary portion of it, while the ungodly as often find it their chief incitement to make themselves and others wretched;—we shall surely desire heaven, where it is not too much to suppose that as, next to the presence of God, the absence of sin makes up the main felicity, so the want of this peculiar medium of earthly intercourse may serve to account for the absence of much sin. Canaan, the Holy Land of the Jews and the type of heaven, had no gold in it (1 Kings ix. 28).

But to return from this digression. This mighty destroyer is further formidable, as associated with a multitude of evil spirits like himself; "with principalities and powers," who, like him, "kept not their first estate;" while their subordinate agents are found among "the rulers of the darkness of this world." Ignorance of the grossest nature has been the result of such a dominion, wherever it has pleased the Almighty to "wink at" such times and things. We need only refer to the worship of idols, even down to our own day, where Christianity is unknown, or only partially admitted; or where an apostate form of Christianity has obscured the truth in favour of the modified idolatry of Popery. In either of these cases the result of such "spiritual wickedness in high places" (or, as some prefer to translate, "wicked spirits in high places") has been, that men have "changed the glory of the incorruptible God into images"—that is, "changed the truth of God into a lie, and worshipped and served the creature more than the Creator." Under the ancient form of this besotted, irrational, and unnatural apostasy, the heathen originally caused their children, and lately their widows, to pass through the fire to "them who were no gods;" and under the modification of the same lie, the polluted Church of Rome has in all times persecuted the children of God, in whom were his mark and image, and made the paradise, which Adam converted into a wilderness, a field of blood. Nor have the triumphs and slaughters of Infidelity been at all inferior in extent or terror, whether as seen in the sanguinary tyranny of the false Prophet, or in those later horrors of Revolution, which, it is to be feared, have by no means as yet received their full completion. Now all these abominations are to be traced to him who, while he was a liar, and "the father of lies," was equally *a murderer* "from the beginning"—eminently indeed of the soul, but, where this may not be (as well as often where it is), of the body also. Oh may we "fear not them who kill the body, and after that have no more that they can do; but rather fear Him, who, after He hath killed, hath power to cast into hell." The chief consideration which renders the empire of Satan in our world so awful, is, that it is a dominion commensurate with eternity, in the case of all who are unrenewed by Divine grace and die in final impenitence. The Apostle Paul, therefore, expressly represents the Lord Jesus as commissioning him "to open the eyes of the Gentiles, and to turn them from darkness to light, and from *the power of Satan unto God*, that they might receive forgiveness of sins, and inheritance among

them which are sanctified by faith that is in [him]." It is therefore as plain as Scripture can make it, that all who are not born of God are under the power of Satan; that such as continue the subjects of Satan have not received the forgiveness of their sins; and that they who are not "sanctified," or made holy, by that saving faith which is in Christ, have no right or title whatever to inherit the happiness of saints. And if this indeed be so, how pitiable is the case of all who are thus out of Christ; and who are not merely disproving by their conduct and conversation that they are "fellow-citizens with the saints, and of the household of God," but who actually make a mock at sin, and even "blaspheme that worthy Name by the which we are called." If, again, we have reason to believe that it is otherwise with us, what shall we render unto Him who hath made us to differ? The notice which is taken in Scripture (Rev. ii. 24) of "the depths of Satan"—as applied to the unscriptural mysteries and uncommanded observances of some early false professors—serves to throw light on the craft of the great deceiver of souls, in his putting upon a world lying in wickedness, and willing to be deceived, something which, by wearing the semblance of truth, although it was any thing else, should present a plausible appearance in their eyes; and thus be received as a substitute for the Saviour in cases where, if an absolute denial or rejection of him had been proposed, it would perhaps have alarmed and deterred them. It is in the mixture of truth with error that he has most eminently succeeded in his object. This is obvious in Paganism, Mohammedanism, Popery, Socinianism, Neology, and, in short, in every other Satanic device of a similar character, for deceiving them "that are not written in the Lamb's book of life." The fraud is no where more remarkable or gross than in the Romish apostasy; but it has been equally successfully practised in the case of the fatal heresy of the Socinians, whose utter perversion of the reasoning faculty itself, appears to be a judicial visitation upon them for erecting their own reason into an idol in the place of the living God, and refusing to receive a revelation from heaven without attempting to explain it away. In all these cases, the devil is content to be "transformed into an angel of light," that he may the better perpetuate his own empire of darkness; and in this particular part of his policy he has probably never found such faithful allies and able imitators as the Jesuits, who, after having been expelled from Europe by their own church, on account of their political crimes, but not of their enmity to all real religion, have, with perfect consistency, been restored by that very church in our own day, upon the allegation that they had ever been found the best and ablest supporters of religion—as indeed they had been, of that religion of which (such as it was) they were, as a body (with some rare exceptions), at once the most zealous partizans and the most complete opprobrium.

In the midst of all the awful power of Satan in and over our world, which we have been contemplating, it is most consolatory to reflect that it is still a limited power, as was particularly displayed in the case of Job: and that although, when unresisted by ourselves, this great destroyer and deceiver will certainly enter into and bear rule over us, as in the case of Judas; yet that it is equally certain, that if we resolve, by the grace and in the strength of God, to "resist" him, he will as certainly "flee from us;" that, as in the glorious instance of Peter, the prevailing intercession of Jesus shall no less avail even the weakest among us, although the same mighty adversary "desire to have us, that he may sift us as wheat:" nay, that though we may be permitted, for our present humiliation, to fall, with Peter, or even more grossly, with David before, yet that we shall assuredly rise again with them, and never be so deserted as to exclaim, with the wretched

Bishop Gardiner, "Oh! I have fallen with Peter, but I have never risen as he did;" but rather be enabled to exclaim, with a holy defiance, "Rejoice not against me, O mine enemy! when I fall, then shall I arise."

So far as the physical power of Satan is concerned, Dr. South observes, "The devil, not only in his punishments but in his actions, is held in chains: all the miseries we fear are entirely in God's disposal. He holds the stars in his hand, as well in respect of their malignant as their propitious influences. All the great ones of the world are only God's sword-bearers; and because they bear the sword we cannot hence conclude that they have the power of the sword. How should this allay our fears, since our greatest enemies can do no more than what our best Friend permits! A child is no more afraid when he sees a sword, than when he sees a staff, in his father's hand. Be it a mercy, or be it a judgment, why should we trouble ourselves? It is in God's management. It was an abundant satisfaction to David that his times were in God's hands (Ps. xxxi. 15). All his concerns, whether in prosperity or adversity; his persecution from place to place, as well as his advancement to a kingdom; were all in God's ordering." (Sermons, vol. viii. p. 247.)

(To be continued.)

REMARKS ON THE POPULAR ATTACKS UPON PUBLIC INSTITUTIONS.

To the Editor of the Christian Observer.

I AM glad to see that your correspondents do not confine their remarks upon the publications of Societies to those of a directly theological character, but occasionally extend them to "Penny Magazines," "Useful Knowledge" tractates, and popular "Libraries;" for works of this description exert a powerful influence upon public opinion and feeling, and require to be strictly watched over by the religious part of the periodical press, to keep them in good order.

The following passage in one of the Numbers of the "Library of Entertaining Knowledge," I submit, calls for some remark. I do not class it with the graver errors which have been from time to time pointed out in your pages in some other popular works—as, for instance, Mr. Milman's History of the Jews, and the Useful Knowledge lives of Sir Isaac Newton, Mahomet, &c.;—but still I think it exceptionable, for two reasons, which I will specify. The writer says:

"Being of opinion that the study of antiquity, as a branch of general education, does not extend beyond the limits which we have attempted to define, it remains to state briefly how we think that the study may be made to produce those effects which we may fairly expect from it. An instructor of youth should spare no pains to make his pupils as familiar as possible with the physical character of Greece, the islands of the Archipelago, and all the coasts which were once the seat of Grecian commerce and civilization. Unfortunately there is still much of these countries that is very imperfectly known, but all that is known should be taught. The topography of each remarkable locality should be illustrated by plans and drawings; and the pupil should never come to a passage capable of this kind of illustration, without receiving it. Views of the most remarkable edifices, ground-plans, and good restorations, with the parts more in detail on a large scale, and with their proper technical names attached to them, should also form part of their studies. Drawings of altars, stelæ, votive offerings, and other sculptures, with fac-similes of coins and their inscrip-

tions, may often be made applicable, as we have occasionally and accidentally seen in the course of this volume, to the illustration of ancient texts. Accurate copies of some of the inscriptions most curious for their subject matter, or for the forms of the words, would exercise the pupil's ingenuity, and often teach more than books. Such aids as these would give distinctness to classical studies, and free them, as at present conducted, from that character of vagueness and want of meaning, which exercise a most unfavourable influence on our youth. Experience and observation induce us to attribute to the classical education of England, as now conducted, a great deal of that want of accuracy, and the power to grasp a subject, which is so remarkably prominent a feature in many of our countrymen. Brought up in pursuits to which they often attach no value, and in which they take no pleasure; lost in the generalities and common-place of the usually-received explanations of what they read; and at many of our public schools deprived of all opportunities of acquiring any one branch of exact science, what can we expect, but a race of men untaught to think, conscious of their own intellectual weakness, ever ready to bow to mere authority, and unable to disengage the mind from the trammels of early prejudice?"

The first objection which strikes me in relation to this passage, is the undue preponderance which it gives to classical studies. I concur with the writer, that these studies are not at present, in general, well conducted; and that the course which he prescribes would be a great improvement, and render such pursuits far more profitable than they now are. But, still, the study of Grecian antiquity ought not to be—as he would seem, not only in this passage but throughout the volume, to represent it—the first and chief subject of youthful contemplation. Why should not a far more serious regard be devoted to the history, topography, and antiquities of his own father-land, as an Englishman, and of that country which, as a Christian, is associated with the volume of his faith; where dwelt the inspired Prophets, and where sojourned for more than thirty years He who came down from the bosom of his Father to atone for human transgression? I fear that too truly it may be affirmed, that the taste which this writer would so urgently foster too frequently generates a distaste for higher and holier pursuits.

My second exception to the passage is, that the latter portion of it is likely to be construed after the spirit of the Isaac Tomkinses and Peter Wilkinses who are endeavouring to bring our nobility and gentry into popular disrepute. The current charge urged against what are called the aristocracy of the land, is precisely this, that they are "a race of men untaught to think, conscious of their own intellectual weakness, ever ready to bow to mere authority, and unable to disengage the mind from the trammels of early prejudice;" and it is by the constant iteration of such charges that the veneration of the people for the higher and privileged classes of society is being undermined, and the way prepared for anarchy, republicanism, and the revolutionary "rights of man." Our public schools, our universities, the House of Lords, and our men of family and hereditary title, are continually assailed in this insidious manner; and the effect is, that very incorrect and disparaging notions go abroad, and much ill-will and discontent are excited. I by no means think that our ancient institutions, or habits of any kind, are faultless; and where faulty, let them be amended: but is such a description as that above quoted, likely to amend them? And can any thing be less true than such a description? Has it even the semblance of truth, to say that the great body of persons educated at our public schools are a race of men untaught to think, and as mentally and morally abject as is there stated? Look at the rising generation of

our nobility, whom it is so much the popular habit to disparage. Will there be found, among any class of persons not exceeding them in number, a larger, or perhaps so large, a proportion of young men distinguished in the various walks of literature or public life? Even the discussions in the House of Commons alone, in most of which various members of illustrious families are accustomed to distinguish themselves, are sufficient to refute the popular calumny. Is it, then, either right or politic to interweave assertions like the above in books of entertainment and instruction? and is it to be wondered at, if, not the trammels of early prejudice, but reasonable jealousy and alarm, cause many of the friends of established institutions to feel not quite cordial respecting the alleged march of mind, when so many who undertake to direct it are evidently bent upon converting it to hostile purposes?

R. *of* F.

PHILOSOPHY OF THE REIGN OF QUEEN ELIZABETH.

To the Editor of the Christian Observer.

I AM reminded by the interesting discussions in your publication respecting the conduct of Queen Elizabeth's government, and the temper of the times at that period, of a manuscript in my possession, which, if it appear as interesting to your readers as it does to me, they will be glad to find transferred to your pages. The manuscript to which I refer is a transcript from the note-book of a gentleman who attended the late Sir James Mackintosh's valuable lectures at Haileybury College. The lecturer had peculiar skill in unfolding the philosophy of history, and many of his remarks upon the reign of Queen Elizabeth are characterized by great sagacity, and, considering the cast of his politics, I should say, by great moderation and a spirit of justice. His well-known anxiety to remove the civil disabilities of the Roman Catholics—he calls them "Catholics," without a restrictive epithet, but I cannot concede to them this exclusive title—must have disposed him to view with no partiality the penal enactments of Queen Elizabeth respecting the Papists; and yet we find him defending the Protestant Government in this matter, upon the ground that those laws "were enacted, not on account of religion, but because she considered the Roman Catholics, and their clergy in particular, as emissaries of rebellion."

I do not agree in all the lecturer's remarks—such as his calling Protestants one of two "factions"—but they furnish important matters for reflection.

HISTORICUS.

"In observing the rise and progress of our constitution, it will be necessary to make a digression into the general history of the times in which Elizabeth lived. For there were no particular acts or changes in the administration of government, or in the system of laws: yet it will be necessary to review the general system of policy carried on at that time, particularly as it serves to explain many facts which are at variance with the opinions of modern constitutional antiquaries, relating to our present Government and the one immediately succeeding that under Elizabeth. A deviation from her maxims of policy by the house of Stuart, contributed to the errors which occasioned the overthrow of that family. This has been greatly misunderstood and grossly misrepresented, and thoroughly comprehended by none. The Reformed religion was established in England forty years before the Queen's accession to the throne. It was established by Edward VI., suppressed by Mary, and re-established by Elizabeth. At the accession of Elizabeth, Europe was divided into two great

factions; these were the Protestants and Catholics. The Catholics were by far the most powerful of the two: they possessed the whole of the Spanish dominions, which were at that time the most opulent and extensive in the known world; their commerce extended over the whole of Europe and America; their armies the best disciplined, and their captains the most renowned, of the age; their navy threatened the independence of other nations; Italy and the Low Countries, the greater part of Austria—all were subject to the rule and power of Catholics. To this we may add the indomitable spirit of bigotry and intolerant persecution of religious opinion, which raged among Catholics at that period to the greatest excess. The Spaniards, in particular, had this spirit of bigoted brutality grafted in their nature by their predecessors, and were at this very time designing to crush every symptom of Reformatory principles, which they called abominable heresy. This was then a prodigious power, acting under the influence of so mighty a nation, and supported by the whole of Italy, two-thirds of Germany, the spiritual power of the Pope of course, as well as the French Government. This latter nation may, however, be said to have been neutralized, as the greater part of the nobles were Protestants, and the civil wars in consequence prevented their taking any active part in the transactions of the surrounding countries. To the Protestant party belonged Sweden and Denmark, which were almost without exception Protestant. In the British Islands Elizabeth established this Reformed religion: notwithstanding which there were some Catholics still in England, to the amount of a fourth, or perhaps more correctly a third, of the inhabitants; of which the Earls of Northumberland and Westmoreland, with their retainers, formed a considerable part. In Scotland it was the religion of the Sovereign, and consequently of a considerable number of the people. In Ireland, almost the whole body of the people were of the Catholic persuasion.

"These circumstances would, in the present times, be considered of no political importance; but in the times of which we are speaking, religious toleration was not discovered. The Protestants and Catholics were in perpetual warfare with each other; each considered it agreeable to the dictates of religion to exterminate the other; so that the whole of Europe was divided into two distinct religious sects. Catholics were more united with Catholics than with fellow-countrymen; national prejudices were destroyed; national glory and honour were sunk in oblivion; every thing gave way to that intemperate zeal for religion which so signally marked that age as blood-thirsty and barbarous. Under these sentiments, a war could not but end in the destruction of one or other of the parties. Elizabeth was considered by all to be the head of the Protestant party; the more so, because the tenure of her throne was founded on the security and protection of the Protestant religion. She was considered by all Catholics, from the principles of their religion, the illegitimate child of a captious and lawless prince, who had violated the rules of decency and honour in separating from a wife whom he was lawfully bound to cherish, and whose amiable conduct fully entitled her to his protection. They looked on his union with Anne Boleyn as founded on the most impure principle, and tending to establish heresy in one of the most considerable kingdoms of Europe. These ideas were associated with the accession of Elizabeth, and consequently rendered it her only choice to adopt and protect the Reformed religion. This will explain the religious animosity entertained in the feelings of the Catholics towards her. Her honour, her crown, her personal safety, all had a deep interest in the security of the Protestant cause. The opinion which the Catholics entertained with regard to the accession was unanimous in favour of Mary Tudor, the daughter of

Henry VIII. by Catherine, or of Edward VI.; but after their death the crown of England was unquestionably the right of Mary Queen of Scots. This Mary, who in the opinion of the world possessed this right, was Queen of Scotland; by her marriage Dauphiness, and afterwards would have been Queen, of France; and consequently a very alarming rival.

"All Catholics took the side of Mary, as it accorded with their principles of religion. Elizabeth was therefore in great difficulty, in being opposed by this immense power, fiercely exasperated against her. She found it necessary to assist and protect the Protestants to the utmost of her power. She was sensible of the dangerous situation in which she stood: she knew, that, as head and protectress of the Reformation, she was exposed to the utmost fury and resentment of the Catholics. The violence and cruelty of the Spaniards in the Low Countries, was another branch of the same conspiracy against her religion. That country had imbibed the principles of Reformed religion, and consequently had fallen under the displeasure of Charles. But it was not till Philip had ascended the throne of Spain that a most sanguinary and bigoted persecution took place. The inhabitants were at last driven to despair, and they revolted from their allegiance, flew to arms, and in a few days almost the whole of the Low Countries and Zealand openly declared against the tyranny of Spain. This contest, however, with such a mighty empire as Spain, was too unequal; and, after suffering the utmost cruelty and oppression, that country had recourse to the assistance of Elizabeth.

"Here, then, Elizabeth was placed in a situation of great perplexity. It had been her policy to keep on terms of amity with the Spanish monarchy, as being a formidable and dangerous neighbour. It would, at the same time, have been the height of imprudence to have suffered such a state as the Netherlands to be added to the Catholic party, already the most powerful of the two. She therefore pursued a line of policy which should not offend the court of Spain, and at the same time supported secretly the States of the Netherlands. The principles of Reformation had already found their way into Scotland in the reign of Henry VIII., and were now advancing with quick step. All the Low Country was deeply tinctured with the Protestant opinion. Alarmed at the progress it had made, the Popish clergy had attempted to sustain their sinking authority by enforcing their tyrannical laws against heresy. The French King, sensible that Scotland was the only quarter whence they could attack Elizabeth, sent troops and money to Scotland. This immediately induced Elizabeth to do the same. The consequence was the defeat and expulsion of the French from Scotland, and the kingdom was indirectly thrown under the controul of Elizabeth.

"Modern historians have thought that Elizabeth acted unjustly in interfering with Scotland; but if we consider, we shall find the necessity as well as equity of her interposition. Every society has a right to defend itself, not only from present dangers, but from those that threaten. It is a maxim always acted on. Now, no country had a greater interest of self-preservation than Elizabeth in the protection of Scotland. The invasion of England would immediately have followed the reduction of the Scottish malcontents; a way would have been opened into the heart of the kingdom, and it would have been exposed to the calamities of war. I am speaking of times when Catholics and Protestants were inimical to each other, before the discovery of toleration in religious matters; when the principles of both parties justified the most cruel and sanguinary proceedings. *Elizabeth, therefore, was justified by the strictest principles of self-defence.*

"In 1572, on the feast of St. Bartholomew, there was a general mas-

sacre. To render it more complete, proposals had been held out for the reconciliation of both parties. The French King offered his sister Margaret in marriage to the Prince of Navarre: all were invited to Paris to celebrate the nuptials:—all were invited to their grave! In the midst of gaiety and feasting the Protestants were put to the sword. Orders were given to begin a general massacre, and not less than five thousand individuals were butchered; and the young Princes of Condé and Navarre were obliged to renounce their religion. This atrocious act speaks for itself; it needs no comment: it shewed their determination to proceed to any extremity. In order to give some palliation, ambassadors were sent to the different courts of Europe: one was sent to the Pope, to state the affair to him. It was customary for ambassadors to take with them orators, who delivered an oration to the ruling power to whom the embassy was sent: the one chosen in this instance was the famous Muret, better known by the name Muretus; a man of elegant talents, an elegant writer—in fact, the best Latin prose writer since Cicero. This Muretus delivered an oration before the Pope, consisting of an elaborate and splendid panegyric on the massacre. He proceeds: 'The river Seine rolled on with greater majesty after having received the carcases of the murdered heretics.' In consequence, the Pope had Te Deum sung, and every appearance of joy was manifested by him, as well as the other Catholics of Europe. Fenelon was also sent as ambassador to England. He said that the Protestants had been detected in an insurrection, and therefore that they had been summarily prevented. Elizabeth replied, with proper dignity, that 'she hoped, for the honour of the King of France, that he would be able to prove it true.' The fierceness of both parties was much the same, except that the Catholics shewed it most, as they had the most power.

"One circumstance must not be overlooked in considering the policy of Elizabeth. The Spanish monarchy, then the most powerful in Europe, had arrived at universal government: it had a most astonishing influence on the internal government of every nation in Europe: in fact, it is impossible in modern times to conceive a more perfect absolute dominion than was attempted by Charles V. By the accession of Mary, England would have become a province of Spain; but Elizabeth prevented this: she was the leader of national independence and power, as being leader of the Protestant party. In her own opinion she was not favourable to the liberties and happiness of mankind; nay, it is said that Elizabeth had a great reverence for many of the superstitious Catholic ceremonies. She was not conscious of her high vocation, as being entrusted with the civil and religious liberties of the greater part of mankind. Had the Reformatory principles been suppressed, *the extinction of all freedom and liberty of conscience must have ensued.*

"In reviewing the various and imminent dangers of Elizabeth's reign, it must be confessed that *few princes have ascended the throne who have acquired more glory, and committed so few acts of oppression or injustice, as Elizabeth, in a long reign of forty-five years.*

"If we consider Elizabeth as leader of one of those two parties which divided Europe, we shall be able to discover the true explanation of those measures which historians have considered arbitrary. Her authority was that of a demagogue. The effect of all such divisions as those which then agitated Europe is to loosen the bonds of connection between the sovereign and subject: the tie of connection gave way to that of party. The government of Elizabeth, therefore, partook of the principles of this party-spirit, which gave them an appearance of arbitrary controuling. Her interests were connected with those of one of these parties; she was consequently supported by it, as exerting the authority of its leader rather

than that of the sovereign. It was contending for liberty of conscience, for the free use of the human understanding. Such powerful excitements had induced them to invest a dictatorial power in her, as without which she could not have made head against the tremendous power opposed to them and England. For want of rightly understanding this, many historians—Hume, for instance—are at a loss to account for their tame endurance of her arbitrary measures. The reason was, they perceived the conduct of Elizabeth was visibly adapted to favour their cause. Her successors adopted her line of conduct and were unsuccessful; but they were actuated by a different spirit, and directed to other objects. Nothing had Elizabeth so much at heart as the popularity and favour of her subjects, provided it was consistent with her dignity and character: they were zealous in their affection for her. Her conduct produced many considerable effects; it tended to excite the understanding and rouse the genius of her subjects. At her accession almost all the Catholic clergy resigned their benefices: with one exception, they all refused to conform to the new religion. A great part resigned on the plea that they were high in the dignities of the Church of Rome; they were therefore more conspicuous than others, and consequently a greater disgrace would be attached to them. They were actuated, therefore, by a principle of honour as well as of conscience. The clergy had engrossed all the learning of the age: it was therefore said, by the partizans of the Catholics, that at the introduction of the new religion the nation would relapse into a state of ignorance as bad as in the dark ages of the feudal system: indeed, the common run of Protestant priests were not able to read the service, and were called by the Catholics the Helpjohns of Elizabeth. But though the instrumental means of obtaining knowledge were destroyed, there was still a great excitement, which compensated for the loss of scholars. The free scope given to the understanding by the new doctrines, was a great stimulus to learning. There was another also which gave them that turn, which was, the position of the nation as the sole bulwark and champion of their religion. It was connected with every feeling of national honour, pride, and glory. These were united to keep up the impulse to the mental qualities. Every battle that was fought was in defence of the free use of reason, to prevent the oppression of the mind of man."

(*To be continued.*)

ON THE THEOLOGY OF THE DIVINES OF LAST CENTURY.

To the Editor of the Christian Observer.

I SINCERELY thank you for having weeded out of my former communication any expressions which, by their uncourteousness, might have given offence to your other correspondent on the same subject; and I should have been well content had you exercised your editorial prerogative in one instance more, by substituting some milder term for the word "*abuse;*" the idea which I wished to convey being that of excessive censure, not that of intemperate vituperation. The phrase "*writers of a certain class,*" I cannot admit to be equally exceptionable. It is an innocent phrase, and was innocently used, without the slightest intention of sneering at the abilities of those to whom the allusion was made, or in any degree impugning their sincerity, or the "honesty of their representations." All that I have alleged concerning these writers is, that it has been "a fashion with them to abuse"—that is, excessively to censure—the state of things in the Church during the last century. If I have been mistaken in this allegation,

I have at least, Mr. Editor, been courteous enough to abstain from charging them in direct terms with any deficiency " in the matter of good taste, of truth, and of fairness."

The feelings of a living author are a delicate subject to touch upon: but as you say that the Bishop of Durham might have preferred " that his statements should not have unnecessarily been brought in upon the present occasion," I may be permitted to suggest, in my own defence, that his Lordship, as I conceive, can have no reasonable objection to the production of an opinion which he has deliberately formed, and voluntarily promulgated from the press; and which, for aught that appears, remains to this hour unaltered. I look upon it, in fact, as evidence, and evidence of high authority. I grant that it has only an indirect reference to my immediate subject, and therefore I placed it in a note: but it bears upon the *general* question of " worse times," which P. E. B. quietly assumed to be settled already in his own favour; and with regard to which, therefore, it seemed not improper to shew, were it only by means of a collateral illustration, that a difference of opinion existed in a quarter where the information necessary to the arriving at a correct as well as a decided opinion was abundantly possessed, and had been industriously turned to account. For the tone of his language the author is responsible, not the person who cites him: yet the few words subjoined by me to the extract may suggest that I was not insensible to the danger of giving offence, but that I preferred trusting to your candour rather than garbling the quotation.

Putting aside personalities, the question at issue between the Bishop of Durham and the authorities arrayed on the other side appears to be a question of *degree*. The Bishop does not deny that there might be ground for the charge commonly advanced against the preachers of the last century, of having neglected the essentials of Christianity; but he says that the charge has been too sweeping, and is not applicable to a large proportion of them. He does not deny that writers might be instanced who were wont to fail in the inculcation of moral duties on Christian principles, but he denies that the number of such writers amounted to a majority, or even to a moiety, of the whole, if it be fair to assume that the same proportions of good and bad existed among the living preachers, which may be traced in such of their writings as have come down to us. In arguing thus, he proceeds, not upon second-hand information, but on the strength of his own acquaintance with the writings in question. At least so I understand his testimony; and, understanding it so, I may be pardoned for suspending my judgment, and not yielding implicit credit to representations which an authority entitled to the highest respect has pronounced exaggerated.

I do not know, Mr. Editor, by what method you propose to establish your view of the subject; but the matter does not appear to me capable of being settled by isolated quotations on one side or on the other. Neither do I exactly see the necessity of furnishing a text for your observations by sending you a confession of my faith, when it is open to you either to confute the statement which I have already brought under your notice, or to take for a basis your own belief, with which it is requisite to your argument that mine should coincide. Whatever you may think of me, however, were I inclined to set forth a brief confession, I could perhaps find more than one form tolerably suitable to my purpose within the limits of your last Number: but though you may be disposed to consider me as a sort of heretic, I have no desire to constitute you an Inquisitor, by pleading under that suspected character before your tribunal.

You refer me to your observations on the Balguys in your January No.: and you seem to identify their sentiments with those of Hoadley and of modern Freethinkers; and call theirs, at the same time, " the accredited

school of the last century." It is a novelty to me to hear Hoadley proposed as the type of the great body of English divines of any period. Is it fair to do so even by implication? You ask me whether the present excellent Master of the Temple would preach one in ten of the discourses which were delivered in that Inn of Court during the period alluded to. I answer, that I cannot tell; neither probably can you, except from conjecture: but allow me to ask in return, Would the same deservedly esteemed preacher deliver one in ten of the sermons preached in Queen Elizabeth's time? Taste varies, as well as principle: and we should beware of confounding effects which may arise from very different causes. The same remark, I have no doubt, will apply to many of the changes which have been made in the Christian Knowledge Society's catalogue; though, with regard to this, it is notorious that the spirit of party has been but too actively engaged, both in aggression and resistance.

I observe two errors in my last communication. In the last line of the third paragraph, "Liturgy" is put for "Litany;" and in the last paragraph, where the word "service" appears, I meant to write "system."

BEGENSIS.*

ON CONFESSION OF SIN.

To the Editor of the Christian Observer.

I HAVE been reading in your last Number the remarks of PHILALETHES on "Abbott's Young Christian," with most of which I perfectly agree. Allow me, however, not with a view to controversy, but for edification, to submit to your correspondent some reflections suggested by his communication. The subject he alludes to is one of the most interesting and painful throughout the whole range of the Christian's life. I have myself felt it to be so; and this will be enough to assure Philalethes that my motive for writing is that comfort may be ministered to such as need it. He remarks (p. 402), that the culprit's confession, in Abbott's Young Christian, is not a scriptural illustration of a Christian's confession to God, because the culprit's confession arises from purely selfish feelings—namely, to relieve a burdened conscience. But would he infer, that whoever applies to God under a keen sense of guilt, and with the remorse of an accusing conscience, does not confess his sins as a Christian ought to confess them? Does the selfish feeling of

* We have most cheerfully inserted our correspondent's reply; but we see no benefit in protracting the discussion. Our correspondent says that the Right Reverend Prelate "does not deny that there might be ground for the charge commonly advanced against the writers of the last century, of having neglected the essentials of Christianity," but only that "the charge has been too sweeping." The question of degree is of minor importance; and we have frequently expressed our conviction, that, even at the least favourable periods of the annals of our Church, there were not a few of the clergy, unknown perhaps beyond the walk of their own pastoral duties, who were adorning the doctrine of God their Saviour, and setting forward the salvation of their respective flocks; and that the statements of the early Methodists, and of many other writers, were, as our correspondent says, too "sweeping." Even in modern times much of real piety often lies undetected by those who attach disproportionate importance to peculiar words and phrases, and who set down as "blind leaders of the blind" all who do not happen to respond to some known watchword. Many whom Mr. Whitfield and the Wesleys considered as their "spiritual children," were converts already made to their hands, though still needing much simple elementary instruction. But, after every admission which truth will warrant, the condition—we will not say merely, or perhaps chiefly, of the Church of England, but—of every body of Christians, was mournfully degenerate, as compared with the days of Elizabeth; and much was there needed that blessed revival of piety which, through the mercy of God, has gladdened the present age.

an earnest desire to be freed from the pangs of a burdened conscience decide the sinner's confession and repentance not to be of a Christian character? If so, what is an awakened sinner to do—a sinner suffering under the accusations of his conscience, which seem to shut him for ever from the light of God's countenance? I confess that I have so suffered, and do so suffer; and that which has almost driven me to despair has been the fear lest my repentance should not be sincere, or of a Christian sort, for it has arisen from an overwhelming sense of the wrath of God. The remarks of Philalethes fell, therefore, like a sentence of condemnation on me: they seemed to confirm my fears, and to tell me there was no hope. Twice and thrice a day, and day by day, have I confessed my sins, and laid myself in heart at the foot of the cross of Christ, for pardon and peace; but with but little sense of their being accorded. Confession, of itself, I agree with your correspondent, does not impart peace: and he remarks most truly, "that the Christian's only refuge is by pleading and applying to himself the expiatory sacrifice of Christ." But how shall a sinner under the weight of a guilty conscience *apply* the sacrifice of Christ to himself? To do so is, I believe, the work of the Holy Spirit. But then the question is, Is a person so labouring, and so pleading for release from the torments of remorse, acting only a "selfish" part? Is he to conclude that his confession is not a Christian confession; that it is a "sorrow of the world," "which worketh death?"

Indeed, unless I am forbid to hope, and surrender myself to despair, my trust is that Philalethes has written too hastily; and that, instead of saying that the confession of the culprit supposed by Abbott is not a Christian confession "because it arises from the selfish feeling to relieve a guilty conscience," the difference is, that the sinner sues for pardon and seeks for peace through the atonement of a Saviour, whereas the culprit seeks for peace by confession alone. Indeed, your correspondent's assertion else proclaims despair to the convicted and burthened conscience; for the prevailing feeling, in any sinner so affected is, to seek release from it; and the way in which he seeks for peace is by confession, and by pleading the merits and righteousness of Christ crucified.—Your correspondent will confer a favour on myself, and perhaps on others similarly situated, if he will express his opinion on this question: "Is a person, seeking for pardon and peace under the accusations of a guilty conscience—remorse, if you please—by confessing his sins, and pleading the atonement of Jesus Christ, to consider himself unpardoned, unreconciled, until he has a sense of his being forgiven, and at peace with God through Jesus Christ?"

Μετανοησαμενος.

ON THE COMING OF ANTICHRIST.

To the Editor of the Christian Observer.

A BOOK having been lately put into my hands, in which the rise of a *personal* Antichrist at the time of the end is advocated with much zeal, I was first led to examine his features, as depicted by the author, and then to examine the Divine word, to see if they were correctly pourtrayed. My human guide represents him as "a monster of iniquity and blasphemy;" "neither Infidel nor Atheist," and yet "denying Christ, by saying that he is the Christ, and denying God, by saying he is the true God." He further maintains that the Antichrist will be "an object of worship to Jews, Deists," &c. in his day. On consulting my Divine guide, to see if this representation were confirmed and established, I found that the term

Antichrist occurs *four* times, and occurs only in the Epistles of St. John — namely, 1 John ii. 18, 22; iv. 3; and 2 John v. 7. My human guide made reference only to the firstthree passages; and when I examined the fourth in the Greek, I could not but think that had he done the same his zeal for his theory would have considerably abated: "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is *the* deceiver and *the* Antichrist." On reading this text from the Greek, it seemed plain, that, instead of *the Antichrist* being to be looked for at the time of the end, he was already entered into the world in St. John's time; nay, *many* Antichrists, as may be inferred from the preceding clause.

Having proceeded thus far with my examination, it forcibly occurred, Have, then, our translators made a mistake here, in rendering the latter clause, *a* deceiver, *an* antichrist, without regard to the article? A moment's consideration led me to conclude that these excellent, learned, and talented men weighed the four passages together, and with sound discretion regarded 1 John iv. 3 as a clue to the meaning of the whole: they saw the Apostle was speaking of *an antichristian spirit*, of which there was then already much in the world, and which will probably attain its consummation in future days.

I should feel obliged to any of your correspondents to point out any oversight in the above conclusion; and to shew, if there be any *Scriptural* grounds for the expectation of a *personal* Antichrist at the time of the end, what these grounds are.

G. B.

ON ANNOUNCING THE COLLECTS.

To the Editor of the Christian Observer.

HAPPENING the other day to look at an old Number of your work, I found a correspondent saying, "Another *innovation*, which begins to prevail is, that of announcing the Collect for the Day." Now, Mr. Editor, I would ask, whether it is not quite as necessary to announce the Collect for the Day, as in reading the Psalms to mention the day of the month? Is it not more necessary? And if the one practice is indefensible, how is the other defended?

A COUNTRY VICAR.

ON CLERGYMEN INTERFERING IN EACH OTHER'S PARISHES.

To the Editor of the Christian Observer.

THE answer of BEGENSIS, in your Number for June, in reply to W.'s inquiry in your Number for April, on the subject of "Clergymen's interfering in each other's parishes," does not appear to me sufficiently explicit. The subject may be illustrated by taking a case as an example

Suppose the Bible Society to be the "*benevolent*" object adverted to. I am placed in a large market-town, around which, in all directions, there are many populous villages; and some of these villages are in the parish of which I am one of the incumbents, and the rest of them are in adjoining parishes, in which no town is situated. When our Bible Society was formed, it was called "the Auxiliary Bible Society of —— and its Vicinity;" for by "vicinity" we contemplated in this instance, as well as in others, all those villages. In connection with our Auxiliary, we formed Branch Societies, and Bible Associations. On every occasion we respectfully

solicited the aid and co-operation of the Clergy; which in general were obtained most readily; but some declined to join the Society, and considered our "*benevolent*" labours as "unkind and unneighbourly." On all points of Ecclesiastical and Clerical order we were agreed; but on these occasions we "agreed to differ," because we did not consider that there was any "interference" with any *parochial duty*. In this opinion we have continued for upwards of twenty years. I humbly conceive, therefore, that generally such things are "expedient and right," when no slight is intended to our brethren; and I think that there must be some extraordinary circumstance to render such practice otherwise.

CANONICUS.

POETRY.

For the Christian Observer.

WHITSUNDAY.

In thought we travel backward, to the scene
Of that low dwelling, where, with one accord,
The humble followers of the ascended Lord—
His infant church, despised, obscure, and mean—
Waited, with faith intense and ardour keen,
His parting promise. Breathless with desire,
A rushing wind surrounds them; tongues of fire,
Emblem of wondrous gifts, on each are seen.—
God of our fathers! we before Thee wait;
Nor outward sight nor sound our spirits seek;
But, oh! shed round thy influence! Trembling, weak,
Encourage, guide us! Let thy Spirit, meek
And holy, fill each bosom, new create
Our souls, inspire with joy, and elevate.

PUBLIC WORSHIP.

(*St. Stephen's.*)

Sweet is the hour of prayer, when the last chime
Is lost amid the organ's swelling strain,
And all arise to meet their Father. Pain,
Sorrow, and want, now serve as steps to climb
Still nearer to His throne, o'er-arched sublime
With Mercy's bow, where all may grace obtain.
The Spirit of His presence drops like rain
On thirsty land, or dew of morning prime:
Nor vainly falls: watering his holy word,
It surely buds, and bears the fruits of peace
And joy and love: each heart is inly awed;
Comfort the mourner finds; the wronged, redress—
Thou, in thy holy habitation, Lord,
Art known the Father of the fatherless.

CHEAPSIDE.

How flows along the ever-restless tide
Of human life, replete with hope and fear,
Bright joy and bitter sorrow! Claim no tear,
Hunger and Pain and Misery: woe may hide
Her secret shaft in many a breast where pride
Has schooled the brow a stern repose to wear:
And e'en the gayest forms may haply bear
Each his peculiar burden undescried.
Anxiously they pursue their various aim:
Youth, strong in hope; the man; the veteran hoar,
Intently follow pleasure, riches, fame:
While some, perchance, taught in Heaven's sacred lore,
May lift the prayer of faith—'O God, thy name
Let all the people know, let all adore.'

ST. PAUL'S CATHEDRAL.

SUBLIMELY grand, and wonderful in height,
Of England's worshippers the love and pride,
Amid her city, busy, thronged, and wide,
Stands the memento of *their* skill and might,
Who, heaven-instructed, bade its walls unite,
Which firmly on the broad foundations lay;
Building as if their work should last for aye;
Decking with brass, and gold, and crimson bright.
Thus, fair in holiness, in majesty
Proportioned, The Eternal edifies
His mystic church: His ever-watchful eye
Rests on her walls, as built on Christ they rise—
A glorious temple, which, exalted high,
Surmounted by the cross, shall reach the skies.

C. Q.

ASCENSION DAY.

"LIFT up, lift up your heads, ye gates!
Unbar, ye everlasting doors!
Open! the King of Glory waits
To tread the empyreal floors."

"Who is the King of Glory?" say
The seraph centinels within.
"Jehovah-Jesus. Haste! obey!
The Conqueror over death and sin."

The King of Glory re-ascends,
And takes his everlasting throne;
But turns to earth to view his friends,
And ever watches o'er his own.

Those sacred gates, which Sin did close,
And Justice rivet with despair,
Jesus triumphant open throws,
And His redeemed enter there.

Ascended Saviour, think of me;
Grant me thine all-sufficient grace;
Till I too rise to dwell with Thee,
And prostrate bow before thy face.

J. E.

ANGELS.

ARE there not forms unseen by mortal eye,
Still seen and hallowed in the immortal mind,
From whence do flow the beautiful, the true,
The most bewitching dreams that our mortality
Gives to its present joy and better hope?
Yes, such there are, that by Faith's vivid glance
Appear more beautiful than earth's best beauty.
Such are the beings in that happier world,
Where all is light without a sun or moon,
Striking the cymbals we would willing strike,
Singing the praises we would willing sing;
To all eternity adoring Him,
The Great, the Good, the Merciful, the Just;—
Angels that ne'er have left their placid home;
Angels that ever have been pure and bright;
Angels that know not of the will of flesh,
Yet ready stand before the Throne of Life
To bear some comfort down to rescued man,
Or bear aloft a summoned, ransomed soul.—
Redemption! what a mystery to them!

KLARA.

The following pieces are taken from Mr. James Montgomery's recent volume, entitled "The Portfolio." Mr. Montgomery is too well known to the admirers of sacred poetry to render it necessary for us to do more than transcribe a few of the pieces in the present volume, without troubling our readers with any comments upon them. They speak their own merits: and what could we add, to all that we and others have said of the poetical, and far higher than merely poetical, qualities of the writings of this much-esteemed and excellent man—except that the present volume is well worthy of the author, and that it also introduces him to his readers in a somewhat new capacity, in several of the miscellaneous pieces?

TIME: A RHAPSODY.

"Sed fugit, interea, fugit irreparabile tempus." VIRG.

'Tis a mistake: time flies not,
He only hovers on the wing:
Once born, the moment dies not,
'Tis an immortal thing;
While all is change beneath the sky,
Fix'd like the sun as learned sages prove,
Tho' from our moving world he seems to move,
'Tis time stands still, and we that fly.

There is no past; from nature's birth,
Days, months, years, ages, till the end
Of these revolving heavens and earth,
All to one centre tend;
And, having reach'd it late or soon,
Converge, as in a lens, the rays,
Caught from the fountain-light of noon,
Blend in a point that blinds the gaze:
—What has been is, what is shall last;
The present is the *focus* of the past;
The future, perishing as it arrives,
Becomes the present, and itself survives.

Time is not *progress*, but *amount*;
One vast accumulating store,
Laid up, not lost;—we do not count
Years *gone* but *added* to the score
Of wealth untold, to clime nor class confined,
Riches to generations lent,
For ever spending, never spent,
The august inheritance of all mankind.
Of this, from Adam to his latest heir,
All in due turn their portion share,
Which, as they husband or abuse,
Their souls they win or lose.

Though history, on her faded scrolls,
Fragments of facts, and wrecks of names enrols,
Time's indefatigable fingers write
Men's meanest actions on their souls,
In lines which not himself can blot:
These the last day shall bring to light,
Though through long centuries forgot,
When hearts and sepulchres are bared to sight.

Then, having filled his measure up,
Amidst his own assembled progeny,
(All that have been, that are, or yet may be)
Before the great white throne,
To Him who sits thereon,
Time shall present the amalgamating cup,
In which, as in a crucible,
He hid the moments as they fell,
More precious than Golconda's gems,
Or stars in angels' diadems,
Though to our eyes they seem to pass
Like sands through his symbolic glass:
But now, the process done,
Of millions multiplied by millions, none
Shall there be wanting—tho', by change
Ineffable and strange, [as one.
All shall appear at once, all shall appear

Ah! then shall each of Adam's race,
In that concentered instant, trace,
Upon the tablet of his mind,
His whole existence in a thought combined,
Thenceforth to part no more, but be
Impictured on his memory;
—As in the image-chamber of the eye,
Seen at a glance, in clear perspective, lie
Myriads of forms, of ocean, earth, and sky.

Then shall be shewn, that but in name
Time and eternity were both the same;
A point which life nor death could sever,
A moment standing still for ever.

WINTER LIGHTNING.

THE flash at midnight!—'t was a light
That gave the blind a moment's sight,
Then sank in tenfold gloom;
Loud, deep, and long the thunder broke,
The deaf ear *instantly* awoke,
Then closed as in the tomb:
An angel might have pass'd my bed,
Sounded the trump of God, and fled.
So life appears;—a sudden birth,
A glance revealing heaven and earth,
It *is* and it is *not!*
So fame the poet's hope deceives,
Who sings for after-times, and leaves
A name—to be forgot;
Life is a lightning-flash of breath,
Fame but a thunder-clap at death.

HUMILITY.

The bird that soars on highest wing
Builds on the ground her lowly nest;
And she that doth most sweetly sing,
Sings in the shade, when all things rest:
—In lark and nightingale we see
What honour hath humility.

When Mary chose the "better part,"
She meekly sat at Jesus' feet;
And Lydia's gently-open'd heart
Was made for God's own temple meet;
—Fairest and best adorn'd is she,
Whose clothing is humility.

The saint that wears heaven's brightest crown
In deepest adoration bends;
The weight of glory bows him down
Then most when most his soul ascends;
—Nearest the throne itself must be
The footstool of humility.

EVENING TIME.

At evening time let there be light:—
Life's little day draws near its close;
Around me fall the shades of night,
The night of death, the grave's repose;
To crown my joys, to end my woes,
At evening time let there be light.

At evening time let there be light:—
Stormy and dark hath been my day;
Yet rose the morn benignly bright,
Dews, birds, and flowers cheered all the way;
O for one sweet, one parting ray!
At evening time let there be light.

At evening time there *shall* be light:—
For God hath said,—"So let it be!"
Fear, doubt, and anguish take their flight,
His glory now is risen on me;
Mine eyes shall his salvation see:
—'Tis evening time, and there *is* light.

REMINISCENCE.

Remembrance of the dead revives
The slain of time at will;
Those who were lovely in their lives,
In death are lovelier still.

Unburden'd with infirmity,
Unplagued like mortal men,
O with what pure delight we see
The heart's old friends again!

Not as they sank into the tomb,
With sickness-wasted powers,
But in the beauty and the bloom
Of their best days and ours.

The troubles of departed years
Bring joys unknown before;
And soul-refreshing are the tears
O'er wounds that bleed no more.

Lightnings may blast, but thunder-showers
Earth's ravaged face renew,
With nectar fill the cups of flowers,
And hang the thorns with dew.

Remembrance of the dead is sweet;
Yet how imperfect this,
Unless past, present, future meet,
—A threefold cord of bliss!

Companions of our youth, our age,
With whom through life we walk'd,
And in our house of pilgrimage
Of home beyond it talk'd:—

Grief on their urn may fix her eyes,
—They spring not from the ground;
Love may invoke them from the skies,
—There is no voice nor sound.

Fond memory marks them as they *were*,
Stars in our horoscope;
But soon to see them as they *are*,
—That is our dearest hope.

Not through the darkness of the night,
To waking thought unseal'd,
But in the uncreated light
Of Deity reveal'd.

They cannot come to us, but *we*
Ere long to them may go;
—That glimpse of immortality
Is heaven begun below.

HEAVEN IN PROSPECT.

Palms of glory, raiment bright,
Crowns that never fade away,
Gird and deck the saints in light,
Priests and kings and conquerors they.

Yet the conquerors bring their palms
To the Lamb amidst the throne,
And proclaim in joyful psalms
Victory through his cross alone.

Kings for harps their crowns resign,
Crying, as they strike the chords,
"Take the kingdom,—it is thine,
King of kings and Lord of lords."

Round the altar, priests confess,
If their robes are white as *snow*,
'Twas the Saviour's righteousness,
And his blood, that made them so.

Who were these?—On earth they dwelt,
Sinners once of Adam's race,
Guilt, and fear, and suffering felt,
But were saved by sovereign grace.

They were mortal, too, like us;
—Ah! when we, like them, shall die,
May our souls, translated thus,
Triumph, reign, and shine on high!

REVIEW OF NEW PUBLICATIONS.

M'GHEE ON THE PRINCIPLES OF THE ROMAN CATHOLIC BISHOPS AND PRIESTS OF IRELAND.

(*Concluded from* p. 455.)

THE discussion upon Dens's Theology has lost none of its importance since our last Number. The subject has been noticed in the House of Lords; it has afforded materials for a second most powerful and convincing exposition* at Exeter Hall of the principles of the Roman Catholic Bishops and Priests of Ireland; and, what is of greater importance still, it has elicited from Dr. Murray, the titular Roman Catholic Archbishop of Dublin, a letter to the King's Prime Minister, in which he exhibits a characteristic specimen of the ordinary tactics and tergiversation of the Church of Rome. He says:—

"If I can credit the public journals, a statement has been made in your Lordship's House of Parliament, attributing to me certain doctrines contained in a theological work of Dens, on the ground that I directed the publication of that work, and appointed it as a text-book for the conference of the Catholic clergy. What was really said on that occasion I have no means of knowing, and, perhaps, have no right to inquire; but I distinctly aver that those imputations, from whatever quarter they may have found their way into the newspapers, are wholly devoid of any foundation in fact. I do not entertain the doctrines thus attributed to me; my solemn oath

* We say exposition, for there was not, and there could not be, any discussion; and it would therefore have been a better course if no challenge had been given, as the challengers, without any conference with the other side, prescribed conditions which every person knew beforehand could not be complied with; thus giving to their opponents an opportunity to complain of unfairness. Mr. M'Ghee and his excellent colleagues, most justly and laudably wishing to expose to their English brethren the character of Popery in Ireland, came over to present their statement; but they bore no official character, and they had no reason to expect that the Roman Catholic Bishops and Priests would recognise in them an authorized "deputation from the Church of Ireland," and would, in consequence, consent to appoint authorized champions to meet them. Protestants, also, may complain of an unauthorized assumption of official delegation: for if it had happened that the speakers had not made out their case; or if the Roman Catholics, affecting to believe their official representative character, had sent out some clever casuistical popular orators to make the worse appear the better reason, and had thus gained a triumph—as often happens in a public meeting, where a bold oratorical declamation has great advantage over a modest, quiet, argument—it would have been said that the Church of England and Ireland was vanquished, whereas it was only a few volunteers who had been overpowered. But to stipulate, that, to meet an unofficial body, miscalled "a deputation from the Irish Church," accredited champions should be sent forth by the Roman Catholic hierarchy, or by some Roman Catholic Bishop on his own authority; and that their credentials should be countersigned by the London Vicars Apostolic; and that the Church of Rome should thus stake its doctrines and character upon the result of a debate at Exeter Hall; was not a reasonable proposition. If half a dozen Popish priests came over to expose the Church of England, and threw out a similar challenge, does any man suppose that the Bishop of London would delegate representatives on the part of the Church of England, and the Archbishop of Canterbury countersign the credentials of delegation? A challenge, under such circumstances, could be only a sham challenge; and though it was quite right that the police should clear Exeter Hall of disturbers, yet we could have wished that a challenge should not have been given, under conditions which all men knew could not be accepted. As to the special invitation to Mr. O'Connell, it was not to be expected that a layman, overwhelmed in secular affairs, would be qualified to go into a discussion on the merits of eight volumes, in Latin, of abstruse, dogmatical and controversial divinity. It was as if a deputation of Roman Catholic Priests were to challenge Sir R. Peel to hold a disputation on the criticisms in Poole's Synopsis. The meeting was therefore for exposition only; and so it should be regarded. It is not fair to say that the Roman Catholic body was challenged and did not attend, since the terms of the challenge were such as no public body could comply with.

attests the contrary. I did not direct the work of Dens to be published; it was undertaken by a respectable bookseller, as a speculation in trade entirely at his own risk; as a work which comprises a large mass of very valuable matter, though containing, too, some obsolete opinions, wholly unconnected with any article of Catholic faith, and which opinions it was known that hardly any one at the present day would think of defending. Finally, I did not make it the text-book for our theological conferences; for, on such occasions, we have no such book, if by this expression we are to understand the work of any writer whose opinions (when not already defined by the Church as articles of faith) the clergy are required, or in any manner whatever expected, to maintain. In fact our clergy are too well instructed to have the least notion of submitting to such a restriction. The questions proposed in conference are brought forward for the very purpose of being freely discussed on their own merits; and the decisions which, after due examination, are approved of, rest entirely, not on the individual opinions of this writer or of that, but on those arguments which seem best calculated to carry conviction to the mind. The opinions of Dens regarding the right of temporal states to compel their subjects, by confiscation and other punishments, to embrace religious doctrines of which their conscience could not approve, were, unfortunately, too prevalent throughout Europe at the time he lived; and I must add, no where more prevalent than where the Reformation was established. And why are the Catholics of Ireland now forced, by this unprovoked taunt, to remember that those desolating opinions were but too deeply imbibed, and too cruelly acted on by their Protestant rulers, during those centuries of religious persecution, from which they are but just recovering, and the horrors of which they are desirous to forget? Blessed be God! those doctrines are now little more than the record of bygone intolerance. They are yielding every where to that better and more Scriptural spirit of mutual forbearance which has grown up and is spreading through all Christian communities; and they seem to have found almost their last resting-place in the minds of those misguided, though otherwise (let me hope) respectable, individuals, who lately exhibited such a miserable display of fanaticism in Exeter Hall, and a few, (let me again hope) very few, fiery zealots, who have allowed themselves to be so far blinded by passion as to participate in their anti-social opinions. As to the Irish Catholics, their doctrine on this subject is thus solemnly attested:—'I, A. B., swear that I do abjure, condemn, and detest, as unchristian and impious, the principle that it is lawful to murder, destroy, or in anywise injure any person whatsoever, for or under the pretence of being a heretic.'"

In this letter Dr. Murray states that he did not direct Dens's work to be published; that he does not believe, but abhors, its persecuting doctrines, which he considers antiquated and exploded; and that its use as a text-book for conferences is not authoritative, but only for the purpose of bringing forward questions for free discussion on their own merits, and not with any degree of adhesion to the opinions of the writer. Now in our last Number we provided by anticipation for this reply, by placing the charge against the Irish Roman Catholic Bishops and Priests as one of a strong *primâ facie* character, so that they were fairly arraigned at the bar of public opinion, and it was for them to make the best defence they could. We remarked, after exhibiting Mr. M'Ghee's unwedgable dove-tailing of proof:

"After this chain of evidence, it is utterly impossible for the Irish Roman Catholic Bishops to deny that Dens's is the text-book of their church in Ireland at the present moment. If they should say, that, though they approve of Dens's book as a whole, as 'containing the most secure guidance' extant, yet that they do not mean to guarantee every statement in eight volumes, let them exhibit their minute-books, with the exact wording of the resolution of September 14, 1808, with any other resolutions which bear upon the subject; for, till they can shew that they recommended only with qualification, they are answerable to the full extent of their bookseller's advertisement, and of Dens's book."

We added:

"Now we have not any reason to believe that the result of these conferences was contrary to the decision of Dens—if it was, let it be shewn."

But has this been done, or attempted? Dr. Murray, indeed, denies that he directed the bookseller to publish the book; but he cannot disprove the mass of evidence that inseparably identifies both himself and his brethren with the publication. He cannot deny that the publication was directed by the whole of the Irish Roman Catholic Bishops in 1808; and though he was not then among the number, not having been made a bishop till

the next year, he does not venture to say that he would not have sanctioned the publication as well as his brethren. It does not appear that he ever breathed a syllable against it, till he discovered the mischief which the publicity given to Dens's doctrines was doing to the interests of his church. As to his saying that he did not make it a text-book for conferences, if Mr. M'Ghee's quotations and statements of fact in this matter are not mendacious fabrications—and they certainly have not been disproved—he did so make it. By what equivocation he reconciles his words to the truth of things, we cannot divine. Mr. M'Ghee, in his Exeter-Hall speech, seems to suppose that he lurks under the fact that he was only one of the four bishops of the province of Leinster, who, according to the Roman Catholic publisher (Mr. Coyne)'s averment, did so make it. If this be so, it is most base equivocation. But we rather imagine that the equivocation lies in the word "text-book." He did not make it a text-book; that is, in the sense in which he defines a text-book—that is, as an authority to be followed. It was only to furnish theses for conference, and not to guide the discussion. If so, we recur to our challenge of last month: Shew us the minutes of the conferences; shew us the results; shew us that Dens was reprobated, and in what particulars. Till this is done, to have made such a writer the "*auctor*," call it text-book or what not, is *primâ facie* proof that the doctrines discussed have not been exploded by the Roman Catholic Bishops and Priests of Ireland.

But, after all, even if some particular doctrine respecting persecution were rejected, the great mass of evil remains untouched. Let us glance at a few examples.

The first question mentioned by Mr. M'Ghee as among the subjects discussed at the Leinster conferences in 1832, "*Dominum Dens auctorem sequentes*," is, "Whether a man is obliged to make an outward confession of faith." Upon this Mr. M'Ghee gives the following from Dens:

"In reply to this it is generally laid down, that a man is not obliged to confess his faith if interrogated by a private individual, but that he is, if interrogated by a man in a public situation; but the following are among the answers in the chapter:—

"Quid si quis interrogetur, an sit sacerdos, religiosus, episcopus, etc., an tenetur confiteri?

"Responsio communis contra Pawels est negativa, quia tales tituli sunt quædam accidentia religionis, adeoque illa tacendo non censeatur aliquid essentiale fidei tacere, propterea, qui se negarit, e. g. sacerdotem, cum talis sit, tantum mendacium officiosum committerit.

"What if any one should be asked whether he be a priest, a monk, or a bishop, is he bound to confess?

"The general answer in opposition to Pawels is,—no—because such titles are certain accidents of religion, and therefore by concealing them a man is not thought to conceal any thing essential to the faith, wherefore he who should deny himself to be a priest (for example) when he really is one, only tells a *mere official lie*.

"These questions relate only to the priests themselves, but they shew the value they place on truth." p. 8.

We do not believe that we violate truth or charity when we affirm that falsehood, in various forms, has ever been a characteristic mark of the Roman Catholic communion. Innumerable are the cases in which history bears appalling testimony to the disgraceful fact, that, where the interests of the church are concerned, too often the only limit to subterfuge and mendacity has been the fear of discovery. In the statements of the Irish Papal priesthood in their controversial writings, their official documents, and their testimony before Parliament, there is a frequent slipperiness and tortuosity most afflicting to witness. Even in the Irish courts of justice, wherever any question happens to occur which involves a dispute between Protestants and Papists, it is almost impossible to extract truth from Roman Catholic witnesses. And what shall we say even of Irish Roman Catholic senators? We will only say, that the House of Commons and the country

have learned to set a far higher value on their proofs than on their assertions; and that no man dreams of taking for granted any controversial fact upon the uncorroborated statement of Mr. O'Connell, seeing that the learned member, however anxious may be his desire to speak only what is true, has a marvellous faculty for misapprehension.

As little do we believe that we violate truth or charity in saying that this propensity to misrepresentation is connected with the Papal system; and especially with its demoralizing division of sins into two classes, mortal and venial; so that the end is often pleaded to justify the means, and wickedness is glossed over with the varnish of casuistical quibbles.

Under these circumstances, we should have been glad to have learned distinctly what are the doctrines of Dens on the question of falsehood and equivocation; but the brevity of Mr. M'Ghee's statement does not afford this information. He says, generally, that Dens teaches that a man is not bound to tell his faith to every private inquirer, but that he is bound to do so if interrogated by a public officer. This may mean only that he is not bound to answer every idle or curious question; and if so, the statement is not much amiss. In regard to the question, whether he is bound to tell, if asked, "if he is a priest, a monk, a bishop, and so forth *," all that we are informed in the preceding quotation is, that the usual answer to "Pawels" is in the negative. It would appear, therefore, that those Papists who adhere to "Pawels" (is there not some mistake in the name?) take a Scriptural and Protestant view of the matter; and Mr. M'Ghee should have stated

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* We slightly alter Mr. M'Ghee's translation; for he has omitted the "*etc.*" after *episcopus*, and put in the disjunctive *or* before the word *bishop*; thus making the question a specific one—namely, that the man is asked to which of the three ranks specially named he belongs; whereas it is only a general one, "*an sit sacerdos, religiosus, episcopus, etc.*" The word *official*, also, which is marked in italics as specially important, is not a correct translation of *officiosum*, as any Latin Dictionary will shew. Again, *tacendo* should not have been translated *concealing*; for we read in Cicero's Offices, "Respondebit Diogenes fortasse sic, aliud est *celare* aliud *tacere*." The Roman Catholics may say that the true meaning of the passage in Dens is, that, should a man be asked if he is a monk, or any similar question, he may lawfully *be silent*, because his silence will not compromise any essential article of faith (as would have been the case, for instance, if he had been silent had he been asked if he believed in the divinity of our Lord), since, even if he had not merely been silent but had actually replied in the negative, his falsehood would not have related to an essential article of faith, but would have been only a "mendacium officiosum." But under any translation, the trifling with truth is abominable. Should the Papist say, Do you then mean that a "mendacium officiosum"—such, for example, as Sir Walter Scott's repeatedly and solemnly affirming, when interrogated, that he was not the author of the Waverley Novels—is as great a sin as if he had refused to answer when he was asked whether he believed "*aliquid essentiale*" in religion, as, for example, the doctrine of the Holy Trinity; our reply is, that, of two wicked things, it is bad morality and bad religion to argue which is the worst. God looks at the heart; and we repeat, that there is scarcely any thing more destructive, among the many destructive things in Popery, than its division of sins into mortal and venial. A book of Popish casuistry may be defined to be, a book to shew, of several roads to hell, which is supposed to afford the best chance of escape. The very circumstance of official clerical conferences being held upon such questions, unless avowedly to repudiate such impious morals, is itself condemnatory of the Irish Papal church. We would ask, Was the latent bearing of the question, whether, as the laws of the land have laid down certain restrictions respecting the monastic orders, it was allowable to evade them by silence, or, if interrogated, by falsehood?—whether a Jesuit, for instance, would be chargeable with shrinking from what he accounts the honourable reproach of his profession, if he lived in disguise in a Protestant country, with a view to promote the interests of his church? The question proposed by the conference, if not a mere weapon for mental gladiatorship, seems to glance at some such matter. It sounds like, How far may we lawfully dissemble to cozen the Protestants? If the question was really adjudged on the side of truth and simplicity, let the minutes of the proceedings be produced. But will this be ventured upon?

explicitly that Dens takes the other side, which is not clear from the above brief extract. We are dependent upon Mr. M'Ghee's fairness in citation, not having Dens's book at hand. For any thing that appears to the contrary in the above brief extract, Dens may have taken Pawels's side; but we conclude that Mr. M'Ghee means otherwise. We admit, also, that a conference to discuss the question ought not of necessity to be construed into a conference to oppose the Pawels side, and to approve the other. Dens alludes to the arguments on both sides; and let the conference shew, if it can, that it took the side of sincerity and truth, and not of dark, tortuous Jesuitism. But the very proposal of such a question is so far disgraceful, that it evinces the abominable system of casuistry in which the priests of Rome are educated; for what must be the character of a church, the ministers of which, meeting professedly for brotherly edification, have nothing better to talk over than the demoralizing subtleties of the dialectic schools? What would be thought of our English bishops summoning their clergy to argue such questions? It is one among the other atrocities of that superstitious, tyrannical, irreligious, and grossly impure and obscene institution, auricular confession, that it sets aside the study of Holy Scripture, and of the momentous questions of faith and piety, to build up a code of moral casuistry by which the priest is to direct the consciences of the poor slaves who submit to his guidance.

But it may be asked, Have not Protestants had their subtle casuists also? We are sorry to say that they have; and, though they are laudably distinguished from those of the Church of Rome, yet many of their rules are more likely to prove a snare to the conscience than a safe guide. We do not exempt even Paley from some share of this censure; but as for Bishop Jeremy Taylor, whose Ductor Dubitantium is the most elaborate of all Protestant works of casuistry, we have no words too strong to express our antipathy to some of the doctrines laid down in that wonderfully learned, acute, and eloquent book. To go no farther than the particular point under consideration, *veracity*; can any thing be worse than some of his decisions—except, indeed, it be those of the Jesuits, which *are* worse? We turn to the index to his work, under the word "*Lie*;" and there we find the very first heads to be as follow:—1. "It is lawful to tell a harmless lie, to save the life of a gallant brave man;" 2. "The essence of a lie does not consist in its difference from the eternal truth"—(that is, as he explains it in the text, "it must be something said or written to the hurt of our neighbour:" he seems to put God quite out of the question); 3. "Melancthon, in his definition of *a lie*, includes the hurting of our neighbour;" 4. "Of the Egyptians, deceived of their jewels by a lie;" 5. "It is lawful to tell a lie to children, or madmen, for their benefit;" 6. "A physician may lawfully tell a lie to some kind of patients;" 7. "To tell a lie for charity, to save the life of a husband, public person, or prince, hath been commended by wise men." The text bears out the headings of the index; for in turning over the pages our eye glances on such remarks as the following:—"If it be objected that we must not tell a lie for God, much less for our brother, I answer, that this does not follow; for God needs not a lie, but our brother does." "Deceiving an enemy by the stratagems of actions or *words* is not properly lying; for lying supposes a conversation of law and peace;" and he therefore laments that even the grossest falsehoods told in war should be "prejudiced with the evil sound of the word *lying*, which, because it is so hateful to God and man, casts a cloud upon any thing that it comes near." Again: "I do not say that in all cases it is unlawful to use mental reservations, even in craftiness and escape." "Where it is lawful to lie, it is lawful to equivocate." These statements of Jeremy Taylor we should

reprobate in a Papist, and we reprobate them doubly in a Protestant. But even Taylor was shocked at the casuistry of the Papists; and he particularly mentions the case of Campian the Jesuit, who said before the magistrate that his name was Butler, with the secret mental reservation that this was the name which he had lately assumed. This is a case very like that contemplated in the thesis of the Irish discussion; and it is for the parties to prove, if they can, that they decided that all such artifices are wholly unjustifiable.

The next question which Mr. M'Ghee mentions as having been discussed at the Leinster Conferences for 1832, is, How many kinds of infidelity are there? The reply is, Paganism, Judaism, and Heresy, which last is made to include all Protestants; and it is further affirmed, that though the infidelity of Pagans and Jews is the worst as to the matter, the infidelity of heresy is the worst as to the will; because heretics have resisted greater light than Jews, as Jews have than Pagans. This statement, in whatever way it may be taken, is blind and bigoted; but it has been somewhat unfairly cited, as if Dens had said that Protestant heresy is abstractedly worse than Judaism or Paganism; whereas what he says is, that a heretic is worse than a Jew or a Papist, "because heretics are wont to have a greater knowledge of the truths of the faith;" just as if a Protestant said that he considers a Papist worse than a heathen, because he has less excuse than the other. The folly and bigotry of Dens's statement consist in the comparison itself; and the Irish Roman Catholic bishops disgracefully abuse their power over their priests and laity by even mooting such questions.

Mr. M'Ghee shews, by quotations, that Dens intends to include Protestants among heretics; but this point is so clear that we need not stay to prove it. He also shews that a heretic is considered by the Church of Rome as an unbeliever; and on this point also we presume there is no doubt. The Papist considers his church as the true and only church, and that it is infallible; and he considers faith to be believing what the church believes, and on the authority of the church. If, therefore, a person believes any doctrine from Scripture, and not through the church, he is not accounted to have true faith, even as respects that doctrine: nay, if he received all that the church of Rome receives, except one point, he would not be accounted to have one particle of faith; because, if he believed on the authority of that church, he must believe that point also;—just as we should say that a man is an infidel though he should believe many things in the Bible, if he disbelieved any one that he knew to be there; because, though he believed certain truths, he did not implicitly believe the book that revealed them. The ground upon which Protestants are condemned is, not merely that they are wrong, but that they refuse, as the Papist considers, to be set right. It were waste of words to dilate on the bigotry and arrogance of this claim to dominion and infallibility. The whole results from making the authority of the church, and not the word of God, the standard of faith.

We now come to some of the baneful consequences of the above assumption, in the right claimed to sway the consciences of mankind, and, as a means thereto, to coerce their bodies; and it is on this question in particular that Mr. M'Ghee's quotations from Dens are highly important. We will quote some of the passages which Mr. M'Ghee has extracted from Dens on this momentous question; and we are not a little curious to know what course the Irish Roman Catholic bishops and priests will pursue upon the occasion. Will they be politically silent? Or will they attempt to throw Dens overboard? Or will they say that the bishops restricted their approbation to his work as a whole, without pledging themselves to all his views? Or

will they say that the conferences were appointed in order to discuss, and not to ratify, his statements? Or will they dare to avow, and attempt to defend, the passages complained of? They have a choice of expedients, but we see not one that will avail them; especially upon the last particular, that of intolerance and persecution, which is calculated powerfully to affect the minds of all classes of British subjects*. For ourselves, as we said at the outset, the authoritative and unchangeable documents and decisions of the Church of Rome are evidence sufficient; but to many persons these recent disclosures may appear more striking. There are those who care little about a false doctrine, who will reprobate a persecuting spirit: our complaint against Rome includes both. It is an enemy as well to the spiritual as to the temporal interests of mankind; and may the Father of mercies deliver the world, in his clemency, from its tyranny in each of these relations. Those of our readers who happen to see that adroitly-tacking print, the Times newspaper, will have observed the way in which such questions are disposed of by secular politicians, who look at them only as matters connected with political party. It suits the party-views of the conductors of that newspaper, in their last veering, to take the right side as respects some important questions—and, among others, those relating to the Protestant church in Ireland—and to unsay as zealously as they once said; but of how little value is such skin-deep political Protestantism, may be judged by the fact, that the vaunted panacea for the healing of Ireland is for the State to pay the Roman Catholic priesthood, and thus to identify itself with all the corruptions of Rome. As for the anti-scriptural doctrines and irreligious rites of Rome, such writers heed them not. "The articles of the Popish faith," say these sudden converts to political Protestantism, "where they relate to things spiritual *merely*, we have nothing to say to. The sacraments of Popery do us no harm. Its countless miracles are no stumbling-blocks to us. Its mutilation of the Decalogue is no affair of ours." Such is political Protestantism. From such protectors may the Church of England, and the universal church of Christ, be defended! If the whole question is a mere matter of state policy, it is not worth contending for; except, indeed, so far as Popery is inimical to the best interests of mankind upon earth, as well as at war with its hopes beyond the grave; but the most serious, the infinitely important, concern, is that which secular partizans despise. Alas! how little faith is there in the world! Statesmen too often make religion a thing to drive the world by, while laughing at the fools and enthusiasts, as they account them, who really believe it to be a subject of any importance. This misdoing is confined to no particular school of politics, but includes partizans of every grade; so much so, that, not being conscientiously—or, as they phrase it, fanatically—honest themselves in their advocacy, and being willing to turn round with their party where it answers some party object, they do not give credit to their neighbour for sincerity, and religion itself suffers through the misconduct of those who make it a cloke for selfish purposes. What do those statesmen who wish to salary the Popish priests, and who heed nothing whether

* This passage was written last month (see the concluding remark in our July Number), and therefore before the publication of Dr. Murray's letter above cited. The titular Archbishop, so far as he himself is concerned, says that, in the particular matters adverted to in his letter, he differs from Dens. It is strange that he did not discover and make known this important fact before the late exposure at Exeter Hall, and the consequent outburst of public indignation; but better late than never; and it would be very wise on his part to try to elicit a similar declaration from his brethren, and to procure a solemn retractation of the official sanction given to that "most secure guidance." Till this is done, Dens must be justly considered the authorized text-book of the Irish Roman Catholic church. But in proportion as he recedes from Dens, he recedes from the standard tenets of his own communion.

Popery be scriptural or otherwise, care about Dens's theology, except to make use of it to serve a temporary political purpose? If the ultra-radical and apparently infidel writer of periodical inflammatory pamphlets under the name of "J. A. Roebuck, M. P.," were correct in measuring the sentiments of those who conscientiously oppose Popery on religious grounds, by those of his vituperator, the Times newspaper, there would be too much cause for his imputing the reprobation of Dens to selfish motives. Such men as Mr. Roebuck, thinking, it would seem, all religious creeds alike false and superstitious, cannot conceive that any person can be enlightened in mind and ingenuous in heart who is anxious for the spiritual welfare of his neighbour. It would be really edifying to quote from some of his scurrilous pamphlets, to shew the character of modern ultra-Liberalism. We will extract a few sentences, relative to the well-deserved reprobation of Dens's theology, as a specimen of the spirit in which the friends of religion and the opponents of Popery are now daily assailed, and of the creed of some of their most violent assailants. We omit much of the superfluous scurrility.

"Some priests of the Irish State Church have of late been wandering up and down the country, endeavouring to create discord among the people, by trumpeting forth denunciations against the Catholic religion. Their last exhibition was at Exeter Hall."

"Half a century ago, all London was filled with confusion by the efforts of a mad bigot, Lord George Gordon, who preached 'No Popery.' The people answered his call; they rose in multitudes to enforce his ravings, and committed many and frightful devastations. The same cry is now again raised by these wandering (vagabond) priests. They are supported by half a dozen Lords, and as many Members of Parliament. But the people do not answer the call. The Lords, the Members of Parliament, and the priests, are all treated with contempt. Men laugh at their folly, and spurn at their cruel and groveling superstition. Why is this? The answer is, that we are wiser and better than we were fifty years since. These parsons are as ignorant and as vicious as their forefathers, and have preserved their bigotry and their superstition. But while they have stood still, the people have advanced. The priests have lost their influence, and the people judge for themselves."

"We Protestants are not the Protestants of the days of Henry VIII. and Elizabeth, neither are the Catholics the Catholics of those days. Just as the people of those days differed from their forefathers, who rushed in multitudes to Palestine, so we differ from them, who deliberately burned what they chose to call heretics, in Smithfield."

"The Catholics are just as good citizens, as good husbands, fathers, brothers, as their Protestant fellow-citizens. And why is this? Because the morality by which both sects regulate their conduct is similar, and because the religion of both has been changed and purified by the improving state of the times. Philosophy has softened the asperities of the old faith."

"The mass of the people having, by experience, learned that their Catholic brethren were quite as good and moral as themselves, and it having become the feeling of all who really think about the matter, that our belief is not dependent on our will" [the doctrine of Lord Brougham and Mr. Owen], "and therefore not the subject of reprobation or re[illegible]d, a spirit of forbearance to one another has been the general and highly beneficial consequence."

"These are striking facts, and have had great weight: they have assisted the change in the public mind; and will overthrow ten thousand speeches or sermons, made and preached by ten thousand interested priests.

"The public now are fast tending, under the influence of this increased experience of the ways of men, to a state of mind that promises much happiness to those who are to succeed us. . . . . *The old disputes about the Trinity are without a meaning.* . . . . . We are daily becoming wiser and better. Is not this a cheering prospect?"

"In the midst of this growing and increasing charity come these interested priests, to blow the coals of slumbering discord. They seek to stir up dissension—to bring us back to the olden times of unchristian hate, of persecution, torture,—ay, and massacre too. And for what do they seek to bring about this hateful revolution? Money, Money, Money, is the answer. The demon of cupidity is within them, and for the wretched purpose of maintaining revenues wrung from the peasantry of Ireland, at an expense often of blood, and always of treasure wholly beyond their worth, these selfish priests, these worshippers of Baal, these idolaters of the Golden Calf, try to create dissension among brethren. With charity upon their lips, they preach the most furious intolerance; with pretended sanctity in their thoughts and demeanour,

the narrowest of worldly interests is really their sole incentive to action. They talk of the foul doctrines of the Catholic Church, and are exhibiting in their own conduct the most damning evidence against their own."

"The parsons have set up a howl: 'The Church is in danger. Popery is about to be dominant. We are going to rush headlong into idolatry.'—All which, being put into English, signifies, 'We are about to lose what we have hitherto most unrighteously enjoyed. The money of the people is about to be employed for the benefit of the people; and we are no longer to be paid for doing nothing.' This has stirred up these reverend trumpeters; this has provoked them into wrath; this has set them to work to find out what is evil in Dens's Theology. *About that said Theology they did not care a straw;* but they fancied that the people of England were to be gulled by means of their vulgar artifice, and they therefore have dug up Dens's Theology, in the hope of raising a riot. They have signally failed."

Such is the spirit in which the self-styled "Liberal party" attack all who believe the Bible. Mr. Roebuck finds a base venal newspaper, whose interest it happens to be at this moment to join in the reprobation of Dens and Popery, saying that it "does not care a farthing"—that is the expression used by the *Times*—about transubstantiation, and purgatory, and all the other anti-scriptural doctrines of the Roman Catholic Church; and he jumps to the conclusion that the friends of religion are equally hollow and venal: they "do not care a straw" about Dens's theology; they think only of filthy lucre—as if any thing were to be gained by denouncing Popery. What did Latimer, and Cranmer, and Ridley, and Hooper gain? Even their mitres were crowns of thorns, and a dungeon and the stake terminated their career; and, little as Mr. Roebuck and some others may believe it, there are many in the present day, who, by the grace of God, would follow them to Smithfield, rather than cease to be "protestants" against the corrupt Church of Rome. The Established Church of Ireland has been remarkably blessed with a revival of piety; persecution has been mercifully rendered an agent for its purification; and Mr. Roebuck might at least give its members (we mean its true and religious members, and not those who really deserve Mr. Roebuck's denunciations for interested cupidity) credit for being honest fanatics, as he would consider them, and not hypocrites and knaves. But enough of Mr. Roebuck and the *Times* newspaper. We are sorry that we have soiled our pages with such matters; and yet they are not uninstructive. We wish that we could add that some, who ought to have known better, had not given occasion, by party changes, for their opponents to infer that their zeal for religion was only secular. The public press, as well as the walls of Parliament, have re-echoed with ironical exultation and severe sarcasm an account of some of these political conversions. Sir Robert Peel's espousing, advocating, nay, proposing, an enlarged grant for the "Bible-rejecting system" of Education in Ireland, was, to say the least, an inconsistency second only to his fighting the battle of "Catholic emancipation," as it was called, while he admitted that he was contending on the wrong side. And then, to see such a man as Mr. Shaw of Dublin espousing "the Bible-rejecting scheme" because Sir R. Peel espoused it—oh! it is afflicting and disheartening! We do not believe that Mr. Shaw is capable of acting disingenuously; we do not charge him with so doing; we doubt not that he satisfied his own mind, though we know not by what process; but, so far as the public are concerned, the mischief is deplorable; and cutting was the triumph of Lord John Russell when he quoted Mr. Shaw's Exeter-Hall speech; and scoffingly bitter have been the taunts of the infidel, revolutionary, and Popish press over "the fallen Recorder," and sarcastic their vaticinations that Dens himself would be taken into favour, as well as the "Bible-rejecting scheme," if the play of political parties rendered it "expedient."

But we have wandered we know not whither from our text. Let us return to another of the Conference questions, with an answer to it by

Dens. The question is, "Are heretics then considered to have faith?" and the answer is in substance as before stated, that a man who does not believe all that "the church"—that is the Church of Rome—believes, is an infidel: he may believe a truth, but since he does not believe it because the church says so, he has no faith. A man, if we understand Dens rightly, may have true faith who believes a heresy, if he thinks that this heresy is the doctrine of the church.

"The question is not about a heretic merely in matter, for it is certain that such an one does not lose faith: but about a formal heretic, or one who pertinaciously disbelieves one article of faith, *which he has known to be sufficiently proposed by the Church.*" p. 11.

"The one and indivisible formal reason of believing is the first truth, as it is manifested by the Church; and the first truth is applied to all articles, and they are equally proposed to him by the Church; therefore he who pertinaciously discredits one article, is convicted of not assenting to the others on account of the formal motive of faith, but on account of the persuasion of his own brain, and thus he believes no article with a Divine faith." pp. 12, 13.

"Objection. The Calvinist disbelieves the article of the real presence in the Eucharist, nevertheless he believes the mystery of the Holy Trinity with a Divine faith: therefore, &c. This is answered by denying the minor: he believes indeed the truth itself, but not by a supernatural assent, but by a human assent; that is, by a human faith, or by a habit acquired, or from pertinacity of his will, or even on account of the evidence of signs, but not from the formal motive of faith, or from the first truth. For if the first truth moved him to believe one article, he would believe on the same ground all the articles, since the first truth would equally move him to believe them all." p. 13.

In all this the word of God is put wholly out of the question. A Protestant who believes the doctrine of the Holy Trinity because he finds it in Scripture, is an infidel; whereas a man who disbelieves it, but is willing to receive it, or any thing else, when propounded by the Church of Rome, does not lose faith. Not receiving what the Church of Rome propounds, is the worst kind of infidelity; that is, formal heresy, as distinct from material heresy, or the belief of heretical doctrines for want of knowing what the church teaches. Dens makes his countrymen, the Dutch, guilty of the worst kind of heresy; and there is no reason to doubt that the Leinster Conference came to the same charitable conclusion in reference to Great Britain and Ireland. Let us hear the proof from Dens:

"If pertinacity is required to constitute formal heresy, can the heretics, for instance, in Holland, be counted formal heretics, since they from ignorance persuade themselves that their sect is the true religion?

"We answer, although many among them labour under ignorance, by which they think that their sect is the true religion; nevertheless, that very ignorance generally springs from an alienation of mind from the faith, and with a pertinacity sufficient to constitute heresy, *because the Roman Catholic Church hath sufficiently come among them,* shining with her marks of credibility, and also the incredibility of their own sect; from which they can sufficiently know that the Roman Catholic Church is the true church of Christ, and so is to be heard as the infallible rule, according to which the first revealing truth is manifested to us, but this church they either reject or deny to be *the only church of Christ.*" pp. 15, 16.

Mr. M'Ghee has the following remarks on this statement:

"There is one essential point in which the Church of Rome differs from every other body that ever bore the name of Christian; that difference is this,—all other bodies of Christians who differ, however widely, from the Established Church, or from each other, no matter what their opinions or their errors may be, however various, or however fatal; yet there is one point in which they all agree, namely, that they possess no right, natural or acquired, from either the authority of God or man, to trample on the rights of conscience, or to tyrannize over the minds, persons, liberties, or lives of their fellow-creatures on account of their religion. They may believe them to be in error—it may be, in fatal error; they may consider it their duty to expose, to denounce that error, to warn them of its consequences; but they do so as freemen to those that are free, and not as tyrants to those that are slaves.

"But the Church of Rome dares to arrogate to herself a power which she claims as delegated from God—a power by which all who bear the name of Christian, who are baptized into any church, however heretical she may count the church, yet all who are baptized into it are by baptism brought under the power of her authority; if

they refuse to obey her, she seizes them as rebels and deserters when she dares to do so—holds it out as her principle and her right to refuse them liberty of conscience, to extirpate the rites of their worship, to compel them by corporal punishments to return to the faith of Popery; and those punishments are confiscation of their property, exile, imprisonment, and death." pp. 16, 17.

These are astounding statements, but the accredited documents of the Church of Rome bear them out; and Dens is not a step behind the sturdiest of his brethren. Let our readers listen to the sort of questions which the Irish priests discuss in secret conclave, and what a "secure guidance" they find "Dominum Dens auctorem sequentes."

"Is it lawful to tolerate the rights of unbelievers?

"This is answered, first,—The rites of the Jews, although they sin in exercising them, may be tolerated with a certain degree of moderation, because from thence great good accrues to the church—namely, that we have a testimony to our faith from our enemies, since by their rites those things which we believe are represented to us as in a figure.

"It is said, 'with a certain degree of moderation,' because if there be any danger that the Jews by their rites prove a scandal to Christians, the church can, and ought, to moderate, or even to prevent it, as may be expedient. Hence it has been decreed, in the 5th Book of Decretals, 6th chap., 3 and 7, that it may not be lawful for the Jews to have many synagogues in one state, nor to build new ones in many places.

"We answer, 2dly,—The rites of the other unbelievers—namely, of Pagans and Heretics, are not in themselves to be tolerated, because they are so bad that no truth or utility can from thence be derived to the good of the church.

"Except, however, that some greater evils might accrue from some other source, or some greater good be prevented.

"Objection I. The Apostle to the Romans, chap. xiv. verse 5, says, 'Let every man abound in his own sense.' (we translate the Greek, 'Let every man be fully persuaded in his own mind.') Therefore, liberty of religion is to be left to every man." pp. 17—19.

"This is answered by denying the consequence—(that is, by denying that liberty of conscience is to be left to every man) for the Apostle is not treating of the rites of religion, but of the observance or non-observance of the difference of days and meats according to the Law of Moses, either of which might well be done at that time.

"Objection II. The dilemma of Gamaliel, Acts chap. v. verses 38 and 39. Where he is speaking of those things which the Apostles were doing, 'Refrain from these men, and let them alone; for if this counsel or this work be of man, it will come to nought, but if it be of God ye cannot overthrow it.'

"We answer 1st,—This is a dilemma not of the sacred Scripture, but of Gamaliel, who, by this apparent argument, wished to rescue the Apostles, whom he favoured, from present danger.

"We answer, 2dly,—That, granting the argument of Gamaliel to be valid, there is this difference, that the cause of unbelievers is not doubtful to the judges of the church, as that of the Apostles was to the Jews; but it is clear that it is certainly false and condemned: whence it is not to be tried or approved, but extirpated, unless there may be some prudential reasons which may induce us to tolerate it*." pp. 20, 21.

"Are unbelievers to be compelled to join themselves to the bosom of the faithful?

"We answer, first,—Unbelievers who have never been baptized cannot be compelled to receive the faith in the first place; not by the church, because she has no jurisdiction over the unbaptized, according to the 1st Corinthians, chap. v. ver. 12, 'What have I to do to judge them that are without?' nor even by secular, although their superior, because they have only a political power over them, which merely respects the public peace and tranquillity.

"The same also is proved by the example of Christ, the doctrine and practice of the church, and the form prescribed to the Apostles in preaching. *Matt.* x.

"It is to be marked, however, that unbelievers unbaptized, although they cannot be compelled to the faith by their princes, can be compelled to observe the law of nature, and so to abstain from blasphemies against God, from idolatry, &c.†, the

* We do not see where Mr. M'Ghee gets the word "prudential." The Latin is only "rationes."

† What does Dens include in this *Et cetera?* He considers it lawful to put down idolatry by force of arms, and his argument allows of the Pope, or of "Christian princes, as defenders of the church," fitting out an armament against India or China; but what offences, minor to idolatry, give the same privilege is not stated. Declining to receive the Pope's authority, or doubting purgatory or transubstantiation, would, we presume, be abundantly sufficient.

reason is, that proper political order is founded in the observance of the law of nature.

"II. Unbelievers, even though not subjects to a Christian prince, may be compelled not to hinder the preaching of the Gospel in their places; the reason is, that the church has a right and power of preaching the Gospel through the whole world, which Christ has granted to her. Matt. last chap. v. 19, 'Teach all nations;' and Mark, xvith. chap. v. 15, 'Preach the Gospel to every creature.'

"If, therefore, the church should be hindered in that right, Christian princes, as defenders of the church, *can, by war, or other means,* repress those who endeavour to impede the preaching of the Gospel.

"By this means Alexander VI. divided India to the Spaniards and Portuguese—namely, by dividing among them directly the care and right of coercing by arms those who resisted the preaching of the faith; but these princes, when a just cause of war existed, could seize upon those countries for themselves.

"According to Suarez, Herincx, and others, a Catholic prince can compel the unbelievers under his dominion, under pain of banishment, that at certain times they should be present at the preaching of the Gospel, because, according to the constitution of Gregory XIII., the Jews living at Rome are compelled to be present once every seven days at the preaching of the things of the Christian faith.

"Objection. It is said, Luke chap. xiv. v. 23, 'Go out into the highways and hedges, and compel them to come in;' therefore all unbelievers can be compelled to receive the faith.

"This is answered by denying the consequent; for, according to St. Gregory, the words of the parable are to be understood of compulsion, improperly so called, which is used by preaching, persuasion, shewing of miracles, &c.

"But if, with St. Augustine, you understand the words of compulsion, properly so called, then they are understood of heretics and schismatics who have at some time made profession of faith, and who can, properly speaking, be compelled.

"III. We answer, 2dly, to the question,—That unbelievers who have been baptized as heretics and apostates generally, and also baptized schismatics, can be compelled by corporal punishments to return to the Catholic faith and the unity of the church.

"The reason is, that they by baptism are made subjects of the church, and therefore the church has jurisdiction over them, and the power of compelling them by ordinary means to obedience, and to fulfil the obligations contracted in their baptism.

"This also obtains in the case of those who have been baptized in their infancy, or who, compelled by fear of any necessity, have received baptism; as the Council of Trent teaches, session 7, canon 14; and the 4th Council of Toledo, canon 55.

"You may object—'No one believes against his will, but the will cannot be compelled, therefore no one can be compelled to the faith.'

"We answer by denying the consequent, for he is not compelled to believe against his will, but that, from being unwilling, he should be made willing.

"You will urge again, No one can be compelled to baptism, therefore no one to the faith.

"We answer with St. Thomas on this:—'As to vow is the part of a willing mind, but to pay what is vowed is of necessity; so, to receive the faith is the part of the will, but to hold it when received, is of necessity, and therefore heretics can be compelled to hold the faith.'

"Meantime it is not always expedient that the church should use this right, as will appear from what shall be said hereafter. Dens, vol. ii. pp. 79—81." pp. 22—27.

What a horrible system of intolerance and usurpation! And let not any good Protestant flatter himself that the Church of Rome and its princes and clergy do not claim such a power over him, he being a heretic, and not baptized in its communion; for Dens expressly states that the Church of Rome considers his baptism as sufficient to bring him under its authority.—

"Although heretics are without the church, nevertheless they remain, by reason of Baptism, subject to the church, whence she justly siezes them as deserters from the camp of the church." pp. 29, 30.

"Heretics, schismatics, apostates, and all similar persons, who have been baptized, are bound by the laws of the church which concern them, nor are they more released from her laws than subjects rebelling against their lawful prince are released from the laws of that prince.

"Objection. Heretics are not in the church, therefore, they are not subject to the church.

"We answer by distinguishing the antecedent. If it means that heretics are not in the church, as far as relates to the union of charity and communion of the saints, we

grant it; but if it means that they are not in the church as to subjection, we deny it, for they are made by baptism subject to the church, and they remain personally subject to the church wheresoever they may be." pp. 30, 31.

Mr. M'Ghee states, that "among the questions upon the subject of heresy, in the conference of 1832, we find the following answers, taken from Dens:"

"What are the punishments decreed against those infected with that stain?

"Heretics that are known to be such are infamous for this very cause itself, and are deprived of Christian burial.

"Their temporal goods are for this very cause itself confiscated; but before the execution of the act, the sentence declaratory of their crime ought to proceed from the ecclesiastical judge, because the cognisance of heresy lies in the ecclesiastical tribunal.

"Finally, they are also justly afflicted with other corporal punishments, as with exile, imprisonment, &c.

"Are heretics justly punished with death?

"St. Thomas answers, 22 quest. 11. art. 3. in corp. Yes—because forgers of money, or other disturbers of the state, are justly punished with death, therefore also heretics, who are forgers of the faith, and, as experience testifies, grievously disturb the state.

"This is confirmed, because God in the Old Testament ordered the false prophets to be slain; and in Deut. chap. xvii. v. 12, it is decreed that if any one will act proudly, and will not obey the commands of the priest, let him be put to death. See also the 18th chapter.

"The same is proved from the condemnation of the 14th article of John Huss, in the Council of Constance." pp. 32—34.

It were a waste of words to dwell upon the enormity of these doctrines; but they are the settled and unalterable principles of the Church of Rome; for Dens says no more than his predecessors said before him, and no more than any good Papist ought to affirm at the present moment. If Dr. Murray is more enlightened, he is so far a dissenter and a heretic; and if the great mass of the Roman Catholic priesthood and laity, as is affirmed, have grown wiser and more tolerant, they are involved in the anathemas of their communion; and we doubt not but that the really faithful sons of the Papal church, lay and cleric, in Ireland and elsewhere, are denouncing the cowardice, Erastianism, and time-serving of those of their English and Irish brethren, who, to blind or conciliate Protestants, or to procure favour to themselves, shrink from asserting the rights, dignity, and privileges of the one true and only church. Oh, how must they mourn over the miserable degeneracy of their compeers, and pray and labour for the approach of the day when Popery shall be itself again! It is true that Dens admits, that, though the extirpation of Protestantism by force is abstractedly laudable, and a duty, even to the extremity of war and carnage, yet that temporary forbearance is lawful, where, upon the whole, more good than evil will accrue to the church by exercising it: so that, though it would be incumbent upon the Irish priests and laity to "extirpate" the Protestants of England and Ireland, if it were in their power, rather than tolerate their heresy, yet that, as this would inevitably lead to the coercion of Popery both by public opinion and by law, it is better to keep back the too broad assertion of the principle under such untoward circumstances, and to equivocate or connive, as may be necessary; the goodness of the end justifying the means. Still we do not think that a good Papist could feel satisfied with this tame blinking of domination; and the course of events in Ireland of late years, shews that the priests, so far forth as their power extends, have no wish to relinquish their claimed, though heretically withheld, jurisdiction.

We speak strongly; for, notwithstanding Dr. Murray's letter, the plain fact that conferences of priests are actually held upon these abominable matters, and that Dens is by authority directed to be appealed to as the writer whose pages offer the surest guide for their discussion, is substan-

tiated in evidence; and the only way of escape from the inevitable conclusion, as we have before said, is to produce the minute-books of the conferences, and to prove that the decision was against Dens's conclusions; though even then the very circumstance that such questions are so much as litigated is condemning proof of the genius of Popery. What would be thought of a committee of Clergymen meeting at Lambeth Palace to consider the question whether it was their duty to assassinate Mr. O'Connell and all his train, and to blow up Dr. Murray and his coadjutors; "sequentes" some "auctorem" who said that it was lawful, and an act of duty? The Archbishop of Canterbury might individually, when the matter was found out, write a letter to say that he did not himself think such practices becoming; but would this negative the fact of the conference being held, or would any thing satisfy the public mind short of the production of the minutes of the conference?

We heartily pity Dr. Murray and his colleagues; for, on the hand, what can they say at Rome, what can they say at Maynooth, or among the more bigoted of their own brethren in Ireland, if they relinquish the rights and duties of their church; and, on the other, what can they say to the Imperial Legislature, to the British public, to their Protestant fellow-countrymen, or to their own Parliamentary advocates, whether heretics or members of their own church—since these last, especially Mr. O'Connell, are among the foremost to assert the Protestant principle, that no one human being has any right to interfere with the conscience or the faith of another? They are just now in a dilemma, with one horn of which they are trying to toss off Dens; but he sticks too closely to be thus easily discarded. If they are honest, they must go much further, and, at the least, make their protest against his intolerance as formal and authoritative as was their recommendation of his work as the most sure guidance extant.

But even were this to be done, we repeat, the mass of evil would remain untouched. Even the Times newspaper class of Anti-papists, though they "care not a farthing" about questions of doctrine, would require, in addition to a disclaimer of intolerance, an abolition of the horrible mysteries of the confessional, as being disgusting, polluting, and at war with common decency. But will even Dr. Murray give up these? Will he deny the right and the duty of any priest in England and Ireland to propound to any man, and—what is still more atrocious—to any woman, such questions as we dare not even glance at? The public are shocked at the quotations which have found their way to the newspapers from Dens, veiled in Latin; but Dens is not more gross than every other writer who has written on the mysteries of the confessional. The annals of Popery bear fearful witness to the licentious manner in which this power of inquisition into the most secret thoughts and actions has been abused. What a hold this institution gives to the influence of the priest, may be well imagined; for when a confessor has extracted, by disgusting cross-questionings under pain of damnation, some thought or deed that the individual does not wish to be known to the world, the victim is entangled in the net, and dares not attempt to escape.

Roman Catholics complain that Protestants still continue to refer to "musty records." What have we to do, say they, with the Gunpowder Plot; or with the doctrines of Dens, a Dutch Divine, who lived and died long since? But is it not boasted that the Church of Rome is unchangeable? and where is the proof of its having changed? Let us take the much-abused institution of auricular confession. Has that changed? Have not priests, even very recently, attempted to conceal their knowledge of atrocious crimes—murder itself included—under the pretext of sacramental secrecy? We see nothing worse in the arguments of Garnet, the

President of the Jesuits, in reference to the Gunpowder Plot, than in those which Dens sets forth, and which are avowedly acted upon at this moment in Ireland, and elsewhere. In the interesting and elaborate account of the Gunpowder Plot published by the Society for the Diffusion of Useful Knowledge (Entertaining Series), and which has already been referred to in our pages, there is much curious information respecting the workings of the confessional system; and no proof can be given that the nature of that institution has changed. Garnet repeatedly stated that he felt bound to keep the horrible secret of the Gunpowder Plot, because it was confided to him in confession. He remarked, "This may seem strange to such as profess not the Catholic religion, but it will appear to every Catholic to be the only course which I could have taken." The compiler of the "Useful Knowledge" account, whom the defenders of Popery will not class with "Exeter-Hall fanatics," says, that "if Garnet actually received his knowledge of the plot under the seal of sacramental confession, he was required by the more rigid doctrines of the order to which he belonged, not to reveal it to any third person." The compiler quotes a learned Jesuit, Martin Delrius, as arguing the point, whether, in the case of an intended atrocious crime, the confessor can make use of his knowledge in order to prevent it, "if he take due care that neither directly nor indirectly he draws into suspicion the particular offence of the person confessing;" and the case which Delrius selected as an illustration was,—"For instance, a criminal confesses that he, or some other person, has placed gunpowder, or other combustible matter, under a certain house; and that unless this is removed the house will inevitably be blown up, the sovereign killed, and as many as go in or out of the city be destroyed, or brought into great danger." Now not a word is said in such a case of instantly rushing, at whatever hazard to the criminal, to prevent such a dreadful crime. This, on all hands, it is admitted would be a breach of duty; for better ten thousand innocent persons be murdered, than a Popish priest not keep his confederacy with a wretch who plots the direst villany, and only confesses in order to get absolution. No; the case is settled at once if there should be any hazard of suspicion falling on the culprit: the priest is then to look on and see the deed consummated, and never to open his lips to clear up the truth or to punish the guilty, even though innocent persons should be brought to the gibbet for the crime.

This is a clear case; but the case argued by Delrius is, whether, if the crime could be prevented without the slightest hazard of suspicion falling upon the party confessing, it would then be lawful, in that exempt case, for the priest to avail himself prudently of his knowledge. Now Delrius says, that, under such circumstances, "most of the learned doctors" admit that the confessor may make the necessary disclosure; but the good Jesuit himself better understands his duty, and therefore decides, that "the contrary opinion is the safer and better doctrine, and more consistent with [the Roman Catholic] religion, and with the reverence due to the holy rite of confession." He thus agreed with his brother Garnet, who owned, as we have seen, that the doctrine might seem strange to Protestants, but that "every Catholic would acknowledge that it was the only course which could be taken." And can any man doubt that the doctrine is practically acted upon, even at the present moment, in Ireland? The priests are privy to the most secret purposes and actions of the deluded beings who during the last few years have desolated that unhappy island with every species of crime, but who, amid their conspiracies and savage murders, have faithfully clung to their Popish superstitions, and, like the banditti of Spain and Italy, regularly sought absolution from their confessors in the sacrament of penance. Does any man doubt that the priests

might, if they had chosen, have availed themselves of their knowledge, or powers of inquisition, to prevent many of the horrors which have rendered Ireland a field of blood? Might they not, with a word, have put down the confederacies against property and life which have made many parts of that country more savage than New Zealand or the interior of Africa? But have they attempted this? And even in cases in which they have been privy to murder itself, have they not—we cannot say how often, but in some instances certainly—shielded the culprit, under the dreadful notion of the intercourse of the confessional, being a privileged and sacred communication? We appeal to Mr. O'Connell himself, whether such things, setting religion aside, ought to be borne with in a civilized land? Till the priests give up the right to ask whatever questions they choose, and which must be replied to under the most awful penalties, and till they are pledged not to conceal what ought to be disclosed, the confessional will continue an intolerable nuisance to society. Where a person confesses only respecting himself, he has a right to disburden his mind in confidence as he pleases; but when he makes known what the welfare of others requires not to be kept hid, it is an anti-social compact to retain such a secret. Men who will keep the secrets of Rockites and murderers, under pretence of religion, must have an extraordinary notion of the obligations of common morality. Casaubon relates, that, a few days after the assassination of Henry IV. of France, he was conversing in the Royal Library at Paris respecting Garnet, with a French priest, who exclaimed, that "it was better that all the kings on earth should perish, than that the seal of confession should be broken; for kingly government is a subject of human law, but the sacrament of confession is an institution of God."

The practice of Garnet would also serve practically to explain and illustrate the doctrine of Dens on falsehood and equivocation. Garnet, throughout all his solemn depositions, uttered the most awful and deliberate falsehoods; and when he was confronted with such strong evidence that he saw it was of no service any longer to persist in any statement he had made, he defended his breach of truth by the casuistical doctrines of his church. If he had merely said that he resorted to falsehood in order to escape, or to procure the escape of others; or, still more, that he was driven to it by the dread of that barbarous and inhuman infliction, the application of torture to effect a discovery of crimes; we should have viewed his falsehood only in the light of the falsehoods of criminals placed upon their trial before the bar of their country: but Garnet defends his conduct by the maxims of his religion. The compiler of the Useful Knowledge Society's account of his trial, Mr. Jardine, says:

"The practice of denying facts tending to the establishment of a criminal charge, until the offender is satisfied that they can be proved, was frequently adopted and justified by Garnet in the course of these proceedings. The doctrine is by no means peculiar to him, but was commonly maintained by theologians of his persuasion."

We copy the following passage from Garnet's own defence, as preserved in the State Paper Office:

"I shall make answer to what hath been objected of equivocation and killing kings.

"First, concerning equivocation. Mr. Attorney-General (Coke) hath said many things against our church, with much bitterness, for that we hold, that, under certain circumstances, equivocation is lawful; and he urgeth that this doctrine breaks the bonds of civil society, and robs martyrs of their crowns; whereas, properly understood, this doctrine produces no such circumstances. We do not hold, that an arbitrary power of using equivocation is lawful. In matters of faith, particularly, we hold it to be a sin to equivocate. Our church, indeed, condemns all lying; but especially if it be in the cause of religion and faith, that being the most pernicious lie of all others, and by St. Augustine condemned in the Priscillianists. But St. Augustine distinguisheth lying into eight degrees; of which eight degrees, the highest is to lie in matters of faith, and the lowest is to lie to procure the good of a friend without

hurting of any. But *equivocation* relateth not to any of these degrees or kinds of lying, and is not to maintain lying, but to defend the use of certain propositions; and I hold, that, if a man be brought before a lawful judge to be examined, he must answer all things truly which that judge hath cognisance to inquire of; but if he be examined before one who hath no authority to interrogate, or be asked concerning something which belongeth not to the cognisance of him who asketh—as, what a man thinketh, &c.—he is not bound to answer, *and may in such cases equivocate.* To prove this my opinion, I may cite the practice of our blessed Saviour, who said that he knew not the day or the hour in which the Son of man should come; and yet no man who hath faith in Christ could even make a doubt that in his Godhead our Saviour well knew when the day of judgment should be, though he did not know it so as to tell it to men. As St. Augustine saith, he knew it *secundum formam Dei,* but *secundum formam servi* he did not know it."

On another occasion, this superior of the Jesuits says, on the same subject:

"In cases where it becomes necessary to an individual, for his defence, or for avoiding any injustice or loss, or for obtaining any important advantage, without danger or mischief to any other person, there equivocation is lawful."—"Let us suppose that I have lately left London, where the plague is raging, and on arriving at Coventry I am asked, before I can be admitted into the town, whether I came from London, and am, perhaps, required *to swear* that I do not. It would be lawful for me, being assured that I bring no infection, *to swear,* in such a case, that I did not come from London. For I put the case, that it would be very important for me to go into Coventry, and that from my admittance no loss or damage could arise to the inhabitants."

In another examination, taken after his trial, Garnet goes a step further, and avows, that

"In all cases where simple equivocation was allowable, it was lawful, if necessary, to confirm it by an oath. This I acknowledge to be according to my opinion, and the opinion of the schoolmen; and our reason is, for that, in cases of lawful equivocation, speech by equivocation being saved from a lie, the same speech may, without perjury, be confirmed by an oath, or by any other usual way, *though it were by receiving the sacrament,* if just necessity so require."

Well might the Earl of Salisbury, at the trial of Garnet, say of such doctrine, that "it grieveth me to hear it from a man of religion." He added, "After the interlocution betwixt you and Hall, you were called before the Lords; you were asked, not what you said, but (only) whether you and Hall had conference together, desiring you not to equivocate; yet you denied it upon your soul, reiterating it with so many detestable execrations as our hair stood upright, and it wounded our hearts to hear you." Upon Hall's deposition being produced, Garnet admits that he had told falsehoods, but defends himself as above. It was most severe and unjust to examine a prisoner after this manner; but this does not excuse Garnet's doctrine of the lawfulness of equivocation and false swearing.

Again we shall be told that this is a musty story: but is not Garnet to this hour extolled in the Church of Rome as one of her most blessed and holy martyrs? did not even Mr. Butler defend him against Mr. [illegible]? and is there a priest in all England or Ireland who would venture to denounce his memory as his crimes deserved? Where, then, is the injustice, with such a writer as Dens still used as the favoured textuary*, of asking for some better proof of the changed character of Popery than Dr. Murray's letter or Mr. Shiel's assertion? Let the Irish Roman Catholic Priesthood solemnly and authoritatively disavow the popularly obnoxious doctrines of Dens, and place his volumes in a prohibitory or expurgatorial index, and prove by their conduct that their recantation is sincere, and greatly shall we rejoice in such symptoms even of partial contrition—though, alas! as to the great questions of faith and salvation, Popery will still be what it has ever been.

* The mistake which we mentioned in our last Number, of *authority* for *author,* in Mr. M'Ghee's pamphlet, has been corrected, as well as some other errors.

CHURCH OF ENGLAND MISSIONS.

Two Charges delivered to the Clergy in the Diocese of Calcutta: the former at Calcutta, at Colombo, and at Madras; and the latter to the Reverend Missionaries at Tanjore and at Vepery, at the Primary Visitation. By DANIEL WILSON, D. D., Bishop of Calcutta. Madras and London: 1835.

Sermon preached in the Chapel of Lambeth Palace, June 14, 1835, *at the Consecration of the Right Reverend Daniel Corrie, LL. D., Lord Bishop of Madras* *. By the Rev. JOSIAH PRATT, B.D., F.S.A., Vicar of St. Stephen's, Coleman Street, London. Published at the Command of his Grace the Archbishop of Canterbury. London: 1835.

THE names of Wilson, Pratt, and Corrie, have been familiar as household words for many years in the pages of this publication; but who could have anticipated, a quarter of a century ago, that India would now have two Prelates (the third is not yet consecrated), of whom one would be the pious, zealous, and indefatigable Minister of St. John's Chapel, Bedford Row; and the other, the amiable, devout, and apostolic Missionary Chaplain of Agra; and that on the same day we should have the privilege of perusing two Charges from Bishop Wilson in India, and a sermon preached in the chapel of Lambeth Palace at the consecration of "the beloved Corrie," by his much-esteemed friend, the Rev. Josiah Pratt, the first Secretary of the Church Missionary Society; to whom the cause of Missions is, under the Divine blessing, probably more indebted than to any other individual now living. We say this deliberately, and with much gratitude to this excellent clergyman, whose laborious life has been devoted to promote the glory of God and best interests of mankind, with such zeal, piety, prudence, perseverance, and practical wisdom, as are not often found equally united in the same person. Mr. Pratt's labours for many years in the service of the Church Missionary Society are too well known, and too highly estimated, to require memorial; and, without derogating from the claims of other excellent officers, and of a succession of admirable committees, they were of peculiar value, especially in the earlier years of the institution, in assisting to give to it the high character which it bears for its well-arranged proceedings, combined with great simplicity and spirituality of object; according to the Apostle's exhortation, "not slothful in business, fervent in spirit, serving the Lord." Mr. Pratt's public services, in conducting from the first that highly useful work, the Missionary Register, have been also of unspeakable value, not to one only, but to many, religious societies; and have been the means of extending widely a mis-

* We presume that Mr. Pratt is correct in giving the title of "Lord" to the Bishop of Madras; but it was stated that this title would not be appropriated to the new bishopricks in India, on the ground that they would not be sufficiently lucrative to allow of the state that is connected in public opinion with high secular rank and title. It would have been well if none of our foreign bishops had been encumbered with the title of Lord. It is not necessary to the episcopal office, and our colonial bishops are not temporal peers; but it has the effect of increasing the difficulty of instituting bishopricks in our foreign possessions, in several places where they are needed; as the income which would enable the senior chaplain of a colony to discharge the duties of a bishop, will not, in many cases, enable him to live as a man of secular rank. At this moment there is no bishop at the Cape of Good Hope, at Malta (as a central station), and in other places where one is requisite, were it only to administer the rite of Confirmation; because a notion is current that a bishop must of necessity enjoy something of the temporal rank and dignity which are connected with the office in England. The two cases are quite distinct, and ought not to be identified. The Church is deprived of its spiritual officers, because the State is alarmed at the idea of a heavy expenditure, which is wholly unnecessary for religious efficiency.

sionary spirit, and making known to the friends of religion in our own and other lands the wonderful things which God is doing in the world, and exciting in them a desire to co-operate in every work of Christian mercy. This passing notice does not allow of our adverting to Mr. Pratt's other writings, the most popular of which, from the subject, is his interesting and instructive Life of Cecil; but all of them are valuable and edifying. His public services (for his pastoral labours as a private clergyman do not fall within our remarks) have not, however, been confined to the above-mentioned objects; for in numerous other institutions and works of piety and religious benevolence his aid and council have been of essential benefit. It would have been to the credit of our system of ecclesiastical patronage if it had delighted to honour so right-hearted and right-minded, so hard-working and well-deserving, a servant of the church; but it is to parochial election, and not to the discrimination of private or official responsibility, that Mr. Pratt is indebted, after so many valuable services rendered to religion and the Church of England, for the moderate benefice of a London vicarage.

The discourse now before us is one which it well behoved such a man to preach on such an occasion; and which the friends of religion are much indebted to his Grace the Archbishop of Canterbury for wishing the author to publish. It contains the matured results of his considerations and experience respecting Missions during many years, and with especial reference to the peculiar trials, encouragements, and difficulties of the exercise of the missionary office in the communion of the Church of England. The statements and discussions are so condensed, that a full abridgment would be almost as long as the discourse itself; but we shall quote a few passages, referring those who wish for fuller information to the discourse itself.

The text is 2 Tim. ii. 1—4. The character of that sacred truth which Timothy had heard, and which the Apostle directs him to commit to faithful men, is thus described:

"It was a chief glory of the church, when in her nonage, that to her was committed the keeping of the earlier oracles of God (Rom. iii. 2); and, now that she is in her vigour, it raises her above all other communities of men, that she is the appointed guardian and universal teacher of the truth as it is in Jesus.

"For the testimony borne to the Saviour of the World was the theme which gave life to all prophecy before His birth in our nature, and is the life of all the declarations uttered by His own lips, or by the mouths of His Apostles. Whatever is revealed to man concerning the perfections and the works of God, and the state and obligations and prospects of man, will but confound and mislead, if it be not understood and applied as it is in Jesus; that is, as it is connected with the mercy and grace revealed in Him to a sinful world. Any other Gospel than that of the grace of God, or salvation by the atoning blood of the incarnate God and the sanctifying grace of the Holy Spirit, though such Gospel were commended to men by the eloquence of an angel from heaven, would but beguile and ruin those who should receive it. No Gospel is of God, but that which opens the way for the restoration of fallen man to the favour and the image of God, by the gracious acts in his behalf of the Divine Persons in the co-equal and co-eternal Trinity. By whomsoever and in whatsoever way this Gospel shall be proclaimed to the world, no other Gospel is of God, or is worth a moment's thought or care. It is this truth of which the Church of Christ is the pillar and the ground." Pratt, pp. 3—5.

This sacred truth the Church is to preserve and to communicate; and hence the duty of Christian missions to the Heathen.

Having briefly expounded the Apostle's exhortation, the preacher adverts to some of the peculiar topics suggested by the solemn occasion. He prefaces his remarks with the following statement respecting the episcopal form of government. The great candour and moderation with which he advocates this view of church polity, we would hope will recommend his arguments to some who might not be disposed to listen to arguments urged in a different spirit.

"From the times and according to the practice of the Apostles, we believe that this government prevailed, not only among their immediate successors, but that it characterized the visible church for fifteen hundred years: and it is important to remark on the present occasion, that the first Protestant Bishop of India (Dr. Middleton), after extensive observation of the character and circumstances of the natives, expresses his conviction, in speaking of Ceylon, that most of the converts, with the exception of those of the Romish faith, would very readily, by whatever Protestant teachers they had been brought to the knowledge of the Gospel, range themselves under Episcopal authority; adding a general principle applicable to the whole Eastern world—'No government, which has not some analogy to monarchy, is suited to the habits and the tempers of the people of this quarter of the globe.'

"That innovations should have been made at the time of the Reformation in the form of government which had till that period prevailed in the church, is no occasion of wonder to such as duly consider the circumstances of that day.

"The corruptions of the Romish priesthood and the secularity and vices of the hierarchy had prepared the way for the Reformation. The revival of letters had opened the minds of men; and had thrown such light on the state of the Romish church, that multitudes withdrew themselves from its authority. Where this was done under the guidance of men who separated in their minds the system of church government from the abuse of that System, and were countenanced and supported in their measures by the secular power, the primitive government was retained: but where these favourable circumstances were wanting, Reformers, some willingly and others of constraint, departed more or less from the primitive form: the Romish Church, indeed, ever true to her assumption of authority over the whole body of those who name the name of Christ, repudiates all from the Christian fold, whatever form of government they adopt, who do not bow to her usurped dominion; but Protestant Churches give the right hand of fellowship to one another, as holding the truth necessary to salvation, though they do not agree wholly in matters of discipline.

"That the Episcopal government is authorised by Scripture, and comes down to us sanctioned by Apostolical practice and the usage of fifteen hundred years, we firmly believe. That the abuse of that form of government furnishes no sufficient argument against it, we strongly contend; unless it could be shewn that it has a greater aptitude and tendency to abuse than any other, the contrary of which we believe. That a government, lacking the advantages of the primitive form, may yet be so administered as to have greater influence on a people than ill-administered Episcopacy, cannot be denied; and it must be remembered, in estimating the comparative influence of different forms of government in the church, that communities which select their members by religious tests, out of large and mixed communities, have special advantages in maintaining within themselves peace and order. But, under all the authority of history and experience, and on the deepest convictions of its efficiency for good, we do earnestly contend for that primitive form under which we have the happiness to live as Christians; and, while we desire the spiritual good of all who love Christ in sincerity, we must regret that any Christian should be deprived of the advantages of that discipline which tends, in our judgment, when duly administered, to the highest degree of Christian order and the greatest measure of Christian edification." *Pratt*, pp. 11—13.

Mr. Pratt goes on to consider in what manner the United Church of these realms may best take her share in propagating the Gospel in the world. He shews that to do so is her duty, and he alludes to the vigour with which even the corrupt Church of Rome applied itself to missionary labours. That Protestantism too generally lost sight of this obligation, he accounts for by supposing that it was so much engrossed in self-defence against Popery that it forgot the claims of the Heathen. This might doubtless be the case at the time of the Reformation; but we fear that in after ages the result was in a great measure to be attributed to ignorance and supineness; and the Protestant Church had not those secular inducements to proselytism which have always swayed the Church of Rome. Still something was effected, and the Church of England was early among the agents in this work of religious duty. Mr. Pratt, taking into view the relative circumstances of the Church of England and the Church of Rome, remarks:—

"The Romish Church has acted, in its missionary exertions, in its collective capacity. The submission exacted by her from all her members, of whatever nation or clime, to the authority of the Pope, has given her means of action and unity in action, of which no other church could avail itself. It might, in truth, admit of doubt, whether the originating and supporting of missions by Protestant Churches

could, at present at least, be vested in the churches themselves, with so much advantage as in voluntary associations of their members; such as exist in the United Church, and whereby the zeal and energy of the whole church are more generally awakened, and are brought to bear with greater effect on the Heathen world, than if all were obliged to act in one body." Pratt, p. 16.

Practically, Mr. Pratt may be correct in this deduction, under all the circumstances of the case; and yet we should rejoice to see the experiment tried—or, rather, the duty acted upon—not to the neglect or disparagement of voluntary institutions, but as an independent range of action. And, in truth, there are very discernible approximations towards such a system. At this very moment the temporal head of the Church is issuing his command to all its functionaries, through its spiritual rulers, to collect the alms of the faithful to promote missionary labours among the emancipated population of the late slave colonies. The Society for the Propagation of the Gospel in Foreign Parts, through which the proceedings are to be conducted, is so far made a national mission; and why might not the Church have public funds and public institutions under its appointed authorities, not acting as individuals, as at present, in the religious societies, but officially, and assisted by delegates from among the clergy and laity? If it be said that many who from station would thus be pressed forward, would not be persons who duly felt the importance of the cause, we reply, that this objection applies to all national institutions of a religious kind, and not more to missionary objects than to others. If we believe an institution to be of Divine appointment, we must trust the Providence of God to direct it eventually for good.

Mr. Pratt is, however, far from thinking that good discipline and episcopal government are unnecessary or unimportant. He would retain our missionary societies very much upon their present construction; but

"If the Bishop be pleased to accept the office of Patron or President of the local body which shall represent the Society, he will act in that character as the President does at home: as Bishop, he will bear a relation to the societies and their labourers, analogous, in many respects, to that which at home he would bear to the patrons and clergy of his diocese." Pratt, p. 17.

He further hopes, that,

"Now that the Episcopal government is established in all the chief foreign dependencies of the empire, that provision may be made for extending its beneficial influence to such efforts of Churchmen among the Heathen, as may be carried on beyond the boundaries of those dependencies, yet within reach of that influence. Thus, and as it appears thus only, can that unity be given to the labours of Churchmen which should attach to them as being of one body, while that freedom of action is secured which is likely to call out the largest measure of energy and zeal." Pratt, p. 17.

He next adverts to some difficulties which have occurred, and points out the necessity of a revision of our ecclesiastical relations in reference to this important matter. We have often touched upon these practical anomalies, and will quote Mr. Pratt's remarks, in order to invite the further consideration of our readers to them. The late discussions between the West-Indian Bishops and the Church Missionary Society, shew that the relations which should subsist between a local Prelate and the conductors and agents of a voluntary Church of England Missionary Institution, had not been defined by anticipation. The case is new, and our ecclesiastical regulations do not adequately provide for it.

"The desire of those who engaged in the plan of establishing the English Episcopacy in the East, was, not only the preservation of Christianity among the British residents, but the communication of our holy faith to the natives. Such jealousy was, however, manifested as to the design of converting the natives, that it was deemed needful to limit the Church Establishment of India to the administration of the Christian ordinances to the avowed members of the Church; while facilities were obtained for the access to India of such persons as should desire to introduce useful knowledge and moral and religious improvement among the natives.

"All the prognostications of evil which compelled the founders of the English

Episcopacy in India to consent to its being limited to the care of Europeans having been completely falsified, and in the interval since its establishment the simultaneous permission for Missionaries to proceed thither having been acted upon on a large scale, and including many belonging to the Church, the United Church appears now to be in circumstances which entitle her to ask for such extension of the powers of the Episcopacy in India, as may assign to it a regulated authority over all the labours of her clergy in the East.

"Such enlarged powers are, indeed, become necessary in reference to both the great classes which demand her care—the British and the natives.

"The change of our relations with India, which has taken place since the establishment of the Episcopate, lays, of itself, sufficient ground for increased means of applying its advantages to our own countrymen. The easy access to India afforded by the new charter, with the enterprising spirit of commerce, will multiply very greatly the number of Englishmen, who will need the aid of those ordinances in which they have been nurtured at home: and so great has been the benefit conferred by these means, through the blessing of God, on our countrymen heretofore resident in India, that, if there were no further object in view than the spiritual good of those who are emigrating in increasing numbers to the East, it would be the duty of the Church to provide for them access to the means of grace.

"The enlightened and sincere friends of the Church established in these realms, watchful of the indications of these eventful days, cannot but rejoice, that while many are prompt to strip her of all claim to regard but that which is founded on her present and paramount utility, she is wisely strengthening that claim, by accommodating herself to those new circumstances which have arisen around her, in the great and rapid increase of the population. The wisdom which has dictated that course to her, will lead, it may be hoped, to a similar course with regard to the foreign dependencies of the empire, and ultimately to the efforts of her members among the Heathen nations bordering on those dependencies. It is certainly to be regretted that provision was not prospectively made for the spiritual wants of the home population; and it is earnestly hoped that such provision may be prospectively made for the enlargement of the Church in the colonial and unchristianized world, as shall serve to invite the Heathen within her fold, and to nurture them there with heavenly food, while she places them under wise and faithful shepherds, acting under a system of discipline adapted to its high and holy end.

"It was to be expected, indeed, that the application of the English Episcopacy to a country so differently circumstanced as India is from Britain, would require the grant of large discretion to the Bishop. Something more analogous to the diocesan and parochial system which prevails at home, may be gradually introduced as the Church shall enlarge her numbers and her influence: but the application of the English discipline to the case of the English resident in India occasioned no little embarrassment to those who were called to administer it. But the difficulties were greatly increased, when the question of the conversion of the natives began to press on their attention. For no sooner did the spirit of a missionary church begin to live and act with vigour in our community, than it was found, by the labourers whom she sent forth, that her discipline, however admirably suited to the settled church of a Christian country, was not only destitute of provisions conducive to the extension of her influence, but even presented obstacles to her enlargement. Every step properly Missionary was, in India, to be adventured upon by transgressing the strict boundaries of her discipline. Great, indeed, were the difficulties to which, on that ground, the first Bishop of Calcutta was exposed; while his discerning and enlarged mind saw the duty and policy of attempting the evangelization of the Heathen subjects of the empire, and yet he felt that the attempt was neither within the avowed scope of his own commission, nor could be carried on to any extent with rigid adherence to the Church's discipline. Never will the preacher forget that admiration of Bishop Middleton's spirit which was awakened in his mind, when, in his Lordship's Primary Charge, struggling under the restrictions which his appointment seemed to lay on him and his clergy, and yet anxious to find some method by which they could reconcile efforts in behalf of the Heathen perishing around them with their almost-exclusive appointment to the service of the Europeans under their care, he exultingly held forth the then Chaplain at Agra as a model to his brethren, in uniting an anxious and active concern for the surrounding Heathen with a faithful and vigilant discharge of his duties as Chaplain.

"The preacher will be forgiven this allusion to that fact, as it at once strikingly illustrates the advantages of regulations adapted especially to the Colonial Episcopate; and may awaken the most confident belief, that, by the Divine help and under the Divine blessing, the intelligent zeal brought into voluntary and successful action at Agra, now twenty years ago, and since matured by unwearied exercise at other stations and in a higher department of service, will be applied with wisdom and urbanity to the healing, confirming, and enlarging of the communities of Christians, and to the conversion of the Heathen in Southern India. When the Bishop of

Madras shall have shewn to the native Christians of the South, that their long-cherished attachment to caste, in its improper and undue application, has no countenance from the converts in the North, it may be hoped that all disaffection, occasioned by the present Bishop of Calcutta's most just and decisive prohibition of caste, will die away; and that these communities, delivered from such unchristian bondage, and established in the meekness and charity of the Gospel, will, with larger and warmer zeal, labour to gather the surrounding Heathen into the pale of the Christian Church." Pratt, pp. 17—23.

Mr. Pratt goes on to consider the due provision of competent Missionaries, Catechists, and Schoolmasters. In the present efforts for the conversion of the world, there is no reason, he remarks, for expecting any other course to be opened by the providence of God, than that in which He was pleased to lead His servants in the first conversion and settling of the Christian nations. The chief of these is an adequate provision of native teachers; and Mr. Pratt dwells with much satisfaction upon the benefits likely, in this and other respects, to result from the large establishment of schools by the Missionaries.

"The Missionaries who led the way in the more recent efforts among the Heathen, went out under a prevailing feeling that their one and almost exclusive object was to preach the Gospel. The education of Heathen children seems not to have entered into their estimate of the means which might be profitably employed. But the apathy, fickleness, levity, superstition, and sensuality of the adult Heathen so discouraged, in many instances, the hearts of the labourers, that they felt relief only in the hope that God might be pleased to bless their endeavours among the children of those Heathens.

"So little, indeed, had this course of labour entered into calculation, that doubts arose, in some quarters, whether the Societies at home would not consider such occupation of the time of Missionaries as too remote and contingent in its prospect of benefit, to justify them in entering thereon; and the preacher well remembers a case in which a company of Missionaries—in utter despair of accomplishing any good work with the adults around them, who were yet willing, from the hope of secular advantages, to entrust to them their children—pleaded earnestly with the Society at home, that they might be permitted to devote their time to such children. He well remembers, too, the reluctance with which this request was granted: yet the wisdom of the measure now commends itself to all competent judges; and has so engaged the zeal of different bodies, that there are not fewer, according to recent Returns, than nearly 120,000 children of Heathens, or of those who were but lately Heathens, receiving education in Protestant Missions.

"Missionaries were thus providentially led to lay the foundations of Christianity among the Heathen deep and wide; and were made content to labour, that others might enter into their labours. The superstructure began, indeed, to rise before their own eyes; and they were encouraged to hope, that it had pleased God to guide them in a way which they had not known, to the adoption of a system better adapted than any other to the ultimate establishment of the Gospel in the nations of the earth. They found, as might be expected, wherever education was pursued on a considerable scale and on Christian principles, that some children of the Heathen were not only distinguished from the rest by their mental powers, but, in not a few instances, by the influence of Divine grace on their hearts. Classes of such promising children were formed; and special instruction was given to them, with the view of training them up to become schoolmasters, readers, and catechists to their countrymen. The most important aid has been derived from these seminaries; and encouragement has been given, by the promising character and effective labours of many of the seminarists, to found colleges, with the design of preparing natives of this description to act as ministers and missionaries among the Heathen.

"And thus has a system been brought into operation, which needeth nothing but adequate enlargement, wise superintendence, and steady perseverance—with that blessing which God never fails to bestow on the patient labours of His servants—to provide that supply of teachers and ministers from native resources, which alone will be adequate to establish and maintain the full influence of the Gospel in any Heathen land.

"This system has, indeed, been partially pursued in the older Missions, so long supported by the Society for promoting Christian Knowledge, and transferred of late years to the Society for the Propagation of the Gospel; and while the establishment of Bishop's College at Calcutta shews the full accordance of its able and pious founder with these views, the Incorporated Society has manifested its anxiety, by a late determination to form an effective seminary at Vepery, to give greater vigour and extent to that system in the Southern Missions. On this system the Church Mis-

sionary Society is acting, throughout its stations; and its representatives at Calcutta have suggested the establishment of a seminary with the same view as that at Vepery —for training able and pious students for the work of the Christian Ministry, as preachers of the Gospel to their Heathen brethren." Pratt, pp. 25—28.

On the character of the Missionaries required for India, Mr. Pratt remarks—

"It has been a mistake, ever to suppose that men of feeble minds and limited intelligence were competent to the work of Missions, provided they were under the powerful influence of the grace of God. That grace applies all our powers with the highest effect to which they are adequate, but it does not supply the place of those powers; and though it has pleased God to bless the simple testimony of upright and devout men of but feeble minds, yet there is no reason to doubt that their usefulness would have been greater, and its fruits more abiding, if, with equal piety, they had known how to open and apply the Gospel to a larger portion of those among whom they laboured. There is no natural gift nor solid attainment which may not be rendered subservient to the great end which the devout Missionary has in view.

"But the present circumstances of Missions, particularly in the East, specially demand a higher order of labourers than may suffice for the direct communication of the Gospel to the Heathen. The Teacher of teachers is called for from every quarter. The seminaries and colleges connected with Church Missions, and those established by other communities, are seeking for men of eminent piety and distinguished powers." Pratt, p. 30.

The preacher mentions several encouraging circumstances—such as the shaking of the whole system of idolatry, the cultivation of European science, and at home the hopeful state of the English Universities.

"The number of ingenuous youth, deeply imbued with true piety, and of the first attainments in literature and science, is not only large, but is continually increasing. To these young men a most honourable course is now opening: never till this period was there offered to men, fitted by intellectual powers and acquisitions to become the trainers of those who should teach others, and whose deep sense of the mercy of God to themselves leads them to long to communicate to others the knowledge of that mercy, such an opportunity of dedicating their gifts and attainments to the extension of the kingdom of Christ upon earth." Pratt, p. 32.

One passage more of a hopeful character, before we lay down this instructive discourse:—

"Never, till this our day, was such an extended sphere of promising labour opened among the Heathen of our Eastern Empire, nor such facilities tendered to those who labour in that sphere. It could not be anticipated, when the English Episcopate was founded, that, in the course of twenty years, so many obstacles should be removed—such a favourable change effected in the public judgment and feelings—so great a measure of actual good accomplished—and such provisions made for acting on a system adapted to the state of the East, and on a scale which promises to be ultimately commensurate to the spiritual wants of the natives.

"Even China, where a third of the human race have been shut up in gross darkness, begins to open to the light of Divine Truth. Recent intercourse with its interior has shewn that the body of the people are both able and eager to read what may be offered to them; and as, in the good Providence of God, the Holy Scriptures have been prepared for them in their own tongue and the acquisition of their language has been greatly facilitated, it cannot be doubted that the time is come, when it is the duty of Christians to seek more earnestly every proper opportunity of bringing the untold millions of that benighted empire under the influence of the Divine Word.

"We are admonished, indeed, by the first Bishop of Calcutta, and by each of his successors, and by every other diligent labourer, that though the vast fields around them are white already unto harvest, no arm of man is there found sufficient to gather in that harvest. Their serious and constantly-renewed entreaties to us are, ever to remember the injunction of the Great Head of the Church when upon earth, and to be fervent and persevering in prayer that labourers may be sent by the Lord of the harvest into the field of the world, and that the power of the Holy Spirit may accompany their labours." Pratt, pp. 38, 39.

In turning from Mr. Pratt to the Bishop of Calcutta, we believe we are correct in saying that we turn from the former Instructor of a hopeful and promising pupil, to that Pupil himself, long "a master in Israel," and reflecting back honour on the valued friend who assisted to guide his early clerical studies. Of Bishop Wilson we have had occasion to write so often and so much, that we will only say at present, and we can-

not speak more highly, that he is the same man as Bishop of Calcutta that he was as Minister of St. John's Chapel and as Vicar of Islington; and in the Episcopal Charges now before us, all who knew Mr. Daniel Wilson will instantly recognise his characteristic zeal, energy, and promptitude; his earnest desire to promote the glory of God and the spiritual and eternal interests of mankind; and the bold, intrepid, and thoroughly conscientious spirit which marks all his actions. We rejoice to learn that his health has resisted the shock of an Indian climate, and that he is enabled, with due prudence, to superintend with great efficiency the spiritual concerns of that vast, though happily now divided, diocese.

The title-page mentions the places at which the Bishop delivered his Charges, in a journey of five thousand miles, during six or seven months employed in visiting only a very small portion of his see. The first Charge was his intended matured address to his clergy; the second, to the Missionaries, grew out of circumstances which presented themselves to his notice on his tour of episcopal inspection.

After adverting to the rapid removal of his predecessors, he mentions the satisfaction he feels in the parting out of the diocese:

"The erection of the two new bishopries is an era in the history of our Church. It proves the attachment of our Government at home to our national institutions; and, in a moment like the present, is no slight testimony of the determination of the Right Honourable the President of the India Board, to consult the highest interests of this Oriental empire. The memory of the eminent father of that statesman is thus revived in the son; and the name of Charles Grant associated again with the widening influences and majestic march of Christianity in the East." p. 19.

His Lordship speaks strongly of the importance of Episcopal Visitations:

"A visitation, according to the usages of the first ages of the Church, is no ordinary event. It is the time when the Bishop lays the foundation of the personal knowledge and confidence of his Reverend brethren; when he takes a general survey of the state of the diocese; when he urges on the Clergy the main points of Christian doctrine and discipline; when he gives warning of any particular dangers to the interests of religion which may impend, and suggests the best modes of meeting them; and when, finally, he takes a view of the aspect of the Christian cause as it regards his own diocese and the world at large, and points out the chief things most immediately wanted for the further reduction of men to the faith of Christ.

"The business of such a meeting is by no means confined to the day on which it is celebrated. It is the commencement of a series of measures. It is the starting-post of a new race." Bp. of Calcutta, p. 20.

His Lordship proceeds to dilate upon several of the above topics. With regard to the first, the personal knowledge of the clergy by the Bishop, he says:—

"I have already made a trial of one of the customs of the primitive church, by holding monthly a semi-official synod of the clergy in and around Calcutta, and have consulted them on the chief difficulties which have arisen from time to time. I have also followed the example of my revered predecessors in losing no opportunity of preaching in my cathedral and the neighbouring churches. But little can have been effected in this way, in engaging the affections of a diocese which has hitherto embraced, in India alone, twenty-seven degrees of latitude, and in some parts almost as many of longitude; and has stretched, in its five Archdeaconries, over a far larger area than the whole of Europe. I have been compelled to wait for the opportunities which Visitations and other occasions might present. Confidence is a plant of slow growth. It is my earnest desire—I can say no more—to administer this church with the advice of you, my Reverend Presbyters, as being myself no less truly your fellow-presbyter now, than before I was clothed with the additional functions and authority of a Bishop. Your cordial co-operation is essential to all the interests of this infant church." Bp. of Calcutta, p. 21.

Of some of the peculiarities and difficulties of the Indian diocese he remarks:—

"As to a general survey of the present state of the diocese, I must at once avow that I am incompetent to give it in any adequate manner.

"One effect of the novelty of the Episcopate, and the lamented deaths of its Bishops, is, that nothing is understood traditionally, nothing is firmly settled, every thing is to be learned over again and with increased difficulty, by each succeeding

Prelate. I can truly say, that, after a residence for more than two years, I am not master of my position." Ibid. p. 22.

"The difference between an English diocese and this, is more than might at first be thought. At home, you have a church established from the early ages of Christianity, and settled on its present pure reformed basis for nearly three centuries; here, a church of not twenty years' standing.

"At home, a see, on the occurrence every ten or twenty years of an avoidance or death, is at once filled up; here, the first four Prelates fell in nine years, out of which six were years of vacancy and destitution to the newly-planted Indian church.

"There, each Bishop is consoled by the advice and counsel of his brethren, or by an instant recourse to his Archbishop; here, a twelvemonth almost must elapse before a word of direction can be received.

"In England, the clergy are adequate, or nearly adequate, in numbers to the necessities of each diocese; and, however numerous, are capable of being visited in some two or three months: in India, the paucity of the clergy creates the utmost embarrassment, whilst their distance from each other—I speak of the diocese as it is—renders it impossible to visit it in less than two or three years.

"At home, much goes on by prescription; and in the case of the illness or infirmity of any Bishop, the neighbouring ones step in, and sustain the order of ecclesiastical proceedings: here, all rests on the continued and personal exertion of an individual.

"At home, in short, you have a Christian population of every variety of rank, with fixed pursuits, families rising up around, affections linked to the spot, helpers ready for the Bishop and Clergy in every good work. In India, a vast Heathen and Mohammedan population, with patches of Christians here and there, almost all changing their station every two or three years; families sent home for education or on account of health, hearts and affections despatched after them; and society, like a moving sand, not easily admitting of much to be reared that is lofty and stable." Ibid. pp. 22—24.

We have specially quoted this passage in order that our readers, seeing the appalling difficulties under which this Right Reverend Friend is placed, may be the more earnest in their prayers that he may be guided and strengthened from above for his arduous labours.

His Lordship does not shrink from undertaking great responsibility, as the following passage will shew:—

"All the clergy of the diocese are placed without distinction under the Bishop's protection and authority. The letters patents recognise no differences between civil or military chaplains, covenanted or uncovenanted ministers, learned professors of a College or Missionary Institution, and members or secretaries of committees, or actual labourers amongst the heathen: with regard to the episcopal jurisdiction, and the discharge, under the Bishop's license, of their clerical functions, they are one.

"In like manner, all classes of Christians professing to be members of our church, within the limits of the diocese, are equally entitled to the Bishop's attention and regard.

"Whether they be servants of a chartered Company, or persons filling judicial situations, or military officers of troops, or country-born Christians, or newly-baptized converts; they are, under whatever name, as respects the Church and her services, one. The Bishop is the friend and guardian, not of this or that class, but of the whole clergy and laity of this branch of the Protestant Episcopal Church of England and Ireland, planted in India.

"But it is with the Reverend Presbyters, of course, that he is most closely allied." Ibid. pp. 24, 25.

"I promised, at my consecration 'all due reverence and obedience to the Archbishop and to the Metropolitical Church of Canterbury; that I engaged to administer my diocese according to the order of the realm of England; and to correct and punish such as should be unquiet, disobedient, and criminous within my diocese, according to such authority as I have by God's word, and as to me should be committed by the ordinances of the realm.' To settle a new branch of our Episcopal church on the footing of these ecclesiastical laws and engagements is a difficult task. To make room for it gently but firmly, to harmonize its relations with the civil and military and judicial authorities, to seat it in the feelings and invest it with the decent veneration of the Government and of the community, must require much time, peculiar caution, constant reference to new circumstances, frequent deliberation of what has gone before, and anxious comparison of canons and statutes with charters and usages. Obstructions would here necessarily occur just in those very departments of duty which in England are merely matters of routine. We must here have to consume our force in overcoming friction, instead of bringing it to bear at once

upon the working of the machinery and the interior and vital interests which it is designed to propel. By degrees, I doubt not, every thing will find its level, beneficial changes will take place, the mild paternal order of our Apostolical Church will be recognized in all its just proportions, and she will become in the East, as she has long been in the West, the main bulwark of the Christian faith." Ibid. pp. 26, 27.

His Lordship again alludes to the question of Episcopal Authority, in his Charge to the Missionaries. Thus he says:—

"One method of preventing differences on important matters is found in our Episcopal regimen. It seems to me, from the example of the holy Apostles and the primitive church, that one great design of the office of a Bishop is peace. *If there be only one will in a mission, that of the Bishop, expressed by himself or his Archdeacon, on all great spiritual concerns, discord ceases.* No doubt a bad Bishop may give wrong decisions—but so may a bad presbyter, or a bad deacon, or a bad lay member of the church. And surely this is a poor argument for multiplying the sources of division, by substituting the contention of ten or twenty lay gentlemen for the paternal jurisdiction of the Bishop, aided by his presbyters, which as Churchmen we hold to be of primitive institution. But 'I speak not this, that it should be so done unto me.'" Ibid. pp. 101, 102.

The vindication of official authority is always delicate and painful, where the vindicator himself holds the office the claims of which he is exhibiting. The Bishop's express disclaimer, that he does not speak as above in order that it should be so done unto him, shews that he felt how difficult it is for a man to magnify his office without seeming to wish to magnify himself. Thus forced to lay deeply and broadly the foundation of episcopal authority, we fear that the Right Reverend Prelate has expressed himself too strongly. It is true, that "if there be only one will in a mission, that of the Bishop, on all great spiritual concerns, discord ceases;" but to submit every thing to the mere "will" of a ruling officer, is more than Scripture, or the welfare of the Church, or the most enlarged notions of canonical obedience, require. Even in England it is not expected that there should be "only one will" in a diocese; there may be many wills; and the legal measure of the submission of a clergyman's own will to that of his bishop, is not arbitrary, but is directed by well-defined "canonical obedience,"—obedience to the laws and regulations of the Church. We sympathize with his Lordship in his wish—not for his own sake, but for the general weal—to reduce his diocese to good working order; but we do not think, especially in times like these, that urging overstrained claims is the most likely way to get just claims allowed. In the case of missions, especially, there are the special difficulties which Mr. Pratt has alluded to; and it is not probable that the conductors of Missionary Institutions, who are themselves responsible to their constituents, however laudably anxious they may be to follow the godly monitions of a Bishop, will feel it their duty in every instance to make a full surrender of their own volitions, and those of the missionary and the body of members. The Bishop of Barbadoes, in his communications with the Church Missionary Society, never placed the question upon the issue that "there should be but one will, that of the Bishop." His Lordship was willing to aid the Society by his information and advice in the location of missionaries, and to lay down such general regulations as he considered necessary for their guidance; and no Churchman can doubt for a moment that missionaries ought to be placed under the ecclesiastical jurisdiction of the local Prelate. But the distinction between Heathens not gathered into Christian churches, and a nation of professed believers divided into bishopricks and parishes, and enjoying the full blessings of a commensurate Church Establishment, is so great, that the same regulations will not apply in their extent to both. And in the case of the Church Missionary discussion, upon occasion of Dr. Thomas the Archdeacon of Bath's Address, in which he officially protested against the Society in the name of the Bishop, and of himself as Archdeacon, Mr. Daniel Wilson wrote a most powerful pamphlet in defence of the Society and its measures, in which he denied

the right of a Bishop or his Archdeacon to interfere with the proceedings of the Society; though, as the formation of a Missionary Society is "a great spiritual concern," the expression of the Bishop's "will" ought, if we rightly understand the Bishop of Calcutta's statement, to have quashed the proceedings. Thus, indeed, would "discord" be suppressed in a diocese, as the Bishop of Peterborough wished to suppress it by his Eighty-seven Questions; and an apparent unity be promoted, as in the Church of Rome, which has carried to a still further extent the same principle. His Lordship remarks, that "a bad bishop may give wrong decisions, but so may a bad presbyter, or a bad deacon, or a bad lay member of the Church;" but, then, no person says that the opinion of a bad presbyter, or deacon, or layman, is infallible, or his "will" the sole criterion of decision. It is not so much a question of badness or goodness, as of fallibility and infallibility. A good bishop may chance to be wrong, as well as a bad one: so that his mere volition—though, if implicitly followed by all parties, without question it may prevent discord (though not always that)—will not of necessity be in every case sound and judicious. There is no practical difficulty, where the subordinate is desirous for conscience-sake to submit to lawful authority, and the governing power has no wish improperly to exercise it; and as regards the missions in India, we are quite sure that in so fast and warm and affectionate a friend and father as Bishop Wilson, the missionaries will find an invaluable counsellor and guide: but still, in human affairs the working of a principle must, upon a large scale, be rather looked to, than the excellent intentions of individuals; and quite sure we are, that it would materially impede the collection of funds for missionary purposes, if the subscribers were given to understand that there is to be "only one will in a mission," and this will not be connected with the opinions of those who furnish the funds: for it might so happen, in process of time, that there might be in some colony a bishop who took no great interest in the strictly "spiritual concerns" of Missionary Institutions, and who might mix them up with matters of patronage, and so forth; and the mission might perish on account of serious differences of opinion between the contributors to the funds, and the "one will" that was to administer them; for though the Right Reverend Prelate confines his remark to "spiritual concerns," yet it is impossible in practice to separate the two departments. If a Bishop were to say, You may build and endow a church, only allowing me to administer its spiritual concerns; the very first spiritual concern that would arise would be the appointment of the clergyman—for this is at least as directly spiritual as many of the regulations of a mission that would come under that denomination. It is surely desirable to have such rules as will secure the objects so judiciously pointed out by Mr. Pratt. In an English parish, the Bishop's jurisdiction is known and defined: he cannot, upon the principle of "one only will," interfere, except by fatherly advice, in every detail of a parish; he cannot so much as oblige the clergyman to undertake or to give up an additional service, or to set up or relinquish a school, or to use or reject such books as he may prescribe or prohibit. But if the Bishop of Calcutta's idea is carried out to its full effect, a bishop may do all this, and much more, in a mission: he may, in effect, take its whole management, while he has no part of the care of supplying the agents or the funds. It is surely time that there should be some recognised system of action in this matter, especially now that Christian missions are widely multiplied, and will, by the Divine blessing, be yet more so.

But we pass on. The Bishop adverts with much pleasure to the increase of chaplains for India:

"The authorities at home are rapidly filling up all the Chaplaincies in the three Presidencies—so that I hope in a few months to find that the whole number of 75 are appointed (would that health might allow of their all being in the field!), of whom if about 60 should be actually in India, I should trust the number of clergy, with the Reverend Missionaries, would be nearly 120, and the stations, large and small, which are in part at least served, about 180." Bp. of Calcutta, p. 30.

These are dawnings of hope: but, alas! we say, with our Right Reverend friend,

"What then are 60 clergy, with such demands, and in a country like India? In fact, till there be a resident clergyman at each spot where a considerable Christian population, however denominated, is found; a cure of souls legally delegated and received; a parochial relation commenced; churchwardens and overseers appointed to aid in the superintendence of the flock; the offices of religion canonically performed, and a parish church erected and consecrated, to which the incumbent is regularly instituted and inducted, my object will not be attained even as to the framework of the Establishment." Ibid. p. 31.

We heartily concur in his Lordship's tribute of fraternal affection and respect of Archdeacon, now Bishop, Corrie. Dr. Corrie has been thirty years in India, and, by the blessing of God upon him, has been one of its greatest benefactors. Mr. Pratt, in laudable delicacy, abstained from saying much of his beloved friend in his presence; but we should have been glad if in the published discourse he had added a note illustrative of the career of that eminent servant of his Divine Master.

It is consolatory to witness in these Charges the grace given to the Right Reverend author in his high station, to set forth with zeal, simplicity, and faithfulness, the doctrines of Holy Writ, and to impress upon the clergy, whether chaplains or missionaries, the duties of their arduous office. He says:

"Do not be afraid of distinguishing in your own mind—though you should be extremely tender in speaking of others—between what is preaching the Gospel, and what is not. There is one way to heaven, and but one. He that points out that way, preaches the Gospel; and he that does not, preaches not the Gospel, whatever else he may preach. We may hold all the tenets of orthodox Christianity, and occasionally refer to them; but if the substance of our ministry is on subordinate subjects—if we take the capital doctrines of revelation for granted, as being known and felt by our hearers, and proceed on to secondary matters, and never apply the weighty truths of Christ to the consciences of our people, we do not preach the Gospel. To fulfil this duty, we must proclaim, as heralds, the name and grace of Christ, not occasionally, obscurely, and by inference, but constantly, plainly, boldly, determinately.

"We must *not* allow our hearers to be satisfied with general notions of a Saviour; we must not suffer them to repose on their baptism and external communion with a pure Apostolical church, nor to be content with decency of conduct, amiable tempers, and freedom from gross worldliness; we must not let them mistake mere approbation of the doctrine of Christ and a non-opposition to its truth, for real repentance and vital union with Christ. No—bring home, my brethren, I pray you, the mighty topics of Christ's salvation to the heart and conscience of all classes of your hearers. Address the formalist, the noisy talker, the self-righteous and evangelical disputant, the indifferent and worldly professor, on the one hand; and the open unbeliever, the profligate, the profane, and those, who, 'living in pleasure, are dead whilst they live,' on the other. Endeavour to meet every case; then to awaken and grapple with the reluctant conscience; and lastly to hold up the bleeding cross before the eye of the weeping penitent." Ibid. pp. 39, 40.

His Lordship strongly urges conformity to the usages of the Church.

"The very slight variations from the usages in England which the difference of climate, the circumstances of military stations of duty, or the exigencies of a scattered population, demand, are so few, that I would not even advert to them, except to say, that not one of these variations is, properly speaking, legal, and that no one can be passed over by me without censure, except my honoured predecessors or myself have been distinctly consulted on the subject, and have had the opportunity of laying them before his Grace the Archbishop of Canterbury, under whose Archiepiscopal See we are all placed." Ibid. p. 41.

We trust that this exhortation will be obeyed; for there is a great tendency, where the functionaries of an institution are few, and scattered widely apart, to innovate without necessity; and innovations in time

become established local usages; and a church is thus split into sections. The direction to the clergy to apply to their Diocesan for guidance in such matters, is highly proper; though in strictness we are bound to add, as sound Churchmen, that neither his Lordship nor his Grace of Canterbury (and his Grace, we are sure, would not assume) has the slightest measure of dispensing power. The remark applies whether at home or abroad, and we are very jealous of any thing glancing this way; for if one Prelate might innovate, another might also, and in an opposite direction. Nor is it fair to cast the responsibility of what is admitted to be illegal, upon any public officer. A Bishop could not, even with the sanction of the Archbishop, dispense with the reading of the Apocryphal Lessons, or render "legal" the omissions prescribed by propriety, and now sanctioned by use, in the Marriage Service. We rejoice that the clergy of India have such judicious guidance, which they may follow with safety; but if it come to the strict matter of what is "legal," the Bishop cannot officially specify what illegalities he will defend, and what he will "censure." The rules of the Church are the code by which the Bishop, as well as his clergy, are to be governed. Things must bend to necessity; and in practice the Bishop ought to be referred to, and his monitions reverenced; but we must protest against any supposed shadow of dispensing power without an Act of Convocation or Parliament. If a modified code is necessary for Nova Scotia or Quebec, or for the East or West Indies, the necessary innovations should be made by due authority—otherwise, in the course of years, we shall have as many "uses" as there are dioceses; and we may have three codes in India itself, a Bishop of Bombay "censuring" what a Bishop of Madras approves. We wish to be understood as not disapproving of what his Lordship has no doubt regulated with much wisdom; but we must save the principle, even in our admiration of the individual proceeding.

We quote a passage on personal piety, in the Bishop's own impressive manner:—

"My dear and honoured brethren, character, personal piety, devotedness of heart to Christ, is every thing. The general impression of our behaviour and spirit is the gage of our efficiency. It is the life preceding the sermon of the Sunday, and following it, which brings down the blessing of God. As we pray, as we meditate, as we live near to God, we preach. No man can rise much above his habitual principles, as the stream cannot flow higher than its fountain. In proportion to our own meek, consistent conduct, to our elevation of heart above secular things, our freedom from what the Apostle terms the 'love of filthy lucre,' our heartfelt forgiveness of injuries, our separation from the vanities and amusements of the world, (the theatre and similar scenes of disorder, I need not say, are prohibited to a clergyman and his family by his ordination vows,) our abstinence from an overbearing temper, our silence amidst the squabbles of worldly politics in which so many lose their religion and their souls; in that proportion will be the ultimate result of our ministry in the Church." Ibid. pp. 45, 46.

The Bishop of Calcutta is not disposed to take an over-dark view of the aspect of the times.—

"I do not know that the dangers to religion are much aggravated, upon the whole, in the times in which we live. Truth is always in conflict. The Church is militant in this world; not tranquil and undisturbed, much less triumphant. The corruption of human nature conspires with the artifices of Satan, to reproduce old errors and frame them anew continually." Ibid. pp. 46, 47.

But he justly adds:—

"I will not trust myself to say a word on the various measures relating to the Church which are attempted at home: I am happy that I am not called to do so. If I were required, however, to designate the danger which is most immediate every where, I should say, the spirit of intellectual hardihood which rejects all experience, and plunges with reckless daring on the most new and hazardous theories. I think this temper is the source of much of the mischief prevalent at home, both in Church and State, and which is in some places perhaps beginning to appear here." Ibid. p. 47.

His Lordship, we need scarcely say, retains his well-known affection for those religious institutions of which he has long been an advocate and an ornament; though we regret to observe the cold way in which his Lordship speaks of the Bible Society, so different from his former well-known speeches and writings. We know not to what faults of the friends of the Bible Society he alludes; and whatever they may be, they at least are not subsequent to the date at which his Lordship was found among the most active defenders of the institution against its opposers; nay, it is stated to have been greatly advancing in spirituality and judiciousness of proceeding since the period at which the Bishop spoke of it in no reserved or negative terms, and when respecting some other Societies, which he now speaks of with unreserved recommendation, he felt considerable scruples—more especially in regard to many of the tracts of one Society, and the slave estates of another. These also have made rapid advances in improvement, and most heartily do we urge their important claims; and in India his Lordship must peculiarly feel their value and utility. But what could he do without the Bible Society also? He ought not to have passed it over with a rebuke, rather than a recommendation; an apology for still belonging to it, rather than a glow of delight at having in God's providence been permitted to be so long a zealous labourer in its service.

His Lordship thus addresses the Missionaries:—

"I rejoice to see you surrounding this chair. Let me encourage you in the name of the Lord. The planting of new churches, the ordaining of presbyters in every city, the going and seeing how they do, and the setting in order the things that are wanting amongst them, are, as you know, some of the first duties of the Episcopal office. You are as much entitled to my tenderest care and protection, and act as much under my license, as any other of the Reverend Clergy. That license implies at the least two things; an approbation of the sphere in which you are to labour, and a cognisance of your proceedings subsequently in the discharge of your spiritual functions. This information will put me, and the Venerable the Archdeacon in my absence, constantly in communication with you; and it will enable us to advise and aid you in the most effectual manner.

"I need not, I am persuaded, entreat the Reverend Clergy who conduct the business of Missionary Institutions, and the lay members of our Church who may be associated with them, to act upon this intimation. Let me beg them to let the spirit of an Episcopal discipline at once pervade all their measures. I am sure they must on reflection see that it is in this way only that the greatest inconveniences can be prevented; unity and order be maintained in the diocese; evils be detected as they arise; civil and military authorities, both Native and European, have a recognised medium of communication; collisions between different Societies be avoided; the bishops of ancient Eastern churches be brought into correspondence with our own; the Reverend Missionaries acquire repose and confidence in the discharge of their spiritual duties; and the designs of our beautiful platform of church government be in any measure accomplished." Ibid. pp. 55—57.

But far the most important portion of the Charges, especially of the second, relates to the question of caste. Bishop Wilson had declared his determination to burst the chains of that tyrannical system, in the case of every Indian convert who becomes united to the Church of England. We honour him for his determination, and millions yet unborn will call him blessed. We rejoice also to find him stating, that in this most Christian and noble resolution he is supported by the concurrence of his Grace the Archbishop of Canterbury.

In the second Charge the Bishop touches upon a very painful subject. It is not unknown to many of our readers, that Mr. Rhenius, a Lutheran Missionary in connexion with the Church Missionary Society, some time since published some strong statements against the Church of England. His publications, whatever they might be abstractedly (and we think they were incorrect and unwarranted in their whole tenor), were so directly inconsistent with the obligations of the writer as a Church of England

missionary, that no hesitation was felt by the Society in relinquishing his services. This being done, we did not think it necessary, though the pamphlets were in our possession, to advert to the matter. It being, however, now introduced into the Bishop of Calcutta's Charge, we allude to it, for the purpose of stating, what we have just mentioned, that the Society had relinquished Mr. Rhenius's services. We allow much for the pain which his Lordship must have felt on this unhappy occasion; but perhaps a somewhat milder manner of expressing it authoritatively from the Episcopal Chair would have been sufficient to answer the purpose. "Want of common honesty" is a very strong expression from Episcopal lips at the Table of the Lord.

We have gone on quoting and remarking till our limits are exhausted. We wish we had space to quote still further some of the admirable passages of these Charges; but as they have been reprinted in London the above may suffice; and we can only add, though we have spoken freely upon a few particulars, our gratitude to the Right Reverend author for these faithful and important documents, and our earnest prayer that he may see abundantly the work of the Lord prosper in his hands.

VIEW OF PUBLIC AFFAIRS.

THE Irish Protestant Church Establishment, so far as the House of Commons is concerned, is prospectively dissolved; for it is useless to shut our eyes to the principle and ulterior bearing of the pending measure, which has been carried by a majority of thirty-seven. The single provision, that in those parishes which in the year 1831 contained fewer than fifty Protestants (and these amount to 850 out of 2405!) there shall be no future incumbent, but the ecclesiastical property shall be sequestrated and thrown into a general fund, and a miserable stipend paid to some clergyman as a curate to discharge the spiritual offices—this single provision is an abandonment of the principle of a National Church Establishment, and an actual extinction of it by instalments. If between the year 1831 and the next avoidance, a thousand, or any number, of Protestants should have been added, this would not prevent the breaking up of the Church Establishment: the Protestants must in this case provide for themselves upon the voluntary principle, while the tithes and glebe go to the fund of spoliation. The whole Bill is in a similar spirit; and largely might we dilate upon the injustice and cruelty of several of its provisions: but the chief evil is the principle; and this, we lament to say, has not been sufficiently dwelt upon by Sir R. Peel and his friends. Sir Robert endeavoured, most properly, to divide the Bill into two parts—the one, that which relates to the adjustment of tithes; and the other, that which relates to the principle of alienating any portion of the funds from Protestant Church purposes;—but his splendid speech upon the occasion scarcely touched upon the real question. He shewed, indeed, with much felicity, the unjustifiable character of several of the enactments; and he proved incontrovertibly, that the funds of the Irish Church had been grossly exaggerated, while the number of its members had been equally underrated; so that, far from there being a surplus, the revenues, if divided, would not furnish even a reasonable competency to the whole of the clergy. From his speech, as well as from the general tenor of the debate, which was protracted to three sittings, all parties have been disabused of the error of supposing that there can be any large surplus, or, if the clergy are moderately paid, any surplus whatever. But Sir Robert Peel did not meet the real point; namely, Why ought a Protestant Church Establishment to be maintained in Ireland, when the large majority of the population are Roman Catholics. There is but one consideration upon which the question can be satisfactorily argued, and that is, religious principle; but this ground Sir R. Peel and all that class of politicians expressly declined assuming. Sir James Graham, however, did with great firmness assume it; and we wish that all the other speakers on that side had done the same. If it is not a religious question, a matter of conscience—if we do not feel it to be a Christian duty to resist the national establishment of Popery—there is no solid basis on which to argue the matter; and the present Bill, for letting the Protestant Church Establishment gradually die down into the socket, would be as good as any other. Mr. Shiel, Mr. O'Connell, Mr. Hume, and others, who spoke in favour of the Bill, did urge that it was a question of principle: they viewed the measure as the first step towards the national abolition of Protestantism,

and accepted it as such; and they avowed their opinion, that the religious code of the numerical majority ought to prevail. The adequate reply is, that we believe that code to be anti-scriptural, and that we will not be parties to its obtaining ascendancy; but will endeavour, as in conscience bound, to retain a national Protestant Establishment, to bring home to every person in the land what we consider to be the Divinely appointed means of spiritual instruction.

The Bill has gone up to the House of Lords; and there seems every probability of the appropriating clauses being rejected. Should this lead to the rejection of the remainder of the Bill by the House of Commons, the Irish clergy will be again left for another year in a state of afflicting destitution. Already many of them are living upon private resources, or casual bounty. It is heartless oppression to take advantage of this state of things, which has been brought about by the illegal resistance to the payment of tithes, in order to carry forward a measure which involves the eventual extinction of the Protestant Establishment; thus giving the friends of the Church no choice between leaving the present clergy to starve, and cutting off the entail of Protestant succession.

Lord Radnor's Bill for the Abolition of Subscription to the Thirty-nine Articles at matriculation in the University of Oxford (Cambridge does not require it), has been rejected by a large majority; and we think with propriety, as the Bill, in abolishing a particular test, was intended to get rid of the object of the test as well as its form; so as to throw open the University to all classes of persons. It is unwise and unfair to mix up the two questions. We do not ourselves think it a right test, to cause a youth to subscribe what he does not understand, and may not even have read; and we have always declared our opinion that there is much evil in such a practice, and we heartily wish that some other method of securing the intended object were devised; but this is a very different question to that of abolishing all tests whatever. The chief cause of the strong objections felt at Oxford to substituting a general Declaration for a subscription to the Thirty-nine Articles, is, that it may open the way to the admission of Dissenters; but the two questions are quite distinct, and each ought to be argued upon its own merits. The first is, Shall we continue to have a test? and when this is decided in the affirmative, then comes the second, What shall the test be? The Archbishop of Canterbury, and other Prelates, state, that "it is not expected that a boy should understand the Articles at the first moment he signs them;" "his early subscription is only a mark of his adherence to the Church of England, and that he is desirous of being instructed in them." If so, the test is justifiable; but we cannot bring our minds to view a solemn subscription in this aspect; and if all that is meant is really the expression of that adherence and that desire, why might not such adherence and desire be expressed in a direct form?

A loan is being raised for the payment of the Slave-compensation Grant; but we hope that no portion of the money will be made over without a searching investigation, for there is strong proof that the colonies have not as yet entitled themselves to the award, not having performed the stipulations; and we fear that it is too true that the apprenticeship system, as at present exercised, is but another name for slavery. We trust Mr. Buxton and his friends, will not allow their political attachments to blind them too yielding upon this afflicting question. The Anti-slavery body must be firm and vigilant, or all may be lost; for the West Indies exhibit no disposition honestly to execute the engagements of the mother land; and as for the system of religious education, which was promised, nothing has been done during twelve months. A year has been lost in party quarrels, while great questions like this have been suspended.

The Archbishop of Canterbury has brought in a Bill for preventing the lapse of ecclesiastical dignities and sinecure benefices, which the Archbishops and Bishops, and also the Crown and some private patrons, have agreed not to fill up but to place at the disposal of the Ecclesiastical Commission. His Grace states that a Bill will be ready early next session, for regulating Bishoprics and Collegiate Churches, and promoting clerical residence. We still retain the fears which we have so often expressed, lest the rulers of the Church should be led by popular outcry to adopt measures respecting our Cathedrals which successive generations will have great cause to lament. We would not alienate a shilling of their revenues, but only direct them aright. We refer our readers to our *Papers on Cathedral Reform.*

ANSWERS TO CORRESPONDENTS.

M. J. M.; G.; VERITAS; B.; G. S.; A CLERGYMAN; SENEX; A LOVER OF TRUTH; C.; and several CONSTANT READERS; are under consideration.

SUPPLEMENT TO RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

THE

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RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

To the Editor of the Christian Observer.

IF you think the following letter suitable to your pages, and likely to be useful, I shall be glad if you will present it to your readers.

I remain, &c.

J. M. H.*

TO THREE YOUNG EMIGRANTS TO THE SWAN RIVER.

September 22, 1829.

MY DEAR FRIENDS,—None of you, I am satisfied, will ever forget the 3d of November, 1827. On that day, so eventful to you all, I was privileged to sit by the dying bed of your good mother; and it was among her last wishes that I would endeavour, as occasions arose, to recal your minds to the consideration of the great truths of religion. She then powerfully felt these to be alone of importance; and not then, I thank God, for the first time: she had long built upon them her happiness for time, and her hopes for eternity; and, as you all witnessed, was then enjoying their rich consolation and support—blessings which they alone could minister at that solemn and trying hour, when every human stay, and every hope on this side of the grave, failed her.

To do so is but my duty; and certainly I do not feel the less disposed to perform this duty because it was the dying wish—for I may so call it—

* We think so highly of this letter, that we should be glad to see it moulded, with suitable alterations, into a tract for the Society for promoting Christian Knowledge, for distribution among Emigrants. Such a publication would be very serviceable both in places of outfit and in the colonies. It is very consoling to see the affectionate ministrations of our poor persecuted Church thus following her emigrant children to foreign lands. In the boxes and pocket-books of the exiles (voluntary or banished) from our shores, there are not a few mementos of pastoral solicitude; some perhaps neglected, but doubtless many highly esteemed, and often perused, and which have proved a consolation and blessing to the possessor in the land of his banishment. It is not every clergyman who can wield the powerful pen of our valued correspondent, J. M. H.; but no clergyman, who is duly anxious for the souls of his people, would willingly see an individual, or family, or banded company, leave his parish to settle in a foreign land, without using his endeavours that they may carry out with them the word of God, and also the Prayers of our Church, with any suitable books and tracts which he may be able to place in their hands, if possible accompanied by a letter of affectionate pastoral advice. The writer of this note being sometimes applied to, during the war, in a country parish then under his charge, to write letters from the fathers, mothers, and other relatives of soldiers and sailors, to their absent sons or kinsmen, found it an excellent occasion for attempting to benefit both parties. Letters of this sort were seldom long; for, after "This comes to you hoping," and the mention of a few family memoranda—such as that John Grey had

of your excellent mother. For her memory I can, in full sincerity of heart, say I feel a deep respect and tender affection. It is under the impression of these feelings, and now parting from you, never in all probability to meet again—I mean, until that day when you and I, and she in compliance with whose wish I now write, meet before the judgment-seat of Christ—that I would close my ministry towards you by one further appeal, dictated by affectionate anxiety for your souls: and, feeble as this appeal may be, I trust that you will receive it with kindness, and value it, for the circumstances which gave it birth, and for the feelings which, I trust I can with truth say, dictate it. And if, when you are fixed in another hemisphere, far away from every friend who would anxiously watch over your souls, its perusal should inspire in any of you one serious thought, or recal you to one forgotten duty, believe me that I should value this paper more than if it conveyed to me all the fruits with which I hope God may see it good to prosper your undertaking. Nor I alone. If, as I do believe, departed spirits take cognisance, as interested spectators, of the scene and the society they have left, you know that an eye will follow you across the trackless seas to the land of your pilgrimage, and watch your every movement there with deep and intense interest. And if there be "joy in heaven over one sinner that repenteth," you know that there is one among that cloud of witnesses which encompasses you, who will deeply sympathize in every pious thought and feeling which you breathe; and—may I not say it?—who, as a ministering spirit, will rejoice to waft to the throne of grace every aspiration of your souls towards God.

In what I am about to write I do not expect, nor indeed desire, to give you any thing new—any thing which you have not heard often repeated, line upon line, and precept upon precept. But may I not indulge a hope, that the interesting combination of circumstances, which causes *me* to write and *you* to receive this, may bring its subject with a new impression to your minds? It may, I trust, lead each of you, for himself—for I address you individually as well as collectively—to form some serious and deliberate resolution as to the conduct of his future life, and to ask of God grace to enable him to bring this good desire to good effect.

Yours are no ordinary circumstances. In religious opportunities much has been given you; and of you, consequently, much will be required. If you fall, you fall from a higher eminence than others, and consequently to a more awful ruin. Like Capernaum, you have been exalted to heaven by religious privileges; and if you fall, must inevitably be cast down into

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married Betty Brown, and Kitty Smith's child had died of the measles or hooping-cough, and Michael had gone to London, and father had been rheumatic and out of work, and so forth—the rustic epistle was about to close with "So no more at present," &c.; when the amanuensis interposed with "Is there nothing more you wish to tell him?" "No, sir; nothing particular."—"Well, but here is a whole clean side of white paper; it is a pity to waste it; suppose you give him a little good advice." "Thank you, sir."—"Well, then, would you like to tell him so and so, and so and so?" "Very much, sir; that is very beautiful advice." I had then but to quote a few passages of Scripture, or to put into few words the most striking things I could furnish, about his soul, and sin, and the Bible, and the Saviour, and so forth; and to ask the inditers if I should add that they would pray for him, and beg him also to pray for himself, and to read over what I had written; and to inquire if they liked to send it out as their admonition. The village poor are not sceptical even now, and they were far less in danger of that vice some years ago; and few of them, I presume, but would approve of recommending right things to an absent child, when the words were placed in their lips for them. It was not uninteresting, some months after, to have to decipher an epistle from the absent soldier or sailor, thanking his parent for such excellent religious instruction; and adding, perhaps, that a comrade or messmate had read it aloud, and that all who heard agreed that it was very proper advice, and that it would be better for us if we thought more of such good things, and less of bad ones.

a deeper hell. You have been privileged to pass your life hitherto in a parish blessed with a ministry at once the most pious and the most powerful, and which has proved the value and efficacy of that ministry by its fruits. It exhibits at this moment more general respect for religion, even among those who are not spiritually enlightened, and more individual instances of genuine devotedness to God, than I have ever witnessed elsewhere. Some examples of this have been among your own friends and relatives; and one of the earliest and best specimens of vital, operative Christianity, which the parish exhibited, was your pious mother. I need not remind you, that the first desire of her heart was to train you up in the nurture and admonition of the Lord, and to instil into your minds, from infancy, the fear and love of God. And indeed I cannot say this without testifying—and, oh! may God grant that it be not to the condemnation of any of you!—that I never met an individual who possessed a more single eye to the spiritual welfare of her children, and who devoted herself with a more simple view, in deed, word, and I am satisfied in prayer, to the furtherance of this one object. To have been trained up and prayed for by such a parent, and in such a parish, have been two great blessings. God now claims a suitable return, not only of personal holiness, but of Christian benevolence. He says to you, "Freely you have received, freely give."

Providence is now about to transplant you from this favoured vineyard to a strange land. Its native inhabitants, even by the hearing of the ear, know not God. Its European inhabitants are assembling there under various circumstances as to their previous religious opportunities: but few or none of them, in all probability, have been blessed with your mercies and privileges; few perhaps have been consecrated to God by the prayers and exhortations of a pious mother; many, though living in a nominally Christian land, have never perhaps been earnestly warned to flee from the wrath to come, or have heard that Gospel, which is "the power of God unto salvation," faithfully and affectionately proclaimed.

What, should you not ask, does God expect of us under these circumstances? What shall we give unto the Lord for all the benefits He hath done unto us? First, undoubtedly, that you will receive the cup of salvation, and call upon the name of the Lord; that you will, for your own souls' sake, seek earnestly the kingdom of God and his righteousness. But does He not also expect that your conversation and example will raise an altar of testimony for God in the wilderness, and among a people who, whether Christian or Pagan, know Him not—the one by the experience of the heart, the other even by the hearing of the ear? Does He not expect that your intercourse with the unprotected and ignorant heathen will be uniformly marked by gentleness and uprightness, by a concern for their souls, and above all by purity? And when the thought crosses my mind, of the misery and contamination which have been introduced among the heathen by men who named the name of Christ, and who should have appeared among them as angels of light and ministers of purity and peace, will you not pardon me if I earnestly and affectionately warn you, passing as you now are into lands where, I grieve to say, opinion sanctions, and almost dares to justify, the oppression and defilement of the simple and untaught natives—if I warn you, to shew, by your conduct in these particulars, that it is not man, but God, you serve. Evince to all, that the commandment of God, and not the opinion of man, is the law by which you govern yourselves. Whatever temptations may present themselves, whatever restraints may be removed, whatever may be the practice of others, ever remember that the pure eye of the holy God is upon you; that He is about your bed and about your path, and spieth out all your ways; flash-

ing light upon the darkest haunts of guilt, and collecting in the secret chamber, and in the deepest solitudes of the desert wilderness, testimonies of sin, to be proclaimed before an assembled universe, to the shame and everlasting contempt of its perpetrators. Beware, then, how you carry contamination among those whom it is your duty and privilege, as far as you are brought into contact with them, to evangelize: whom you should teach, by lips and life, that, "denying ungodliness and worldly lusts, they should live soberly, righteously, and godly in this present world." Beware, lest by your intercourse you cause them to blaspheme that Holy Name by which you are called; and to fling back, perhaps, upon some self-denying, self-devoted servant of God, who has traversed the same seas which you have traversed, and torn himself for ever from that much-loved home from which it wrung your heart to part—not that he might add field to field and house to house, but—that he might plant among these poor outcasts the standard of the Cross; that he might offer himself up upon the sacrifice and service of their faith, and fill up that which is behind of the sufferings of Christ in his flesh, for their sakes: beware, I say, lest you cause them to fling back upon him his labours of love, his warnings and entreaties; while they point to *you*, and say—as the Hindoos, pointing to their Christian-Protestant-British masters, said to the missionaries who laboured among them—"What is the value of that Gospel which you preach? where is the power of the name of Jesus? What would you have us to be? Would you convert us from our temperance, our devotion, our fidelity, into such cruel and covetous, profane and profligate, Christians as these?"

But I trust in God that none of you will come into this condemnation; for I feel convinced that no sin entails a heavier woe upon that man by whom the offence cometh. It is melancholy to see one who through free and distinguishing grace has been born to the privileges of civilization and the blessings of Christianity, abuse the power which these advantages confer. It is truly awful to see him prostitute to the most diabolical purposes of tyranny, avarice, and lust, his power, talent, education; which all should emanate from him like rays of Divine light, and descend upon those beneath him as the dews of heaven which water and fertilize the earth. He who uses these gifts of God, not to further, but to defeat the cause for which the Divine Saviour bled and died upon the cross—to corrupt the simple and unenlightened, and by his countenance and participation to sanction, in the eyes of those who must look up to him as a being of a higher nature, an infernal system of abomination and pollution—crucifies unto himself afresh the Son of God, and puts him to an open shame. Surely it were better for such a man that a millstone were hanged about his neck, and that he were cast into the depths of the sea.

As respects your intercourse with the European population, which is but now congregating, I would make one or two observations. Amongst them the standard of religion has yet to be raised, and the question practically put, as soon as some social arrangement brings the matter to issue, Who is upon the Lord's side? This will be a most pregnant and important crisis. This infant colony is, in all human probability, the embryo of a great empire; and the character which it now assumes it will have a powerful tendency to stamp upon each new settler. Each will naturally come prepared to fling away the old prejudices and opinions of the land of his birth, and to conform himself to the habits and feelings of the land of his adoption. While the colony is in its infancy, a single individual is of weight and importance;—a single voice may determine whether religion is to be, really and practically, an essential element in the constitution of this growing empire; or whether religion, as to all in it that is vital and characteristic, is to be scouted from the society with

scorn; and what is called common sense, and innocent enjoyment—that is, in point of fact, worldliness, profligacy, and infidelity—are to rule with a rod of iron, to crush every faint effort at introducing a better system into the general society, and to quench every aspiration of the individual soul after God.

The first occasion which brings to issue any question involving the interests of religion, will be, on this account, a crisis of vast importance. Each individual possesses this year a weight in the colony, from which the next, and every succeeding year, if the colony increases, will detract. *Now*, a *single* voice upraised for God may turn the scale in His favour—may determine the wavering, confirm the timid, give strength to the cause of God, and spirit to the supporters of it. Let me then entreat you not to come forward, when the occasion arises, to encourage the establishment of a theatre, a ball, a gaming-house, or a hunt; nay, but come forward to discountenance and oppose them. Protest against the introduction of these dregs of the dissipation of a country grown hoary in iniquity, and so debilitated and ruined by luxury and folly, that it has been obliged to expel its children from its bosom and its home, that they might seek in foreign lands that comfort and independence which *it* could no longer yield.

Nor would I merely say, Oppose what is evil; but also, Support what is good. Never meet with freezing apathy, if not smothered contempt, as the wise and prudent of the world usually do, any pious object; but cheer and encourage every proposal which has for its end an improvement of the religious habits and feelings of the colony.

In a society composed of adventurers, it is evident how cautious you should be in forming any intimate acquaintance. I need not tell you that you will find in —— a sincere and uncompromising friend to all that is refined in habits and feeling, strict in moral principle, and elevated in religion. I have no doubt that it will be his anxious desire to promote the interests of vital godliness. His society is not the least of the advantages which the colony offers. Let me earnestly recommend to you to value and use this privilege, peculiarly accessible as no doubt it will be to you, from the tenderest associations. Often speak with him of *home* and early recollections. These, under almost any circumstances, are eminently calculated to refine the feelings and soften the heart: but under your circumstances, to snatch an hour from the fatigue of business, or the still greater weariness of entire seclusion, and amid Pagan solitudes or profligate society, to converse with —— about home and all its *hallowed* remembrances, is eminently calculated to sanctify and save your souls. Often take counsel with him, and steadily support and co-operate with him in every good work.

I perceive—and with much satisfaction—that a missionary, a Methodist I believe, is going out: no doubt a man who has his Master's work at heart. If so, it is not likely that he will be a popular person. But it would ill become any of *you* to join the cry against a faithful servant of God, under whatever colours he may come to the help of the Lord, provided only that his standard be the cross of our Master and only Saviour Jesus Christ, and his object be to spread abroad the knowledge of the glory of God in the face of Jesus Christ. I should then strongly recommend to you, not only to give him all the support and countenance in your power, and to esteem him highly in love for his work's sake, but also to bid him God speed in the name of the Lord. Encourage and co-operate with him in any missionary efforts for which he may see an opening in your immediate neighbourhood; and, as opportunity is afforded, attend yourselves upon his ministry.

You ought to be, and I trust you will be, among the foremost in fur-

thering every plan for facilitating public worship; and in evincing, by the regularity of your attendance on the various means of grace, your deep sense of the paramount importance of religion. But in a scattered colony the public ordinances may not always be accessible. This will necessarily throw you more upon your own resources of personal and domestic religion, than if you remained in this country. *Here,* it is impossible so to entomb the soul in sensuality, or to entrench it in worldliness and unconcern, that the advice of some pious friend, a casual conversation, or a public address, will not occasionally lodge an appeal in the conscience, and break in upon its false peace. But *there,* if you fall into a sinful, careless frame of mind, no warning voice will disturb this sleep of death —none will cry to your perishing soul, "What meanest thou, O sleeper? arise, and call upon thy God."

I would, then, most strenuously exhort you, before you set foot upon the shores of New Holland, to form solemn and deliberate resolutions for your future conduct, and to pledge yourselves *to each other,* as well as to God, for their conscientious performance. They need be few and simple; and among them I should suggest the first—that you will "remember the Sabbath day to keep it holy;" and that, too, with a strictness far greater than if you were living in a land of sabbaths; for, believe me, that under your circumstances it will be far more requisite. Resolve that you will not, on any plea, suffer its sacred rest to be profaned by the hand of business; whether in your own person—by your man-servant or maid-servant, of the household of faith—by your cattle, incapable though they be of comprehending its import—or by the stranger, the heathen, that is within your gates. Its strict observance will be a palpable testimony for God to the heathen around you: and, independent of the blessing expressly attached to it by the Divine promise (Isai. lviii. 13, 14), it will be one of the most powerful means of preventing you from sliding insensibly into a carnal, stupid indifference to religion. It was one of God's appointed means for hedging in his vineyard, in every age, from the wastes of heathenism. Neglect it, and you will throw away what the Divine wisdom saw to be a necessary instrument in keeping up a sense of God under any circumstances; and which, undoubtedly, under your circumstances, deprived as you will be of many other means of grace, must be of more than ordinary value.

But you should use the Sabbath as a day of *sacred* rest, if you would enjoy the blessings which it confers. If cut off from public worship, you should make it a matter of conscience regularly to assemble all around you to a solemn domestic service; and to read at it either a sermon, a portion of Henry's Commentary, or of some other pious book. I remember, and perhaps you will also, that your good mother, the last day we saw her, asked me, in presence of some of you, whether I did not think it of great importance to spend the morning of the Sabbath in such a manner as might prepare the mind to derive benefit from the peculiar services of the day. To this, I think, there can be but one answer. In *her* name, then, as well as in my own, I would press upon you a peculiar seriousness and sobriety, as a most important branch of Sabbath sanctification.

The next resolution which I should recommend to you to form, is, that you will make *family prayer* an essential part of your daily arrangements; and that you will never, on any light cause, omit it. Masters as you will be, in every respect, of yourselves and of your whole time, the few minutes which this duty asks can never present any real difficulty. In fact, uninterfered with as you will be by the arrangements of others, there can be no obstacle but what arises from the deadness of your hearts to spiritual things. Consider, then, that just in proportion to your reluctance against it, is the necessity for its performance.

In this, and in every other duty, you should stir up one another. Each may at different times be in a better frame than the rest: and as each has received the gift, even so should he minister the same, as a faithful steward of the manifold grace of God. At such times, each should feel himself charged in an especial manner with the office of pressing the performance of covenanted and admitted duties. This is, indeed, an invidious office. To discharge it effectually, he should maintain throughout a spirit of brotherly affection and Christian meekness and humility; and the others should agree to recognise this right of interference, and submit to it without pride or peevishness. But if they do not, he has but a stronger motive to watch carefully the flame of devotion in his own bosom; lest this last light go out in solitude and obscurity, and leave *him* and *them* to sit in darkness and in the shadow of death, without hope and without God in the world.

You have an additional call to the performance of this duty from the labourers you take out. In removing from the power of their priests and the tyranny of opinion, they have virtually become Protestant. Popery, at least in Ireland, teaches nothing to its subjects but passive obedience to the *dicta* of the priest, *ceremonial* or *political*, and a weekly muster at chapel to observe his manœuvres and receive his orders. And, to the drudgery of its bodily exercise it chains them less by superstition than opinion—less by the fear of God than of man. The Roman Catholic is wholly unfurnished with principles for self-guidance; and just in proportion as he recedes from priest and people, he recedes from his religion—*nor*

——Drags at each remove a lengthening chain.

Many of them, in retirement, will wholly disrobe themselves of their superstitions, and act the Protestant, if not the infidel, where they can do so with safety. You are well aware that there are few Roman Catholics who would not feel as little scruple at eating meat on Friday as at getting drunk on Sunday, provided the act forbidden by the Church could be committed with secresy, and at due distance from home. In fact, priest and opinion are their law and its sanction—or should I not rather say, These are thy gods, O Popery! Now, to your labourers, under present circumstances, you will naturally be the priests, and should lay yourselves out for their spiritual edification. In removing them, ignorant as they are, from every means of grace, you have taken upon you, if neglected, an awful responsibility. If you acquit yourselves faithfully, you will find it a duty which every day will render more pleasing; and as likely as any other to bring down the Divine Blessing upon your temporal concerns and upon your own souls.

The next thing to which I would call your attention, as peculiarly important under your circumstances, is, to *cultivate a taste for reading*; and *especially for the reading of Scripture*. You are now fairly launched upon the waves of this troublesome world, and will soon find out that secret, which none believe but upon the testimony of personal experience, that "man is born to trouble as the sparks fly upward;" and that all here below is but "vanity and vexation of spirit." You will find—as every body finds, at home or abroad—that the current of life, which sparkled and bounded from the hills, stagnates in the valley;—that the buoyant, elastic spirit, which in the morning of life complained but of control and fondly thought that if unrestrained it would rejoice as a giant to run its course, soon wastes its vigour and consumes its fires, and reaps but disappointment, just proportioned to its ardent and sanguine expectations. The cause—and it is well to know it—is clearly this: The principal sources of enjoyment in youth, are the novelty of the objects with which it is conversant, and the buoyancy of its animal spirits. But—such is the tenure of man's happiness from the

creature!—the eye which looks upon it withers its beauty by taking away its novelty; while, at the same time, the faculty which enjoyed it rapidly languishes and decays. Thus, time, which fades novelty and drinks up the animal spirits—if their waste has not been prematurely anticipated by sickness or sorrow—necessarily expends the capital on which youth supported itself; and unless this capital, in its unavoidable expenditure, has been converted by diligence, self-controul, and temperance in all things, into the permanent treasure of a well-furnished and well-ordered mind; or unless Providence showers down upon a favoured individual a more than common share of temporal prosperity; or unless, in default of this, Divine grace has revealed to his soul that "Man who is a hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place; as the shadow of a great rock in a weary land;" he will soon discover, that, even as relates to this world, he has "sown the wind and reaps the whirlwind;" that he has "spent his money for that which is not bread, and his labour for that which satisfieth not."

Let me, then, recommend to you to cultivate a taste for solid, useful reading; such as will feed the understanding rather than stimulate the imagination. But, especially, you should make it your rule not to let a day pass without reading a portion of Scripture and of some pious book. And not only read, but endeavour to retain in memory, the *principles* inculcated. Digest, as it were, and take them into the constitution of your mind, by reflection and meditation upon them. You will, no doubt, often find time move heavily. Solitude will often depress your spirits, and send you back, for one comfortable feeling, to scenes far distant, and days long past, and friends whom you must never meet till time shall be no longer. But these pleasant feelings, with which you recover the past, are but the feverish excitement, momentary and delusive, of a mind which would soon collapse into melancholy and despondency. These morbid exercises of memory are but a sweet poison: they can neither cheer nor nerve the heart. These illuminated spots in the distant past, which memory catches, and on which it loves to dwell, can but deepen, by their bright and smiling contrast, the present frowning glooms. But against this weariness of life, which solitude has a tendency to generate, reading will be a useful preventive; and under it the promises of Scripture, the sense of a present God, and the bright prospects which eternity opens upon the believer, will minister balm and consolation. Reading, even in its natural operation, will exclude gloomy, or perhaps worse, thoughts; or supply a vacancy of thought, and thus keep the mind in healthful and happy exercise.

But, last and chiefest, let me urge you to form the most solemn and determined resolutions with respect to your daily *private prayer*. This is the root and fountain of all the rest. This it is which sanctifies and evangelizes all that is morally good and amiable in heart or life, and converts the moral man into a Christian. The degree of your faithfulness and spirituality in private prayer will be as sure an evidence of the state of your soul, as is the barometer of the weather. You will find every Christian grace to rise or fall with it. It is the very breath of the Divine life in the soul. It is the pulse of the soul quickened by the Spirit of God. Let it fail, and the spirit languishes and dies. I know that none of you would deliberately resolve to neglect daily secret prayer; but I would exhort you, still further, deliberately to pledge yourselves, by a new and express resolution, to its regular practice.

But suffer not your private prayer to degenerate into a mere ceremony. Strive that this exercise may rise above the cold formality of *saying prayers*. Ask seriously of your own heart—ask of God—whether you have yet offered up what alone He considers prayer; whether you have ever yet prayed, in

that sense and in that spirit in which Saul at his conversion for the first time prayed, and which brought down upon him—though as touching the righteousness of the Law he had been previously blameless—that remarkable testimony, "Behold, he prayeth!" Have you ever yet offered up a single petition to God in such a spirit, and with such a feeling, as your sober judgment would admit was in any degree proportioned to the vast importance of its object? Have you ever in good earnest asked, "What must I do to be saved?" Have you ever cried from the bottom of your heart, "God be merciful to me, a sinner?" If not, let your first prayer to God be, that he will teach you to pray; that he will raise you, by the influence of his life-giving Spirit, above the hollow formality to which, alone, unassisted, unconverted nature can attain, and enable you really and spiritually to pray.

And if the heart at all reflect, it can find powerful stimulants and attractives to prayer. Remember what that Being is, with whom at such moments you have to do. He is a Friend who alone has followed you across the waves of half a world; and while you are separated—perhaps until time shall be no longer—from every other friend, this Friend, who sticketh closer than a brother, is as present and as near to you in the deserts of New Holland as in the temples of your native land. Open your heart to him: it is all he asks of you: "My son, give me thine heart." Tell him with the simplicity of earnestness, for He does not require an elaborate discourse and studied phrase in order to comprehend you—tell him with the confidence of faith, of your wants and desires, your difficulties and dangers, your temptations and infirmities. Nor forget to thank him for his mercies. Ask him to maintain in you a spirit of rejoicing, because it is a spirit of thankfulness. Do not, then, alone turn to him when adversity compels you; but, by pious gratitude, share with Him your prosperity. Invite Him to sympathize with you in your hours of happiness; to seal them with the impress of holiness and immortality; to elevate your soul above the things on earth; to set your affections on things above, where Christ sitteth, at the right hand of God. Seek to maintain this intimacy of communion with God. He has promised—he is waiting—to come to you, and to make his abode with you. He is your last, best friend: do not cast him off.

Do this, and what need I say more? Pray; and, in the absence of every human teacher, you will be led into all necessary truth. Pray; and in the midst of temptations and infirmities you will have Divine strength made perfect in your weakness. Pray; and in the midst of difficulties, dangers, and sorrows, you will have that peace of God which passeth all understanding, and which this world can neither give nor take away. Pray; and, alone, and in a land of strangers, and upon a solitary dying bed, if such be the Divine will, you will be not alone, because the Father will be with you: you will be encircled by the Divine presence: you will repose upon the bosom of Divine love: you will enjoy, even amid the sinkings of nature, the cheering hope of a blessed and glorious immortality.

May Almighty God accompany, protect, prosper, and bless you, in the land of your pilgrimage! May He enable you to walk suitably to your peculiar privileges, and as becomes the children of so many prayers, of such a mother! May He give you wisdom and grace to know and to do His will! These, in Christian affection, are the parting wish and fervent prayer of your sincere friend,

J. M. H.

ON SATANIC INFLUENCE.

(*Concluded from* p. 473.)

OUR Lord gave to his Apostles and Disciples "power and authority over all devils;" thus establishing, by this and other miracles of the first ages, both the proof of His uncontrouled power over the great enemy of the soul and body, and at the same time accrediting the Gospel of salvation by those miraculous attestations; so that, when the early disciples came with joy to record their progress and success in the preaching of the word through the towns and villages, our blessed Lord replied, "I saw Satan as lightning fall from heaven;"—the allusion being, as is supposed, to that of Isaiah, "How art thou fallen from heaven, O Lucifer! son of the morning;" as if our Lord had seen his usurped kingdom coming to an end, and that he should soon lose his power and dominion through the preaching of "the everlasting Gospel" and the miracles which attested it; among which, the standing miracle of the conversion of souls, as a consequence, continues to this hour. Can any thing more evince the power of the devil over the children of disobedience, than the charge brought by them against this glorious Personage in the days of his humiliation, that even He himself had a devil, and that he cast out devils through the prince of the devils?

The present power of the Saviour, mainly through the instrumentality of his Spirit, in and over the hearts of all who heartily receive and humbly obey him, is the proof now vouchsafed of his mighty superiority and dominion over the works of the devil, and ensures the final perseverance of every believer. Happiness is not promised him in this state of probation and suffering, because, were it once to cease to be such a state, it would induce him to be at ease in a world which was never intended for his rest. Affliction, however, is included in the covenant of grace, and is eminently one of the "all things" which are "working together for his good." Neither has it seemed fit to our heavenly Father to supply any other road even, to the kingdom, than through the dark valley and deep waters of death; nor to favour with any exemption from the common trial the best and dearest of his people. The difference, however, is great and complete between the cases of all who have fled for refuge to the hope set before them, and those who, being yet in their sins, have no well-grounded, scriptural hope of "an inheritance incorruptible and undefiled, and that fadeth not away."

The use I would derive from these considerations is, that, notwithstanding the certain promises of support and victory which abound in the Scriptures, we are still called to exert ourselves with the utmost vigour against our great adversary, precisely as if the eventual result depended upon ourselves alone. The exhortation is, to "work out our own salvation;" although we are not the less assured that "it is God that worketh in us both to will and to do of his own good pleasure." No assurances of Divine grace were ever designed to foster idleness, or encourage presumption; and they who are so mistaking or perverting the word of God are giving sufficient reason to doubt whether they have ever as yet been brought under its real influence. Could the great Apostle say, that he counted not himself to have attained, and did not think himself already perfect, but followed on that he might be so; and shall we be slothful, remit vigilance, or restrain prayer? Hence the constant warnings which abound in the Old Testament, to distrust ourselves, and to look elsewhere for strength; nor was it for want of the most solemn caution (conveyed in the first prohibition) that our original parents chose to trust the great deceiver rather than the only true God. The consideration of that woful

fall, and of every other that has followed it, serves to exalt the principle of *faith*, as the first and highest of the means by which the Christian secures success. Hence the place assigned to it by the Apostle, when he says, "*above all*, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked one." Simple as is this Divine grace, the bare possession of it at the right time would have ensured the victory to our first parents, who had simply to believe the plain assurance of God; in which case "that wicked one" could have touched them not, any more than he afterwards could our Lord himself. And although faith is only placed, as above, among the defensive pieces of Christian armour (*the shield*), its power is chiefly seen in this very particular, as casting us for our every want immediately and altogether upon the Source of all wisdom and the Giver of all strength, "from whom all holy desires, all good counsels, and all just works do proceed." It may often be more agreeable to human nature to wield the offensive weapons of the Christian warfare, as seeming then to do more for ourselves; but may not this figure be designed to exalt a strength which is above our own, in order "that the excellency of the power may be of God, and not of us?" To believe, is to appropriate a power at once superior to and independent of our own: it is to take God at his word, that, through the blessing of his Spirit on the means of his own appointment, a patient course of conflict cannot but end well, knowing that "he that is clean, needeth not save to wash his feet;" and that "if any man so circumstanced fall, we have an Advocate with the Father, Jesus Christ the righteous," and that He is the propitiation for our sins. This is to "endure unto the end," as "seeing Him who is invisible" to every other eye than that of faith; and to fasten an abiding hold upon Him who is inaccessible to every other approach than that of faith. In the words of Dr. Young,

> "His hand the good man fastens on the skies,
> And bids earth roll, nor feels her idle whirl."

We may, however, observe, that our blessed Lord, in the conduct of his own temptation, eminently exalts the Holy Scriptures as one of the great means of resisting the destroyer; and *we* shall also find, that the best answer we can make under temptation, and that of which Satan will ever acknowledge the force, is, "It is written." "Let the word of Christ, then, dwell in us richly, in all wisdom," and it will appear that Satan will find the ground pre-occupied, both against his secret stratagems and open assaults. Another mighty engine of resistance is PRAYER. To recur to the poet just quoted:

> "Prayer ardent opens heaven; lets down a stream
> Of mercy on the consecrated hours
> Of man in audience with the Deity.
> Who worships the great God, that instant joins
> The first in heaven, *and sets his foot on hell.*"

Nor has Cowper forgotten prayer, when he sings:

> "Restraining prayer, we cease to fight;
> Prayer makes the Christian's armour bright;
> And Satan trembles when he sees
> The weakest saint upon his knees."

But *watchfulness* is not less important; and it is therefore united with prayer by our Lord, when he says, "Watch and pray, *lest ye enter into temptation*." Thus St. Paul enjoins the Ephesians not "to give place to the devil;" and St. James, "to resist the devil," with the promise that "he shall flee from us;" while St. Paul equally assures the Romans, and all saints, that "God shall bruise Satan under their feet shortly." Perhaps nothing can more serve to recommend both prayer and watchfulness, than the petition with which our Lord himself has supplied us, in that

model of all prayer, His own, "Lead us not into temptation, but deliver us from evil;" or, as many of the best critics prefer to read, "the evil one," τῦ πονηρου: on which, however, it may be observed, that, though this translation may more particularly designate Satan as the author of all evil, abundant proof from Scripture of his being so will still remain without it; and, therefore, that in depreciating evil we do in fact most effectually oppose its author*.

In harmony with these views of the power of Satan, our own weakness, and the all-sufficiency of God, our invaluable Liturgy (to say nothing of its occasional Collects) supplies us with supplications for deliverance "from the crafts and assaults of *the devil;*" and, almost in the same breath, "from all the deceits of the world, the flesh, and *the devil:*" nay, further, that the Almighty would be pleased to "beat down *Satan* under our feet;" and that "those evils which the craft and subtilty of *the devil* or man worketh against us may be brought to nought, and by the providence of God's goodness may be dispersed." All this is as if the Church would omit no opportunity of reminding her children of a truth which, having once avowedly admitted—and would that all had advanced as far as this!—we might still be content to "lay up" (as Coleridge says) "in the dormitory of the mind," without deriving from such a solemn truth the practical lessons of caution and vigilance, so essentially necessary to us whenever we appear as supplicants in the presence of God. Certain it is, that as "to know ourselves diseased is half our cure;" so to ridicule or deny Satanic influence is to reject all the great remedies applicable to a probationary condition like ours, in which that influence is so extensively permitted. In this sense, "blessed is the man that feareth always:" and fearful indeed is their condition, who, while they trifle with the declarations of Scripture on this head, do in fact "make a mock at sin." Well content indeed will Satan be, that his servants should deny him the honour of existing at all, or treat his operations in the world with levity and contempt, so long as they prove by their conduct that "his servants they are to whom they obey." It is a part of the delusion by which his empire is maintained, that men should "call darkness light, and light darkness;" that they should give wrong names to things; and refuse to believe, for all practical purposes, the simplest and plainest truths, in which even "the wayfaring man, though a fool, shall not err." They who will not believe the truths that are revealed, must still, from the very constitution of our nature, find something else to believe; and therefore they "believe a lie;" nor is there any one more likely to subserve and perpetuate the dominion of the father of lies, than either the denial of his existence or the ridicule of his agency.

In conclusion, it may be observed, that the subject is eminently useful as tending to exalt Christ, who was "manifested that he might destroy the works of the devil;" and indeed, if our own strength, rather than his, were our dependence, the subject would be fraught with unmitigated pain. Bishop Hall supposes himself to have two hands put out in his favour—his own, which he says is all weakness, but by which he takes hold on the hand of Jesus, which is all strength. We may reflect also, with advan-

* The following instances, in which the same original word *that* is used in the Lord's Prayer is rendered by our translators "*the wicked one,*" or Satan, confirm the validity of this criticism. Thus, Matt. xiii. 19: "Then cometh *the wicked one,* and catcheth away that which was sown." Matt. xiii. 28: "The tares are the children of *the wicked one.*" 1 John ii. 13: "Ye have overcome *the wicked one.*" 1 John iii. 12: "Not as Cain, who was of that *wicked one.*" 1 John v. 18: "And that *wicked one* toucheth him not." Eph. vi. 16: "To quench all the fiery darts of the wicked" [one].

tage, on the holy angels, as " ministering spirits sent forth to minister to the heirs of salvation." It was they who strengthened our Lord both in his temptation and his agony; and though the eye of sense can no more discern these heavenly messengers, than the servant of the Prophet could see the host that surrounded him, until his eyes were opened, they are not therefore absent because they " walk unseen; " and still less is the Lord of angels, " who ever liveth to make intercession for us," insensible to our urgent wants, or unmindful of the charge he has assigned to Himself, in being the Shepherd of his people, by the instrumentality of his Holy Spirit, even unto the end. The sympathy of the uncreated though incarnate Saviour, who in all our afflictions was afflicted, and who was tempted in all points like as we are, that he might know how to succour them that are tempted, is a very encouraging topic, and has often refreshed those who were unable to realize the ministration of created spirits; while it was the less necessary that they should do so, in believing the influence and operations of the Holy Spirit himself.

If the messenger of Satan be commissioned, as in the Apostle's case, to visit us also with a thorn in the flesh, we know that the same grace is equally sufficient for us, because our living Head " is the same yesterday, and to-day, and for ever." All " power is given unto *Him* in heaven and earth; " and ill would it accord with his character, of being Head over all things to his church, if, in the recurrence of such a perpetual want as that to which the assaults of Satan expose us, he should ever remit that availing intercession which he exercised for Peter, or fail to sanctify to our use the various means of his own appointment. The whole relation in Zechariah iii., of the high priest who stood before the Angel Jehovah, while Satan stood at his right hand to resist him, is remarkably illustrative of the dealings of the Almighty with his covenant church and people. The question there put to that accuser, who could not answer it, was, " Is not this a brand plucked out of the fire? " And although the accused party was at first " clothed with filthy garments," the direction was that they should " take away those filthy garments from him; " while the assurance to himself was, that the Almighty had " caused his iniquity to pass from him, and would clothe him with change of raiment." Thus are our justification and sanctification found in union, if we are found in Christ. And " who then is he that condemneth? " " He that spared not his own Son, but delivered him up for us all, shall He not with him also freely give us all things? "—all things necessary to encounter the resistance raised by the great accuser—all things requisite for our continued conflict with him—and all things essential to our final triumph over him? And how will the consideration of the state of suffering, which a probationary condition always supposes, tend to endear and sweeten the anticipation of the " rest which remaineth for the people of God? " It is a principal ingredient in that rest, that there " the wicked cease from troubling; " and if wicked spirits and evil agents shall then lose all their power to injure or vex the church, how certainly shall " the wicked one " himself have lost for ever all his long-usurped dominion! There, " nothing that defileth shall enter, neither whatsoever worketh abomination, or maketh a lie." No affliction of the present state can in any degree be compared with the affliction which results from a sense of the evil and defilement of sin. In the degree, therefore, that we become more spiritually-minded, shall we contemplate with increased hope our deliverance from the curse of sin; and just in that proportion shall we appreciate the bliss, and long for the enjoyment, of that " inheritance which is incorruptible, undefiled, and that fadeth not away, reserved in heaven for those who are *kept by the power of God*, through faith, unto salvation, ready to be revealed in the last time; wherein they

greatly rejoice; though now for a season, if need be, they are in heaviness *through manifold temptations;* that the *trial of their faith,* being much more precious than of gold that perisheth, though it be *tried with fire,* might be found unto praise, and honour, and glory, at the appearing of Jesus Christ."

ZENAS.

ON MR. GURNEY'S DISSERTATION ON 1 TIMOTHY III. 16.

To the Editor of the Christian Observer.

MR. Joseph John Gurney, in his book entitled "Biblical Notes," has a dissertation on the various readings of 1 Tim. iii. 16. He appears to have considered the question very attentively; and it is therefore to be the more regretted that he should have managed his argument in a way which might be complained of as unfair, though I am far from meaning to intimate any intentional unfairness. He thinks that the received text is supported by sufficient authority—and he is perhaps not wrong in this decision; but he defends it as if he did not mean to let one know the real strength of the conflicting evidence. The fact is, that there are few points of Scriptural criticism which offer greater difficulties to an unprejudiced inquirer. The three readings are (as every scholar knows), Θεος εφανερωθη, ὁς εφανερωθη, and ὁ εφανερωθη: the first being the received reading, the second Griesbach's, and the third probably a variation from the second. Mr. Gurney examines what evidence there is for each of these readings, and sums up the argument as follows (pages 390—392). He first sets aside the reading ὁ, for this among other reasons, that the change of ὁς into ὁ is much more probable than that of ὁ into ὁς. Hence he infers that the question lies between ὁς and Θεος, and gives a comparative statement of the evidence for each of these readings; in which the evidence for the former appears, no doubt, to be very scanty—so scanty indeed, that, looking only at Mr. Gurney's parallel columns, one should wonder how any critic could have ventured to unsettle the established text. For the reading Θεος there is a much better shew of witnesses. From this comparison Mr. Gurney concludes that the latter reading has a clear balance of testimony in its favour; qualifying, however, this judgment, by observing that "a considerable allowance may reasonably be demanded for ὁς, on the ground of its being the most probable origin of ὁ." Now no one would guess, from the form of this remark and the manner of its introduction, that it points to what has been generally thought one of the most necessary elements in the solution of the present problem. Critics have differed in fixing the amount of the allowance due to the reading ὁς, on account of the reading ὁ: but if the latter be regarded as an alteration from the former (and no one has ever thought of denying the probability of this conjecture), it follows, that wherever ὁ is met with, ὁς must previously have existed somewhere; and thus all the witnesses for the reading ὁ are, in effect, authorities for the reading ὁς. In this manner we at once obtain an important addition to the evidence for Griesbach's reading; since almost all the ancient versions have the neuter pronoun in this passage. It is possible that in putting the argument into this form one should claim a larger allowance than can fairly be given to indirect testimony in matters of this kind; but Mr. Gurney has certainly erred on the other side. If not much evidence can be found *for* ὁς, a good deal can be brought *against* Θεος: and, in not sufficiently adverting to this fact, he might be accused, by an unfriendly opponent, of gaining his ultimate position not quite honestly.

In Mr. Gurney's comparative statement of the evidence for the readings ὁς and Θεος, Epiphanius is mentioned as being *probably* a witness in favour

of the former reading. Now the testimony of Epiphanius is as clear as it could have been made. A writer who wished to inlay this passage into the texture of his discourse, might, for grammatical reasons, change Θεος into ὁς, or perhaps reversely; but in Epiphanius the text is not introduced in this way; it is simply a quotation. Mr. Gurney therefore endeavours (p. 376) to weaken the force of this testimony in another way. Epiphanius brings the verse to prove that the Holy Spirit is Divine, because it is said that by the Spirit Jesus Christ was justified. It is clear that in this argument he assumes the Divinity of Christ. But if he had quoted the verse in its other form, the Divinity of Christ would have been directly asserted. Mr. Gurney, then, appears to think, that because the reading Θεος would have suited Epiphanius's purpose rather better than that which we find him making use of, therefore that other reading may possibly be the right one. I cannot, at least, make any thing else of Mr. Gurney's reasoning; though it is unnecessary to say, that some persons might be led by similar considerations to exactly the opposite conclusion. Mr. Gurney proves nothing against Epiphanius's quotation, unless he can make it appear that the text, thus cited, is *wholly* irrelevant to the writer's purpose: we might then be driven to conjecture that either he or his copyists had made some mistake. But this is not at all the case. Epiphanius argues from the Divinity of Christ to the Divinity of the Spirit; and supposing the antecedent in this argument to be otherwise established, the verse of Timothy, without Θεος, will be quite sufficient for the proof of the other term.

My object in the foregoing remarks is, not to express any opinion of my own on the subject treated of in Mr. Gurney's excellent essay, but merely to hint that we do not at present possess the means of setting this controversy at rest: neither do I see in what direction we are to look for further information. There is only one part of the subject which appears to me to admit of some additional discussion—I mean, the evidence arising from the internal structure of the passage. It is a received rule amongst the critics, that, other things being equal, an obscure reading is to be preferred to a clearer one. This rule is, of course, subject to one important limitation—the obscurity must not amount to total darkness: but it appears to me to have been rather hastily assumed that this or something like this, is the condition of Griesbach's reading. The translation of the "Unitarian" New Version, "He who was manifested in the flesh," is justly thought to be little better than no translation at all; and if no other explanation could be found, I should be inclined, even against much countervailing authority, to revert to the reading Θεος. But I would suggest that ὁς may very well depend on Χριστω Ιησου, in ver. 13. At the end of that verse St. Paul introduces something of a more strictly religious nature than the subjects which he had till then been treating of: he speaks of "boldness in the faith which is in Christ Jesus." Before proceeding with this new matter, he inserts a parenthesis (vers. 14, 15) to explain the reason of his insisting so much and so long upon what might be called the *business* of the church. He then resumes the thread of his discourse; and having mentioned "boldness" (ver. 13) as one of the qualifications of a Christian minister, he intimates (ver. 16) that the word was not improperly applied, because there was much mystery in the Christian religion. This remark also is to a certain degree parenthetical: so that we have two parentheses, one following the other. If, now, we omit for an instant vers. 14, 15, as not connected with the immediately adjacent context, there will be no difficulty remaining. "They that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus (and great unquestionably

is the mystery of godliness), who was manifested in the flesh, justified in the Spirit," &c. The intervention of vers. 14 and 15 is, no doubt, rather perplexing; but the interruption they occasion is not so great as to prevent the μυστηριον of ver. 16 from recalling the παῤῥησιαν of ver. 13. The affinity between the English words *mystery* and *boldness* is not so evident: the latter word is not sufficiently determinate; but a better one might possibly be procured. Some obscurity would still rest upon the passage; and that this has always been the case is historically certain: but, on the principle of choosing the lesser of two difficulties, I should certainly prefer the confusion introduced by the assumption of a double parenthesis, to the harsh and abrupt transition which meets us, either in the English, or still more in the Greek, of the established text.

M. J. M.

STRICTURES ON ABBOTT'S YOUNG CHRISTIAN.

(*Continued from* p. 466.)

I NOW beg leave to offer some observations on passages in the Fifth and Sixth chapters of the "Young Christian."

In page 81, the author supposes that the reader may have been induced, from the perusal of the preceding chapters, to think more seriously of his Christian duty, and thus addresses him: "You ought, after having read the First Chapter, to have gone at once, and endeavoured fully to confess all your sins to God, and *made your peace with Him.*" It is difficult to understand what is here meant by making peace with God! There is no other method for the sinner to make his peace with God, than by welcoming the Saviour as his Redeemer and Friend; but this is made a subsequent work. Here, as in other portions of his book, the author inverts the order of Scripture truth. We hear nothing in the Bible of such grades in the sinner's conversion. The work of the Holy Spirit is there set forth as one and complete, although the manifestations of that work may be various and fluctuating.

In pages 89 and 90 the author speaks of the difficulty of coming to Christ, or becoming a Christian; and endeavours to reconcile this acknowledged difficulty with the declaration of our Lord, that "His yoke is easy, and his burden light." The explanation he gives is any thing but satisfactory: the difficulty lies in the opposition of the human heart, and the allurements of the world; and the author adds, when this pride is overcome, and the surrender is made, "all is happy—the yoke is easy, the burden light." Surely this is no explanation. The coming to Christ is not only difficult, but absolutely impossible, until the Spirit changes the heart, and teaches it to welcome Christ. The coming to Jesus, and the walking with him, are equal difficulties, insuperable to human power—Divine grace makes them equally easy.

In page 91 the author gives the following puzzling description of a supposed individual, who is almost persuaded to be a Christian. "He is an irreligious man—I do not mean that he is opposed to religion, but that he is without piety"—that is, a person without piety, and yet not opposed to true religion. Our Lord says, "He that is not with me, is against me." What does the author mean by so careless, not to say unscriptural, a mode of expressing himself? A man without piety must be without the renewing grace of God in his soul; and, in that case, "the carnal mind is enmity against God."

In page 92, speaking of family prayer being neglected, Mr. Abbott adds, "You cannot be God's friend, and do your duty fully, till it is

begun; and without it is continued, you cannot *join him* in promoting the eternal happiness of your son or your daughter, till you are willing to bow before God." There is in this, as in numerous other passages in the work, a sad want of Scriptural precision of language, if not a want of a clear conception of Scripture truth. It is well to set up the habit of family prayer, or the performance of any other Christian duty, as an evidence of being a friend of God; but "how can two walk together, unless they are agreed?" There must be a reconciliation by faith in the atoning blood of Christ; then there will be a submission, and not till then. Abraham is said to have been the friend of God, and to have walked with God; and this is the case with all the children of faithful Abraham; but it is the result of the Holy Spirit's work.

In the act of family prayer, the author continues, "You take the attitude of a humbled, altered man. This is submission, and without it you cannot enter into the kingdom of God." In this careless mode of expression, the attitude, or outward act of humiliation, is identified with the grace of submission. Our Lord says, "Except a man be born again, he cannot see the kingdom of God;" but Mr. Abbott, after the preceding very inaccurate description of submission, says, "Without submission you cannot enter the kingdom of heaven." Now surely it is not an apology for this style of writing a religious treatise for the young, to say that the reader may, by explanation and inference, and by a previous acquaintance with the subject, give Mr. Abbott's words a scriptural interpretation, although they may wear the aspect of obscurity and inconsistency. The young read to be taught; and it is the imperative duty of the teacher, in conveying instruction, to avoid ambiguity.

In page 94 the author insists upon the necessity of the sinner's being humbled before he is forgiven. That this is contrary to Scripture is proved from the following passages, to which I refer the reader:—Jer. xxxi. 19; Ezek. xvi. 63; Zech. xii. 10; Luke xv. 17, 18. Humility may precede a sense of pardon: there may be much outward humiliation, also, without a change of heart: but real humility is a Christian grace: a man must become a Christian, by faith in Christ, before he can possess it. In the same page, in support of his statement, Mr. Abbott strangely mistates the answer of Paul and Silas to the Jailer. He says, "The jailer, who came trembling to know what he must do to be saved, was told to repent and be baptized immediately—how humiliating," &c. Now the answer of Paul and Silas was, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts xvi. 31).

In the conclusion of the chapter now under consideration, the author says he shall devote the remaining chapters of his book mainly to the instruction of those "who have in some measure escaped from this melancholy and most formidable position"—meaning that of the almost Christian. I consider it both dangerous and unscriptural to admit of this incipient state, as distinct, at the same time, from positive alienation of heart, and from actual conversion. We must either be in Christ or in our sins, however we may delude ourselves on the subject. In the Bible we hear of no almost Christians, as distinct from those who are in a state of alienation. Agrippa was almost persuaded to be a Christian; but, instead of being nearer, he was, so to speak, further off than before from being a Christian, with the aggravated sin of rejecting brighter light.

I now proceed to the next chapter (VI.), on Difficulties, the introduction of which into his work betrays, in my opinion, great want of discretion in the author. It appears to me to be worse than weak to suggest such difficulties to hundreds of young, and old persons, who but for this chapter would never have thought of them; and after raising these phantoms,

which he could not lay, the author leaves them to stalk abroad, to terrify and distress the minds of the weak and ignorant, and to amuse and harden the wicked. Several of these objections are absurd in themselves, and the greater part not necessarily connected with revealed religion. They are metaphysical objections, or rather speculations, which might occur to minds of a certain mold, and with certain habits of thinking, whether religious or not: they would occur upon the mere admission of the existence of a Supreme Being: and, therefore, in a book professedly explaining the principles and practice of the religion of the Gospel to the young, it is as illogical as it is absurd to throw the supposed offence of these objections upon the Christian religion, or to admit that in any way they are more connected with it than with the opinions of the Deist.

Besides this preliminary complaint which I have to make upon the whole chapter, there are many passages in detail which are open to observation. In page 110, the author enumerates as merely theoretical questions, "the grounds of man's obligations to God, and the principles by which the magnitude and duration of future punishment are fixed." Now I cannot entertain a moment's doubt that these considerations are of the highest practical importance. The observations which follow, on the eternity of punishment, page 111, are at least extraordinary, from the pen of a Bible Christian. Adverting to the decision of God to visit the sinner with everlasting punishment, Mr. Abbott says, "I cannot stand on the eminence which He occupies, and *see what led Him to this decision.*" God has not left us without a reason for the eternal punishment of the wicked,—that it exists in the enmity of the unrenewed soul; which, continuing unchanged, must necessarily separate the sinner from the presence of a holy God—"the carnal mind is enmity against God," and must issue in ceaseless rebellion, unless changed; which Scripture tells us cannot take place in the eternal world, and therefore it must continue for ever. Reason, with the light of Revelation, cannot see how the decision of God could, consistently with his attributes, be otherwise. In page 112 the author asks, as a question of difficulty and doubt, "What degree of agency has man himself, in the production of those holy feelings which the Bible represents as necessary to salvation?" Scripture answers, None; "for it is God that worketh *in* us to will and to do of his good pleasure." Man may, and must, use the means; the blessing comes exclusively from God.

I shall close my remarks on Chapter Six with one more observation upon Mr. Abbott's careless mode of expression. At the bottom of page 123 he says, "In the mean time we can trust in the Saviour, and love him, and he will *save us at last.*" Only at last! Surely if any thing can prove a present state of salvation, it is trusting in and loving the Saviour. (John iii. 36; v. 24.)

I must now offer a few observations on Chapter VII., on the Evidences of Christianity.

The author, at page 131, says, "After all, the great evidence on which it is best for Christians, especially young Christians, to rely for the Divine authority of the Bible, is its present *universal and irresistible power* in changing character and saving from suffering and sin." This power is neither universal nor irresistible; thousands resist it every day, to their condemnation. But the author here ascribes a power to the Scriptures, which belongs only to the Holy Spirit. The influence of the word of God is in the nature of moral suasion, and was never known to possess any inherent power in changing character or of saving from suffering and sin. God uses His word, written or preached, as a means: the Holy Spirit is the sole agent in applying it with power to the soul. In page 159, speaking of the Jewish sacrifices, Mr. Abbott observes, that the design of

Jehovah in establishing them seems to have been this, to familiarize the minds of men to the idea that there must be something *more than* penitence to atone for sin. Scripture no where tells us that penitence can atone for sin at all; but, on the contrary, both in shadow and substance, declares that there is *no other* atonement than that of the Saviour.

In page 165 it is said, that "the character and administration of God, as exhibited in the Bible, correspond precisely with the same character and administration as exhibited in the light of nature," and that in both "God is seen frowning at sin;" but, so far from this being the case, we are often driven to the Bible for a solution of difficulties which nature and Providence present to us. In the following page, the author in an elegant passage illustrates the same idea, and concludes with the sentiment, that the beautiful aspect of nature corresponds with the language of Scripture, and proclaims God as love. Upon this I would observe, that most truly God is love, but, to a fallen creature, He is so only in Christ. And if the inference is to be correctly drawn from nature, it must be applicable universally, throughout the works of creation; but we have evidence of the contrary daily pressing upon our notice. We see crippled, deaf, dumb, blind, diseased children, in the same moral condition with those who are exempted from these afflictions. If, then, we are to look there for the manifestation of God as love, we shall be perplexed.——A similar fallacy occurs in the illustration which immediately follows, in the same page, 166: "The child may grow up, and he may give himself up to vice, and suffer." But he *may* also grow up, and *not* give himself up to vice, and he may sink into the grave worn out by pain and disease. He may bear his sufferings with patience, even with heroism, and evince nothing but amiable and kind tempers; why does *he* suffer? Why does the child lose its sight, hearing, &c.? Not because God is love, but because He is just. These apparent discrepancies are to be reconciled only by Divine Revelation. When the inspired Psalmist (whether David or Asaph) saw the wicked in great prosperity, even he could not understand it but in the light of the sanctuary.

With these observations I shall close my strictures on the Seventh Chapter; omitting, however, the notice of several passages, which, though open to comment, I have thought less objectionable than those already mentioned.

I pass on to the Eighth Chapter, on the Study of the Bible, which I consider one of the most practically useful portions of the volume; but I shall venture two or three remarks upon it. In page 250, in answer to the question, "why we have sixty or seventy different books in the Bible, introducing us to the history of twenty nations, and to the minutest incidents in the biographies of a thousand men," the author answers: "It is that we may be excited by the interest of incident and story; that religion and impiety may be presented to us in living and acting reality; and that the principles of God's government, and of his dealing with men, may come to us in all the vividness of actual fact." Now, admitting this to be *a* reason, it is not *the* reason, but only a secondary one. The histories of the nations recorded in the Old and New Testaments are recorded for no other purpose than to shew God's care over, and his dealings in providence and grace with, His own people, and the way in which He makes the other nations of the earth subserve these purposes. The Bible contains a history of the church, not of the world.

In page 251 the author thus carelessly expresses himself: "The revelation which God has made, is a message sent, *not* to the *intellect*, but to the consciences and hearts of men," &c. Now there can be no doubt, that unless the revelation of God reaches the heart and the conscience it fails of its purpose: every thing in it proves this to be its great object; but how is it to reach either the one or the other, but through the intellect?

God, as a Moral Governor, presents his revelation to all who hear it, in the character of moral agents: it must therefore be first addressed to the intellect. We are not expected to believe that about which our intellect has not been exercised, to ascertain whether it is truth or error; not merely exercised, as the author infers in the subsequent passage, to make a practical application of the lessons which it teaches.

I have one further observation to offer in reference to the whole of this chapter, and which, indeed, is applicable to the whole work. In a plan laid down for the profitable perusal of the Bible, which, as I have before intimated, is both useful and interesting, it is rather remarkable that nothing is said of the doctrines of the Bible—those fundamental truths upon which the whole superstructure of Christian faith and practice must be founded. What is its history, but an exemplication of its doctrines? and what are its precepts, and the holiness those precepts require, but the fruits of its doctrines? They supply the motives which the Holy Spirit, as it were, quickens into holy living.

The chapter on the Sabbath is, upon the whole, a very valuable portion of the volume; but as I did not profess to remark upon the beauties of the work, and which have been abundantly appreciated by the religious part of the public, I proceed, in conformity with my original design, to warn the young against the defects of the "Young Christian." In page 269 the author observes, that "the object of the Sabbath is twofold: 1. To suspend worldly business; and, 2. To promote the improvement of the character." These are undoubtedly designs of the Sabbath; but, in a comprehensive and intelligent view of the Sabbath, surely the two following important designs should not have been omitted:—the first, which applies to the Jewish as well as to the Christian Sabbath, its being a representation of the rest above which remaineth for the people of God, and of which they have a foretaste here by resting in the work of the Saviour; and the second, which has a more immediate reference to the Christian Sabbath—namely, the commemoration of the resurrection of our Lord, as the great evidence of the completeness and acceptance of the work of redemption, when he rested from his work. It would not have been difficult for the young Christian to comprehend these designs if he had been accustomed to read the Bible with reference to the work of Christ.—In page 271, speaking of the Christian's having profitably spent his Sabbath, the author says, "He has made a sabbath-day's journey to heaven *: he has, through the mercy of God, *obtained strength* to resist the allurements and temptations of life." This is a remarkable sentence, and the notion expressed, it is to be feared, is by no means an uncommon error. The young Christian here alluded to may indeed have obtained, on this well-spent Sabbath, a clearer knowledge of his weakness, and of the Source of all spiritual strength; his faith may have been awakened; his spiritual affections quickened: but certainly he has not laid up a store of strength for a future conflict. Strength against the temptations and allurements of life, &c. will not be given until it is required. The promise is, "As thy day is, so shall thy strength be." The believer must from day to day, from hour to hour,

* The phrase, "a sabbath-day's journey," is *often used for sound*, without meaning. Thus we read, in Prayers for the Evening of the Lord's-day, "Grant that as this day has brought us a sabbath-day's journey nearer our eternal home, we may be the better prepared," &c. A sabbath-day's journey was a restricted journey—a journey shorter than the march of ordinary days. But the consecrated twenty-four hours are just as long as any other day; so that we are not brought a sabbath-day's journey, but an ordinary day's journey, nearer our eternal home. Many other Scriptural phrases have, in like manner, been handed down in common expressions from the days of the Puritans, without regard to their *meaning*.

seek strength for present need. There are no superfluities of grace to-day to supply the deficiencies or emergencies of to-morrow.—There is an observation, pages 291-2, to which it may be fairly objected, that "riding and visiting" on the Lord's-day, unless clearly cases of necessity or charity, are to be avoided, not only as the appearance of evil, but as contrary to both the letter and the spirit of the Fourth Commandment.

I reserve my remaining criticisms for a short concluding letter.

PHILALETHES.

ON JOHN VI. 61—63.

To the Editor of the Christian Observer.

THE sixth chapter of St. John's Gospel contains a discourse of our Saviour's, in which he speaks of himself as being the bread of life, and as giving his flesh for the life of the world (ver. 51). These words produced a strife amongst the Jews, who debated with one another what he could mean by saying that he would give them his flesh to eat (ver. 52). They were probably all agreed as to our Saviour's words being figurative; for they could hardly have thought that he meant that his flesh should literally be eaten, like bread. Or even if such an idea had for an instant entered into the heads of any of them, his next assertion could not but set them right again—an assertion which, in its literal sense, would be still more incredible—that "those who did not both eat the flesh of the Son of man, *and drink his blood*, had no life in them" (ver. 53).

But whatever might be the conjectural interpretations given to Christ's words by the unbelieving Jews, the disciples probably understood them as signifying that he was to die for the benefit of the world. It appears, however, that they were offended at this hard and mysterious saying (ver. 60). The death of Christ was an event which they were not prepared to expect or to acquiesce in. Who could receive this new and strange doctrine, or even listen to it, without extreme indignation?* Our Saviour, therefore, speaks to them of another event, which was not less surely to come to pass, and which might perhaps even reconcile them to the thought of his crucifixion and death. 'What,' he says, 'if ye see the Son of man ascending up to the place whence he was before? Will it then content you that he should have passed through suffering and death, that he might enter into his glory? Then, perhaps, you will understand that the flesh profiteth nothing. It may die, or it may live for a time upon the earth: but it cannot attain to eternal life. It is the spirit only which quickeneth; which hath within itself the germ and seed of its own immortal, incorruptible, everlasting life. And my doctrine, also, is only for this reason profitable, because it is accompanied with a spiritual and quickening power' (vers. 61—63). Such is what I conceive to be the meaning of these verses. They have been variously interpreted; but I do not happen to

* Has not our able correspondent hastily (certainly not from want of information) been led away by the secondary popular use of the English word "offend," from the meaning of the Greek word? The English reader, when he meets with the words "offend," "offence," "offended," in the New Testament, thinks of displeasure, or "not acquiescing in," or even "extreme indignation;" but no one knows better than M. J. M. that nothing of this nature is implied in the Greek, which indicates merely an obstacle, or impediment, or "stumbling-block." It is not meant that the Jews were offended in the English sense of the word (though that might be true), but only that they were perplexed, or "stumbled" at the doctrine: it excited in their minds ideas of unaccountableness and incongruity, rather than "indignation." We have thrown in this note, because it is very common to hear such passages quoted in a way that they will not bear.

have fallen in with any commentator whose explanation of them coincides in all points with the above.

Bishop Middleton says, on verse 63, "Το πνευμα, ἡ σαρξ. I do not here understand το πνευμα of the Holy Spirit; for πνευμα and σαρξ are evidently opposed to each other, as co-existent in the same whole. So we find them in Matt. xxvi. 41; Rom. viii. 5; James iv. 5. In like manner, in 2 Cor. iii. 6, we have πνευμα opposed to γραμμα: for as in an animated substance there are the flesh and the animating principle, so in the Levitical Law there was the *letter*, which was intelligible to the most carnal understandings; and the *spirit*, or ulterior design of the institution, which for the most part eluded notice: and, by an easy metaphor, in speaking of any system or body of instruction, the terms *spirit* and *flesh* may be substituted for *spirit* and *letter*. Indeed, we learn from *Philo* (vol. ii. p. 483, as quoted by Michaelis, *Anmerk ad loc.*), that the Essenes actually used this illustration with regard to the Mosaic Law. I suppose our Saviour therefore to say, 'Does this then stagger you? How much more then would ye be surprised if ye were to witness my ascension! But it is the spiritual part of religion which is of avail in opening the understanding: the mere *letter* is nothing: my words, however, are the spirit and the life of all, which ye have hitherto known only in the literal and carnal sense.' Michaelis explains this passage nearly in the same manner."—This note is not very perspicuous; but, if I understand it rightly, the Bishop supposes that the offence spoken of in ver. 60 had its origin in the worldly-mindedness of the disciples, and their habit of attending too exclusively to the literal sense of their prophecies and ritual forms: the consequence of which was, that they were not qualified to receive the doctrine of Christ crucified. Our Saviour therefore refers them to his own words, the very words which had given occasion to the offence, as themselves representing the true spirit and inward meaning of the ancient Law. The Bishop finds no difficulty in the metaphor by which the word *flesh* is here made to stand for the *letter*, or *dead matter*, of the Law, as contradistinguished from the animating *spirit* which was derived to it from the Gospel of Jesus Christ. We must recollect, however, that our Saviour had just before used this word *flesh* in its ordinary meaning; and in ver. 63 he is explaining, or at least referring to, what he had then said. It is possible, therefore, to feel some hesitation about giving to the word, in this verse, a new and metaphorical sense, different altogether from that which it bears in the former passage.

Other interpreters, agreeing with Bishop Middleton in their explanation of the terms *spirit* and *flesh*, have thought, that, when the disciples complained of the hard saying which had fallen from our Saviour's lips, they took those words in their literal sense, and so were astounded by their apparent absurdity; and that the offence arose, not from any thing mysterious in Christ's doctrine, but from the unintelligible form in which that doctrine was expressed. But, not to mention that this supposition seems to be very unlikely in itself, we may observe, that it does not allow of our giving any satisfactory interpretation to the 63d verse. Our Saviour is here made to speak of his doctrine as being the spirit which was to give life to the dead and unprofitable letter: but by the supposition he should have spoken rather of the distinction between the spirit and the letter of his own words themselves; for it was from the misinterpretation of these that the difficulty was assumed to have arisen. This view of the passage seems, therefore, to be still more objectionable than Bishop Middleton's; for it has all the faults of that exposition, in addition to others of its own.

M. J. M.

SIR JAMES MACKINTOSH ON THE PHILOSOPHY OF THE REIGN OF QUEEN ELIZABETH.

(*Concluded from* p. 479.)

THERE is another circumstance mentioned by historians. Classical literature was unknown after the taking of Constantinople, or was confined to the clergy; so that although in the reign of Henry VIII. there were some very accomplished scholars, yet their number was very limited, and the lower class was in the deepest ignorance. It may be said to have become generally diffused under the reign of Elizabeth, and to have ascribed its origin to the sentiments inspired by the Revolution. Before this, the number of English or European writers was very small: there were then no books of instruction or morality in any living language in Europe: there was no regular composition to serve as a model, except Chaucer: every thing was written in Latin: therefore an acquaintance with this gave birth to the common European.

The study of ancient poetry may now be considered as a polite acquirement; in those days a necessary one, for the full developement of human ingenuity. The power of chivalry had not yet subsided, and the effect of heroic sentiments was great in the time of Elizabeth. It was at this period that classical literature was combined with the remains of ancient chivalrous accomplishments. During the first twelve years of Elizabeth there were a greater number of illustrious men than had ever appeared before: Shakspeare, Milton, Bacon, Spencer, Sidney, and Raleigh; the three last of whom would in any other age have been reckoned in the first class of human genius. It is impossible to imagine a greater combination of talents than appeared in Sir Walter Raleigh; an eminent statesman, an intrepid seaman, an able tactician, and the founder of our colonial establishments.

There is another thing worth mentioning—viz. the naval power of Spain at that time. There was nothing Elizabeth felt more, in her contest with Spain, than her naval force. It was, in fact, the then only maritime power in Europe: England was in a state of insignificance. But the English, from their situation, had always a strong bias to naval affairs: they are peculiarly adapted to the genius of the people. It would, however, have been ridiculous to have contested with the Spanish navy; but, fortunately, things took a different direction. In that age the wealth of America was exaggerated beyond measure: hence a few daring individuals equipped vessels, and crossed the ocean in search of that prodigious wealth which was supposed to exist: hence we hear of Drake, and Frobisher, Cavendish, &c. &c. But whatever might have been the truth of these accounts, certainly nothing could have been more fortunate than the splendour and success of these remote expeditions: they excited the imagination of men, and gave them a taste for commerce. This had always been neglected and treated with contempt in feudal times, as a servile and mean employment; but when it was carried on with distant nations, like those of America, it was considered as ennobled by the dangers and difficulties of the voyage, and deemed worthy of the name of a chivalrous exploit. These expeditions gave an impulse to naval pursuits, and laid the foundation of a navy, by diffusing a relish for maritime adventures, and for the education of a body of courageous and scientific seamen, who afterwards were enabled to vie with those of Spain, and consequently of all Europe. In the course of these voyages to America, Sir Walter Raleigh discovered an island, which he called Virginia, in honour of his virgin Queen, and established a colony there, being the first which was ever attempted by the English; and thus in her reign were founded the commercial and colonial interests of the king-

dom. All these things re-acted on the national mind, and produced exertions of understanding in every department of the community.

It may perhaps be worthy of remark, that in the beginning of the war with Philip, as Spain was the most powerful, so was England the most insignificant, in her navy, of any nation in Europe. Elizabeth began her reign with scarcely a single ship: in the thirteenth year of her reign the Invincible Armada, as the Spaniards called it, was destroyed; ten years after, Cadiz, which was then the harbour of the greatest naval power in the world, was taken and pillaged by an English fleet.

There was no part of Elizabeth's conduct which excited more general reprehension than her treatment of Mary Queen of Scots. If we consider the circumstances calmly and dispassionately, we shall find it conformable to the rules of policy, especially that of Elizabeth. The support she gave to the Protestants in Scotland was, as we have before shewn, strictly justifiable. After the death of Francis II., the Dauphin of France, Mary returned to Scotland; where she found the Protestant religion established, and the Protestants the leaders of a formidable party. Being herself a Catholic, there was a mutual distrust between them. Notwithstanding this, matters went on for some years peaceably enough till her marriage with Lord Darnley, when a train of lamentable circumstances occurred, which ended in the murder of that imprudent but unfortunate Prince by Bothwell. Than that Mary was implicated in this affair nothing is more clear. Her being intimately acquainted with Bothwell before the murder, his mock trial, her marriage with him so immediately after, are circumstances which, even if no legal proof can be produced, are sufficient to satisfy the least conversant in the world. This, however, gave no right to Elizabeth over the person of Mary. After the murder of Darnley, the Scottish nobles rebelled, and took her prisoner, together with her son. She was confined in Lochleven Castle, where she was compelled to resign her crown; and the Earl of Murray was nominated Regent during the minority of her son. She, however, escaped from her confinement; and having raised a few forces, she risked a battle with Murray on Carberry Hill. Here she was defeated, and took the desperate resource of throwing herself on Elizabeth's mercy. She went to Carlisle, when the Governor received her with the dignity suited to her rank; and, on intimating her wish to proceed to London, he told her, with great propriety, that until he had received instructions from his Queen he could not be authorized to act in any way towards her. Whatever colour she might put on this, it clearly shewed what she was to expect. With respect to her confiding in the generosity of Elizabeth, it is no argument for or against her; for she had really no alternative amongst her exasperated subjects, and she could find no means of escape to France or elsewhere. She came to England without making terms; and all that she had a right to expect was the clemency of Elizabeth, not her decided protection. Elizabeth, under these circumstances, wrote to her kindly, and offered to mediate between her and her subjects. In the mean time, the Regent informed Elizabeth of the reasons of her deposition. In doing so, in order to exculpate himself, he gave vague suspicions of Mary's being accessary to the murder of Darnley. Upon this Elizabeth wrote to her, to intimate, that, until Mary had cleared herself of this imputation, no communication could take place between them. In this Mary acquiesced, and commissioners were employed on both sides, by consent of Mary. The commissioners of the regent charged Mary with the murder; hers retorted with the charge of rebellion. Her commissioners thought that to answer these charges was derogatory to her dignity, they not being her peers; and therefore they refused to undertake her

defence. But a conference did take place at last, which was broken off without proving any thing against Mary. There the investigation ended, and Elizabeth took no further notice of the acts of Mary, except that she refused to admit her into her presence. A question then arose how Mary should be treated: should she be confined? There were only two kinds of justification for her imprisonment:—1st, According to the law of England, which Mary could not be judged by, as not being an English subject; 2d, According to the law of nations, which could only be in case of war.

Another question arose, whether she could be imprisoned by some general principle of the law of nations. She might be imprisoned on the principle of self-defence, which makes it lawful for us to imprison or put to death our enemies. If Elizabeth had set Mary at liberty, in what manner could she have been disposed of? If sent into Scotland, it would be considered as an act of hostility to the Protestant government of that country, by putting into the hands of their enemies the only person who could excite them to rebellion; and the same danger would ensue if she remained in England. If sent to France, the house of Guise and the Catholic party of that country would send an army to establish her on her throne: if sent to Spain, she would be assisted by as great an army. So that by the enlargement of Mary, Elizabeth would have destroyed the security which England owed to the Protestant powers of Scotland, and would be committing an act of hostility against the government of that country. An act of hostility does not merely consist in sending armed troops, but in sending a person who can be instrumental in annoying. The detention of Mary, therefore, was prescribed by the principle of self-defence, which is common to all nations. Elizabeth could not exercise generosity to a single person at the expense of her country, even had she been disposed. Besides this, Mary had been concerned in a number of conspiracies against Elizabeth, which were not taken notice of. At last she engaged in a conspiracy with several English Catholics; the object was the assassination of the Queen. Elizabeth always felt very reluctant to proceed against Mary, whilst her ministers used their utmost endeavours to get her put to death, for they saw nothing to save them from a Popish successor: for as Mary was much younger than Elizabeth, they expected her to outlive their Queen. At last a statute was passed, making it a capital offence for any person to conspire against the Queen. This was peculiarly applicable to Mary, and was intended as a warning to her: however, it did not deter her from engaging in another conspiracy, and she was brought to trial according to the statute. Her being detained as prisoner did not exempt her from being subject to the law of England, because all persons owe allegiance to the laws of the country which protects them.

A curious principle of the law of nations is connected with the treatment of Mary Queen of Scots by Elizabeth. The right of imprisonment, as it is not agreeable to any rule of law, can only be justified on the general principle of the law of nations; the principle of self-defence is an exception from all rules, and there is very great objection to any action which is not done according to a free law: the natural tendency of every such action is to break down all distinction between right and wrong, and nothing but a paramount necessity admits of it. The right which necessity gives, is not limited to imprisonment—it leads to exertion of power which may be very unjust. Strict attention should be paid to general rules; for men generally, after once straying from them, will carry their deviations to any extent. The imprisonment of Napoleon Buonaparte partakes something of the imprisonment of Mary, and cannot be justified

except on the same principle of self-defence. His case was very singular. He was Emperor of France—was deposed—his place taken by Louis XVIII.—he took refuge in an English ship of war. There is rather a contrast than a similarity between the cases of these two. In some respects, however, their situations were very similar to each other. Napoleon was a deposed sovereign, and so Elizabeth considered Mary: he was not a prisoner of war, which coincides with Mary's case. Napoleon could not then be considered as a sovereign at war with us, since he had been deposed; and a sovereign is only at war in his character of a king at the head of his people. He could not, therefore, be detained as prisoner, according to the law of nations. We accordingly passed an Act of Parliament that he should be dealt with practically as a prisoner of war. There were precisely the same objections to the enlargement of Napoleon as to that of Mary. By that of Mary, the liberties of England would have been as much endangered, as those of Europe by Napoleon. The circumstance of the liberties of England only being endangered by Mary's liberation, does not at all alter the case; because the right of imprisonment consists as much in providing for the security of any particular country, as for that of the whole of Europe; besides this, the liberty of Mary would have been prejudicial to the interests of all the Protestant party in Europe.

Another question arose respecting the law of nations. Before Mary's execution, her ambassador at the court of Elizabeth remained in London; his name was Lesly, Bishop of Ross. At that period many conspiracies had been formed, by the Duke of Norfolk and disaffected Catholics of England, for the liberation of Mary. Lesly was inclined to listen to their proposals, and his papers were seized in consequence, and himself taken prisoner. He accordingly claimed the privilege of an ambassador; which were, that his papers should be sacred. Elizabeth referred to a party of learned Civilians this question, Whether the agent of a deposed sovereign could claim privileges of an ambassador? They replied he could not; and this opinion was founded on a plain truth—the privileges of ambassadors are only given with this view, that they may maintain peace between nations, and have a tendency to prevent hostilities. An ambassador must be independent of the country to which he is sent, that he may do his duty; and for this reason the law of civilized nations has exempted ambassadors from being liable to imprisonment. The agent of a deposed sovereign, whom her subjects cannot obey, cannot make peace or war, and is in reality no more than a private man—*i. e.* not an ambassador. Lesly was the agent of a Queen who could exercise no authority, and therefore he could not be considered in the light of an ambassador.

No question here arises, it must be observed, respecting the sacred and indelible character of a sovereign. The only interest that a government can have in the affairs of a foreign country is, that they may preserve the safety of their own. The natural feelings of every person on reading the history of Mary are just, considering the circumstances of her situation. Being placed by their birth, destiny, and situation, at the head of two opposite parties, the execution of Mary may be considered as justifiable and just; but considering her misfortunes, her sex, and the relationship of Mary to Elizabeth, we cannot but consider it as an ungenerous and unmerciful act, at which our whole moral feelings revolt. Nothing can afford a better lesson to princes than this: for by this single act Elizabeth has brought a slur upon her character, which all the glorious transactions of her reign have not been able to obliterate. When political events become distant, the greatest of them become diminished; but it is otherwise with respect to those actions between individuals, when one single act of

inhumanity retains for ever its interest. There may be cases in which it may be allowable to commit these acts; but how excusable soever they may be, natural feelings always remain. There is a sort of noble and generous injustice in the human mind, jealous to an excess; which ought to remain, for ministers always carry political necessity too far.

We shall now mention one or two parts of the internal policy of Elizabeth which deserved reprehension. She interfered with Parliamentary debates; sometimes she sent to Parliament, desiring them to give up whatever measure they were debating upon, as she had determined not to give her consent to it; but the Constitution was not so settled in the time of Elizabeth, and it was thought that the Crown might reject a Bill after it had been debated upon. The severity of historians upon Elizabeth's administration arose from the constitution not being settled as it is now.

The laws which Elizabeth passed against Catholics, if passed in the present age would be considered as the consummation of tyranny and intolerance. In the vindication of Elizabeth's government by Lord Burleigh, he represents those laws as directed against permanent conspirators. A Bull was issued in the eighth year of her reign by the Pope, declaring her a heretic, and to have forfeited the throne. The number that supported the pretensions of the see of Rome was very small. We must remember, that when enacting these laws Elizabeth was threatened with deposition, and her country in danger of invasion, and all measures taken by her against Catholics were measures of war. Europe was a field of battle, where two armies were drawn up, Catholics and Protestants, each contending for supremacy; and therefore all laws against Catholics were considered as measures of war. France was the only place where Catholic clergy could be educated. There were also colleges in Spain; the students of which, being expelled from England's Universities, partook of all the inveterate bigotry of Spain against England. In this state of things, these places became schools for missionaries to propagate doctrines subversive to the government of Elizabeth. They had the audacity to fix that bull of the Pope's upon the gates of St. Paul's, and also on the Bishop of London's palace, exhorting the English Catholics to rebellion and the assassination of Elizabeth. She therefore considered these proceedings as indications of a Catholic conspiracy, and in consequence the Catholics were forbid the country. Her measures at first were moderate, and perfectly justifiable; and it was not till after the detection of many conspiracies that the Catholics ceased to have any toleration, and that those sanguinary and severe laws, so much animadverted on by historians, were passed. These were, however, enacted, not on account of their religion, but because she considered the Catholics, and their clergy in particular, as emissaries of rebellion. If these circumstances had been then, as they are now, merely a matter of individual conscience, Elizabeth would have been considered more of a tyrant than Nero; but we must remember she was maintaining a defensive war between the irreconcileable parties, Catholics and Protestants.

The next feature in her internal policy is more blameable: it was the intolerance she shewed against the Puritans. This was a set of Reformers who carried their tenets beyond the Established Religion of England. The difference between the Established Church and this sect demands our consideration, as it was productive of the most important effects. About seven years after the Reformation effected by Luther, there appeared in France a man called Calvin. He was a native of Picardy, and was at length appointed head of the Reformed Church at Geneva, where he established a system of church government different from all other Protestants. At the

end of Elizabeth's reign there were three different forms of church government: first, Romanists, including the more rigorous Catholics, who declared that all the power of the church was sealed in the hands of the Pope. Second, the more moderate Catholics, which formed the aristocratical party, allowed the supremacy of the Pope as head bishop, but maintained that he was subject to laws regulated by bishops in general, and that bishops had independent authority over priests, as being successors to the Apostles: this was called the Gallic church, and corresponded with the English Reformed Church, except that the latter did not acknowledge the Papal supremacy. Third, the Calvinists, who deemed that bishops had not any authority over priesthood, but maintained perfect equality in all ministers: this may be considered a democratical form. Calvin maintained that a diocese signifies a congregation, and that the bishop is its priest. These doctrines were maintained in the reign of James I. In order to preserve order and discipline, there were different courts. A Presbytery was formed of the congregation; this was subject to a provincial assembly, called a Synod; which again was subject to a national assembly of all the presbyteries of the church, called a General Assembly. This form of church government found its way into Scotland, and is now the established church government. The General Assembly was composed of representatives of every presbytery or congregation. The particular doctrines of faith were not then considered: it was merely in the form of government of the church that the difference between Lutherans and Calvinists consisted; for there were many members of presbytery who did not entertain articles of faith maintained by Calvin. But in these days the term Calvinist is applied to those who hold his theological opinions, and is supposed to differ from the Church of England, which is considered Lutheran, although it is much disputed whether, of the Thirty-nine Articles, some are not Calvinistic. But we must remember that in former times these terms applied to the partizans of two different forms of church government, and not, as now, to points of faith.

ON THE APPLICATION OF THE TERM "ORTHODOX" TO QUAKERS.

To the Editor of the Christian Observer.

IN the very interesting letter lately addressed to the Bishop of London by the Hon. and Rev. B. W. Noel, Quakers are enumerated among *Orthodox* Dissenters. This is at least a novel mode of classing them; for many writers have not hesitated to link them with Unitarians; and it is generally believed that till lately a great part of that body have held very unsound doctrines respecting the Divinity of Christ. It is to be hoped that many of them now hold, and if preachers preach, doctrines which, *as to that point*, may be termed Evangelical. But how can Mr. Noel exclude Roman Catholics from the title of Orthodox, if a body of men professedly excluding the administration of the two sacraments from their creed and their practice, are to be included under that title? Our blessed Saviour most strongly insists upon them; and our Church, following Holy Scripture, considers them as "generally necessary to salvation." I like not to call persons or things by wrong names; and in these times especially it behoves those who love our sound and Scriptural Church to take care how they obliterate or render obscure the line of demarcation between truth and error. Had the excellent author of that letter duly weighed the full meaning of the term

Orthodox, which our great lexicographer has defined to be "sound in opinion and doctrine; not heretical?"

A LOVER OF TRUTH.*

M. GONTHIER, THE PASTOR OF NYON.

To the Editor of the Christian Observer.

THERE 'are none of your readers, probably, who are not acquainted by name with the town of Nyon, in the canton of Vaud in Switzerland, as

* As our correspondent "does not like to call persons by wrong names," we feel assured that he could not mean to use the appellation "Quakers" offensively, but only for intelligibility; more especially as he concedes to another body a self-assumed and exclusive title, which neither truth nor courtesy warrants—that of "Unitarians." We sometimes receive letters from "Friends" complaining of the name Quakers; but there is no alternative between that and the vague word "Friend," which last is ambiguous; for there are surely other friends besides "*Friend friends*." The language of legislation is too circumlocutory for ordinary use—"the people commonly called Quakers." We do not see why "Friends" should continue to be so sensitive, long after the name has ceased to be meant as a reproach. The Methodists, and various other bodies, have by adoption disarmed imposed names of their barb. If sects call themselves by names which are not neutrally descriptive, but which are exclusionary or laudatory, or which take for granted the points under dispute, they cannot wonder that those who differ from them refuse to follow their nomenclature. Why should any persons expect their neighbours to call them Catholics, Unitarians, Rational Christians, and so forth, thus virtually condemning themselves as sectarian, polytheistical, or irrational? And even the mild term "Friends," by its exclusiveness, involves a tacit reproach on other communions, as not being what they ought to be, and what "Friends," it is taken for granted, are.

But we proceed to a far more important matter—the doctrines of the Society of Friends;—with regard to which, however, it is impossible to speak decisively, as the Society has no tests or articles of faith, or theological nomenclature, explanatory of its interpretation of Scripture; and at this very moment a discussion is proceeding within its own circle, from which it appears that even the Holy Scriptures themselves are not by all Quakers made the sole test of truth, but are virtually brought themselves to be tried by "the internal monitor." There has been, however, a great improvement of late years in the doctrinal views of the members of the Society, and, concurrently with the diffusion of Scriptural sentiment, there has been an extension of practical godliness. Still we fear that not a few of the body entertain very imperfect views of Christian doctrine, and the better informed of their brethren are endeavouring to awaken them to a sense of their mistakes and deficiencies; and the Yearly Epistles have for a considerable period been couched in language to which even our correspondent, we presume, would not object to apply the epithet "orthodox," in relation at least to the doctrines of the Atonement, the Divinity of our Lord, and justification through faith in his blood. But we should hesitate to say that the Quakers are orthodox in regard to some other important points, among others that of the personality of the Holy Spirit. They object, they say, to the use of this phrase, as also to the word Trinity, and other words of technical divinity. Now we do not wish to press a particular phrase; but a technical phrase, when understood, stands for an idea, and we do not find any evidence, in the writings of some of the most esteemed modern members of the Society, that they believe what the "orthodox" mean by the personality of the Holy Spirit. The publications of Mr. J. J. Gurney himself are ambiguous in this matter. They speak of the Holy Spirit as "the Spirit of Christ," in a way that may mean only an emanation, or influence, or grace, from the Second Person, and not what Trinitarians mean by the Third; and the same remark applies to the writings of the early Quakers, as Penn and Barclay. Mr. Gurney does not shrink from using any phrase which he finds in Scripture; but he does not clearly state the idea which he attaches to the phrase Holy Spirit; and he leaves it open to conjecture that he not only avoids a particular technical phrase, but also doubts the doctrine implied in it. We are far from wishing to bring a charge, or to speak in unfriendly mood, but the question whether the Holy Spirit is the Third Person in the blessed Trinity, or only an emanation, is too important to be passed over in vague generalities of language. We shall readily admit an exposition of the matter; and rejoiced shall we be to find that the Friends are more orthodox than the vagueness of the language used by their writers seems to import.

the birth-place and occasional sojourn of the sainted Fletcher of Madeley*. It is a beautiful and romantic spot: but my object is not to introduce your readers to its picturesque attractions, but to some acquaintance with its

* Your much-esteemed and excellent correspondent, the late Rev. R. Cox, the author of "Lives of the Fathers," "Horæ Romanæ," and the Life of Fletcher, once gave me a very interesting account of a visit which he made to Nyon, and of the new facts which he there ascertained respecting Fletcher. Some portion of these he embodied in the second edition of his narrative, from which, in case it should not be in the hands of your readers, I extract the following interesting passages.

"Early in the spring of 1778 one of Mr. Fletcher's brothers met him at Montpelier, and conducted him from thence to Nyon, the place of his nativity. Here he resided, in the midst of affectionate relations, in the house which had been inhabited by his father; where every care was taken that he should want neither the best advice, nor any attention that could possibly contribute to the re-establishment of his health.

"The paternal residence of Mr. Fletcher, still in the possession of his family, is a respectable old building erected on an elevated spot at the extremity of the town. The entrance to it, like that to many of the more ancient houses in Switzerland, is by a stone spiral staircase leading to an old-fashioned hall, on one side of which is a room which, from its having been long inhabited by their saintly relative, still retains his venerated name. From one of the windows in this room a shady wood, the favourite scene of Mr. Fletcher's meditations, forms a conspicuous object in the midst of a widely extended prospect, varied with hill and dale, vineyards and pastures, and bounded by the gloomy mountains of the Jura. A few paces from the house is an extensive public terrace, from whence the whole expanse of the curving lake is clearly visible. At the farthest extremity on the right, after several intervening well wooded bays, is seen Geneva, the cradle of the Reformation and of liberty; and to the left Lausanne and the celebrated castle of Chillon appear in the distance, bounded by the Alpine peaks which embosom the hospitable asylum of St. Bernard, and the delightful valley of Chamouny. But it is necessary to visit this favoured spot to form any adequate idea of its beauty. It is one of those lovely scenes which painters in vain attempt to delineate, and poets in their happiest moments delight to celebrate. A brilliant sunset and a transparent mid-day are alike, though in different ways, subservient to the beauty of the prospect. During the former, the dells, the hills, the mountains, assume their finest purple livery, and Mont Blanc glows from his lofty station in raiment of burnished gold; and during the latter, the calm surface of the lake doubles by its pellucid mirror the milk-white vestment of the gigantic monarch of the mountains, preceded by the gloomy forms of the Mole and the Salève, and graced on either side by a vast train of snowy satellites. With what sensations must the beaming eyes of the seraphic Fletcher, as he slowly paced along the spacious terrace, have gazed upon the enchanting scene, while religion impressed upon his mind the appropriating language, 'My Father made them all.' 'Come,' says he in a letter to a friend who had some idea of visiting Switzerland, 'come and share a pleasant apartment in the house where I was born, and one of the finest prospects in the world. I design to try this fine air some months longer. This is a delightful country. We have a fine shady wood near the lake, where I can ride in the cool all the day, and enjoy the singing of a multitude of birds.' 'But this,' he added, in that strain of piety with which he was accustomed to turn from temporal to spiritual subjects, 'though sweet, does not come up to the singing of my dear friends in England. There I meet them in spirit several hours in the day.'

"The fine climate and delightful scenery, the pure air, and relaxation from public duties, in connection with the salubrious milk of the goat, and the luxuriant grapes of the country, which constituted the principal articles of his food, appear, through the Divine blessing, to have ultimately re-established his health. His recovery, however, was very slow, and frequently interrupted by such relapses of his disorder as brought him to the very brink of the grave, whilst they powerfully illustrated the influence of that religion for which he had so long been conspicuous. Once he was so much reduced by weakness and fever as neither to know his own name nor those of his surrounding friends. But even in this state there was a name engraven on his heart in indelible characters, which was continually on his lips. With uplifted hands, as though engaged in prayer and praise, he was often heard to repeat, 'Jesus, blessed Jesus.'

"For some time after Mr. Fletcher's return to Nyon, his health was in too delicate a state to enable him to undertake much public duty.

"'Afflicted,' he said, 'with a dangerous disease, and obliged to entrust the care of my church to a substitute, with the permission of my superiors I came to this place on a visit to my kinsmen; and more especially for the purpose of breathing my native

lately deceased pastor, M. Gonthier, a man of kindred spirit to Fletcher; and who, at the distance of exactly one century from the birth of that modern apostle (Fletcher was born in 1729), was occupying a peculiarly

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air, which the physicians, after having already exhausted their art in my favour, considered as the last remedy that remained to be tried with any hope of success. Upon my arrival, the pastors of Nyon, to the first of whom I have had the honour of being known for these thirty-six years, obligingly offered me the use of their pulpits, if my health should permit me to preach; but, after appointing different days on which I hoped to have taken the advantage of their friendly offers, by repeated returns of my weakness I was prevented from fulfilling my engagements. I have, however, preached three or four times: but observing in myself, during those exercises, a want of strength to occupy the pulpit with that power and dignity which are expected in a preacher who appears before a polished audience, I considered it rather as my duty, with the permission and under the inspection of our pastors, without ascending the pulpit, to give some familiar instructions to such children and others as were disposed to receive them; offering in a room, from time to time, occasional reflections, either upon some book of piety or some passage of Holy Scripture.'

"The manner in which he first became acquainted with his juvenile flock is remarkable. One day, as he was riding in his favourite wood, he met several children who were gathering strawberries. 'I spoke to them,' said he, 'about our Father, our *common Father*: we felt a touch of brotherly affection. They said they would sing to their Father as well as the birds; and followed me, attempting to make such melody as was common in these parts. I outrode them: but some of them had the patience to follow me home, and expressed their desire to see me: but the people of the house stopped them, saying, I would not be troubled with children. They cried, and said 'They were sure I would not say so, for I was their good brother.' The next day, when I heard of it, I inquired after them, and invited them to come to me, which they have done every day since. I make little hymns for them, which we sing together from four to five. Some of them seem to be under sweet drawings of their Heavenly Father; and a few of their mothers begin to come, and desire me, with tears in their eyes, to stay in this country. Yesterday I wept for joy on hearing one of them speak of conviction of sin, and of joy unspeakable in Christ, as an experienced Christian would have done.'

"The affection of the children for their kind instructor was, indeed, remarkable. Whenever they met him in his walks, their eyes sparkled with joy; and they shewed that no employment was so delightful to them as that of joining with him in singing the hymns he had taught them, or listening to his instructive conversation.

"As Mr. Fletcher's strength increased, it was naturally expected by admiring multitudes that his public ministrations would become proportionably frequent. But at this period a spirit of hostility, which had for some time been secretly festering in the minds of some narrow-minded individuals, burst forth with unusual virulence. A highly respectable relative of Mr. Fletcher, who most courteously entertained the writer of this work, has since favoured him with the following account of this melancholy circumstance. 'During the first short visit of my uncle to Switzerland, the generality of the neighbouring pastors, and especially those at Nyon, joined with their people in their enthusiastic admiration of him, and bore public testimony of their veneration for their pious brother-labourer. But after his second journey, many of them, far from retaining their former sentiments, broke out into the greatest violence against him, doubtless from the jealousy with which they beheld the people eagerly flocking to the churches where he preached, while their own were deserted. Indeed, such was the anxiety to hear him, that not only the outer court, but those parts of the streets which were adjacent to the church, were completely filled. In the mean time the animosity of these pastors rose to such a height as to lead them to represent him to the government of Berne, to which this canton was then subject, as a person who preached doctrines dangerous to morality and the state; and at length they succeeded in having him excluded from the pulpit. Under these circumstances his ardent zeal led him to form private meetings for religious purposes, and afterwards to invite some of the more pious of his hearers to accompany him to the wood adjoining our town, where, notwithstanding the delicate state of his health, he almost daily instructed the multitudes who assembled. These meetings were continued till the period of his departure from Switzerland, an event which overwhelmed with the most lively grief all those who had been the witnesses of his ardent piety and unbounded devotion to his Divine Master.

"'I was at that time too young to experience the effect produced by his overpowering eloquence, or to appreciate the eminent talents which he possessed, blended with so much humility. I remember little more beside the surprise I felt when, for the first time approaching the church where he was preaching, I saw the building surrounded

interesting portion of his Divine Master's vineyard as the pastor of the Reformed Church in that place. The narratives of Oberlin and Felix Neff have rendered the peculiar habits, occupations, and sphere of labour of a Swiss pastor and a Swiss missionary so familiar to the friends of religion in other lands, that it is not necessary to digress into any detail upon these subjects, but only to furnish another illustration, in the instance of a pastor whose life, though it does not involve striking incidents such as those which arrest attention in the above-mentioned narratives, is still well worthy of record. I enclose only a few passages from the memoranda of a brother pastor, M. G. de F.

M. Gonthier, after finishing his studies in the academy of Lausanne, filled various ecclesiastical stations in the canton of Vaud. He partook of the religious revival which has existed in that country for fifteen or sixteen years. Severe domestic afflictions, especially the loss of his wife and daughter, served to detach him more than ever from the world, and to make him seek earnestly for consolation in Christ. Happily he found his Saviour, and placed in Him all his hopes. He now preached boldly and faithfully the fundamental doctrines of the Gospel to the flock committed to his charge; and his preaching produced saving fruits. But a new trial, a calamity for which there is no remedy for preachers of the Gospel, stopped him in his ministerial career. He was afflicted with a complaint of the lungs, depriving him of his chief joy, that of announcing to his flock the

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by a crowd collected from the town and the neighbouring parishes, who were not able to obtain admission, and at the same time a number of ladders placed against the windows, completely covered with people, who appeared to be listening with the most devout attention. Nor was my astonishment diminished when, on another occasion, having been conducted by my father into the wood, I beheld him surrounded by what appeared to me an immense multitude of hearers, who, at the conclusion of the discourse, made the echoes resound with the singing of their sacred hymns. You, my dear sir, have yourself visited the places where these interesting scenes were realized, and I am convinced that it was not without some emotions.'

"It was, indeed, impossible to enter the ancient venerable church of Nyon, whose plain, open pews, large projecting gallery, and simple stone pulpit, present a fine specimen of Swiss simplicity, without being deeply impressed with the consideration that this was the very place where Fletcher had so powerfully preached the glorious Gospel of our Divine Saviour; or to traverse the wood, consecrated by his private meditations, without experiencing a mixture of feelings more easily conceived than described. Here was the retired walk where he poured out his soul in private prayer; a little farther was the place where he taught the children to warble the praises of their Saviour; and here again, the very spot where, with a heart glowing with love to God and man, he called upon all around him to embrace the precious promises of the Gospel, and to partake of those joys which he himself experienced. There was a sort of fascination in the place. The stillness of the spot, the verdure of the surrounding trees, the singing of the feathered tribe, and an immense stone table, placed as if purposely for a pulpit, at the junction of the various roads, might, under similar circumstances, have induced a more phlegmatic man than Fletcher to elevate the attention of all around him from the works of nature to those of nature's God.

"It is to the honour of the pastors of Nyon, that they were not infected with the rancorous spirit of their brethren; but that, as far as circumstances would allow, they manifested an unabated attachment and profound respect for their persecuted countryman. 'Our ministers,' says he, 'are very kind, and preach to the purpose. A young clergyman, a true Timothy, has opened me his house, where I exhort twice a week; and the other clergymen, encouraged by his boldness, come to our meetings.'

"The ardent affection of the pious part of his auditory may be collected from the following circumstance. 'I have complied,' says he in a letter to one of his parishioners, 'with the request of my friends, to stay a little longer, as it was backed by a small society of pious people gathered here. Three weeks ago they got about me; and on their knees, with many tears, besought me to stay till they were a little stronger, and able to stand alone; nor would they rise till they had got me to comply. Happy would it be for us all if we prayed as earnestly to Him who can give us substantial blessings.'"

unsearchable riches of Christ; his health became so much impaired as often to deprive him of all communication even with those most dear to him. He had to abstain from conversation with his friends and relatives, and live constantly alone;—but no, he was not alone! for the God of mercy and love did not leave him; on the contrary, his spiritual graces increased in proportion as he was deprived of earthly enjoyments.

As he could no longer teach from the pulpit the truth of Christ, he endeavoured to promote in another way the cause of his Divine Master. Possessed of great learning in theology, and knowing how to clothe his thoughts in pure and elevated language, it appeared to be his duty to employ his pen, since his voice failed him, to advance the kingdom of God his Saviour; and this he did with wonderful perseverance, until the approach of death obliged him to offer to God only the incense of his prayers.

I will not speak of the various writings published by M. Gonthier. They are numerous, and they all bear the stamp of deep piety, enlightened faith, and ardent love for souls. Our French theological literature, poor and destitute as it is of good writings, owes to this worthy Vaudois pastor a Collection of Christian Letters, which he compiled with much care from eminent Christians since the Apostles; Exercises of Piety for the Communion, a small book which has been blessed to many persons, and which contains, in a few pages, all that is most essential in order to partake acceptably of the Holy Supper; Evangelical Miscellanies, containing excellent reflections on the principal doctrines of the Christian religion, and on several passages of the New Testament; lastly, a Small Library of the Christian Fathers, a work remarkable for the biographical notices with which it is filled, and for the judicious choice the author has made, from the voluminous writings of the first teachers of Christianity, of the passages best fitted to instruct and edify his readers. Only three volumes were published when death interrupted the author in the midst of his useful labours.

M. Gonthier has been called the Fenelon of the Reformed Church, on account of the purity of his principles, the mildness of his instructions, his simple and elegant style, and especially because his writings breathe an ardent love of his brethren; and if any one resembles, in our age and in our church, the illustrious Archbishop of Cambray, it is he. It is impossible to read what he has published without being constrained to love the author, and without feeling the necessity of entire devotedness to Jesus Christ. No bitter or angry word stains his pages, which breathe faith and love; he never lays aside the staff of the good shepherd to grasp the sharp sword of controversy; and this Christian meekness is remarkable in our times, when political and religious topics so deeply agitate the passions of men. We should almost believe M. Gonthier ignorant of what was passing abroad; that he lived in a higher world than this, where he could indulge without interruption his elevated thoughts, his noble hopes, and his sweet prospects of eternal happiness.

Though endowed with eminent gifts, he was extremely humble, and spoke of himself only in the most modest terms. As an instance of this self-renouncement, and also of his prayerful spirit, I will quote part of a letter written shortly before his death. He says:—

"For myself, in the humble station which the Lord has assigned me, I will not cease to pray to him and to bless him. Yes, I will bless him (oh that he would enable me to do it fervently!) that he has allowed me a glimpse of a new day dawning, after the sad period in which my first years were passed: and I will pray him (and here I need his Spirit to invigorate my languor)—I will pray him first for myself, that what I see and hear may turn to my spiritual advancement, to the sanctification of my soul; then for my beloved brethren, faithful pastors and teachers, or zealous

missionaries, engaged in the sacred cause to which God has called them, spending their days and their strength to win souls to Him, that many hearts may learn from them, by His grace, how good He is, and what unspeakable peace his people enjoy."

But, omitting further details, I come to the interesting circumstance which particularly induced me to write this notice. When M. Gonthier felt that he was approaching his end, he wished to bid a last farewell to the members of his flock, whom he had been unable to instruct by his discourses for so many years. One day, finding his strength increased a little, he had notice given in the church that whoever wished to see him might come to his house. Soon his chamber and the adjoining apartments were filled with persons hoping to hear at least a few words from him. Then the dying pastor, being raised in his bed of suffering, made a last effort, of which no one had thought him capable, and addressed, in a voice often interrupted, the most pressing exhortations to his dear parishioners. His words were carefully noted down, and I will communicate to you the whole discourse, which is one of the most precious monuments of Christian piety. It is the voice of a child of God speaking, on the borders of the grave and of eternity, to souls whom he wished to snatch from destruction!

"O my God!" said M. Gonthier, in that solemn moment, "help thy poor and feeble servant, and put into his lips words which, by the power of thy Spirit, may contribute something to thy glory, and be salutary to those who shall hear them! Amen.

"My dear brethren and sisters! This church has never known, and will never know, the strong affection which binds me to them. My greatest cross during these last years has been, my not being able to testify this affection, or do any thing for them. But I could not;—it was the will of God! it becomes me to bow and adore. I can at least say, that I have not passed a day without addressing to the throne of grace for this dear church my prayers, unworthy indeed, but, the Lord knows, sincere.

"Let me speak to you of things of the greatest importance. I address you probably for the last time. God alone, I know, determines our days; He can restore me to health, but I do not expect it. At this solemn moment, when my earthly career is about to end, and I am to appear before the tribunal of my Judge; at this moment, when all disguise is impossible, and I view myself in the light of eternity; I declare, in the most solemn manner, before God who hears me, that nothing in myself gives me the least assurance or security; and that what the world will call perhaps my righteousnesses (God forgive me that this word has escaped my lips!) are but as filthy rags, and in Thy sight a thousand times more filthy!

"If I have not injured my fellow-men—and I do not know that any man can say that I have injured him—yet there has not been a day—shall I say an hour?—when I have not injured Him from whom I have received all. My intellectual, moral, and physical faculties have all been bestowed by Him; I was bound then to devote myself wholly to Him, to place myself habitually under His holy direction; and when I consider myself in view of these obligations, I see a long course of transgressions, so that if I look only to myself I must despair.

"And yet how different is my situation! I feel just the reverse. For by thy grace, O my God! 'I know in whom I have believed;' I know Him who left the glories of heaven to come upon earth, 'to seek and to save them that were lost;' I know that 'we have redemption by his blood, to wit the remission of our sins according to the riches of his grace;' I know that 'there is no condemnation for those who are in

Christ Jesus;' I know that 'Jesus Christ ever lives to save to the uttermost all who come to God by him:' so that I experience not the slightest fear. At this moment, death has not the least sting; the grave has lost all its terrors; in spite of the ties which bind me to earth, the day of my departure will be for me unspeakably delightful and glorious; for I see the heavens opened, and my Saviour extending his hand to me. He addresses me as he did his friends: 'The will of my Father is, that where I am there ye may be also.'

"Allow me to mention another subject to you. My pains have been very acute, but my merciful and faithful Saviour has sustained me; he has never forsaken me a moment; and even during my nights of darkness and grief—I ought to mention it to the praise of God—my Jesus has not failed to be near me, to protect me by the love of my God. During my earthly pilgrimage (as you know, at least most of you) severe trials have afflicted me; but then Jesus was nigh; He sustained me by his grace, and revived and strengthened me.

"Will you allow me now, on the borders of the grave, vile as I am, to put some questions to you? I know that some in this church—I love to believe the number considerable—have come to the Saviour, and are cordially attached to him; I bless my God a thousand times for it. But do they guard carefully this precious treasure of faith and love, deposited in their heart? do they endeavour to cherish and increase it? do they diligently avoid the places and occasions which might endanger their souls? Let them examine, and tell. Will not a deep sigh escape from their heart in reply? Well then, if you feel that you are wavering, go with humility, and anew, to Him who can 'strengthen the feeble knees.'

"Others are still fluctuating between the Gospel and the world. You wish to take all the consolations and all the joys which are found in Jesus, and you reserve perhaps but one earthly desire, one appetite to gratify; but does not this desire, this appetite, separate between Christ and you? Is it not the source of your continual disappointments? Jesus has said: 'Ye cannot serve two masters.' As he gives you all, you must give yourselves wholly to him. It is not, observe, by your own strength I ask you to do it. I beg of you to ask of God for strength to renounce all that removes you from him, and I know that you can do all things through Christ who will strengthen you. Go to God by Jesus Christ; and the day when you shall give yourselves up to him without reserve—that thousand times happy day—oh what joys, what unspeakable joys, will fill your soul!

"Among the persons whom I rejoice to see assembled now around me, are some probably who have never seriously attended to their great interests. They suffer the days to pass, one after another, in trifling pursuits and diversions. Let them behold me; let them look at this flesh which speaks more eloquently than my feeble words, for it borrows from death the power of its voice. Let them reflect that they too must come to the gates of eternity, and that they will arrive sooner than they think. What will then become of them if they are not found in Jesus Christ their Saviour? Oh! I conjure you, in the name of God, and by your dearest interests, to think seriously of the salvation of their souls. I conjure you to fall at the foot of Christ, and ask of him to open your eyes. I conjure you to take the Bible in your hand, and to read it before God, imploring the light of his Spirit. Pray to be able to say to him: 'Speak, Lord, for thy servant heareth.' See, Jesus 'stands at the door of your heart, and knocks.' Ah! come to Jesus; come to this perfect Friend. If you experience any good impression, let it not vanish on leaving this place; but rather enter your dwellings, fall on your knees, ask of God to keep it alive. This night do it; do it again to-morrow; do it every day. Gradually, day by

day, things will operate salutarily on your souls; and leaving that train of cares, agitations, and fears, which are the lot of those who have not chosen Jesus for their refuge, you will begin to breathe in an atmosphere of peace and happiness, to which you were before wholly strangers.

" But if there is any one here who has not received in this place any good impression; who has shut his ear to this affectionate appeal of his God; O Lord, send one of thine arrows into his soul, and give him no rest till he is led captive at the foot of the cross! .....

" I have a thousand prayers to make; but my faintness and exhaustion will not allow. I reserve them to be addressed to my God in secret and on my bed.

" Grant us the grace, O my God!—us who are met here—to be one day united, all without exception, in heaven! Then we shall know how much we have been loved; then we shall love with a less imperfect affection that tender, constant, and perfect Friend, who has acquired for us this felicity, and acquired it at a price which cannot be estimated. In the name and by the merits of Jesus Christ I pray thee to hear me, O my God! for the love of our good and powerful Saviour!—*Amen, Amen!*"

I cannot express the effect produced by this discourse on those who heard it. All were in tears, and a deep emotion penetrated every heart. For ten years their pastor had not done what he did when thus feeble and dying, but upheld by God, whose Spirit sustained his body and inspired his words. It may be confidently hoped that this discourse, this farewell of the faithful pastor to his flock, will not have been without effect, and that this last seed, cast by the man of God from the threshold of eternity, will produce fruits for the kingdom of heaven.

From this moment M. Gonthier grew weaker every day, and at last slept the sleep of the righteous, in the peace of God, on the 27th of May 1834. May the Lord raise up other labourers equally faithful and active to labour in his harvest! and may the example of our blessed brother excite us to perform to the end the sacred duties of the evangelical ministry, and to make our death itself serve for the advancement of the kingdom of Christ! N.

ON THE CHRISTIAN-KNOWLEDGE SOCIETY'S REGULATIONS RESPECTING LENDING LIBRARIES.

To the Editor of the Christian Observer.

ALLOW me to address a few lines to you on the valuable editorial remarks in the Christian Observer for July, p. 411, upon the Society for promoting Christian Knowledge. You have ably stated the evils which arise from the present exclusive rules of the Society respecting libraries, and have shewn that no good can result from continuing them. These reasons I need not repeat, but would mention, that there is also another manner in which these restrictions exclude the Society's publications from many districts. Having lately to establish a lending library upon a small scale, I resorted principally to the lists of the Christian Knowledge Society and the Religious Tract Society. I did not wish to restrict the choice to either; and to have confined the selection to the Society for promoting Christian Knowledge would have left us with very few subscribers; while, by making a general library, more than eighty subscribers have voluntarily come forward, in a part of a town which is very much neglected; and thus the publications of the Christian Knowledge Society have been fairly laid before the whole number of readers for their choice, as well as those of the other institution.

A great advantage to be obtained from leaving the selection open would be, that the choice of books would be more extended than it can be made by any increase in the list of the Christian Knowledge Society. Many very excellent works, often the writings of members of our Church, being copyright, cannot be reprinted by that institution; and where there are already valuable works upon a subject in existence, it would often be a needless expenditure of time and money for the Society to endeavour to produce others of the same description. The Religious Tract Society's list includes many of the best writings of the divines of our Church; and it is the earnest endeavour of the committee to increase this class of publications. There is no attempt or desire on their part to give any undue prominency to the writings of Dissenters; and if these are somewhat the most numerous, it is from a larger proportion being considered suited, as to style and contents, for general circulation. I mention this, as some of your correspondents occasionally speak of the Tract Society as if they considered it to be a Dissenting society; but such is not the case; and I can confidently say, that from its list a very desirable selection may be made for any library. From the Christian Knowledge Society may be selected such works, both religious and amusing, as may be most suitable for the neighbourhood. Other works of private publication should also be added, according to circumstances; but the result of attempting to restrict the selection of a lending library to any one source will be found unsatisfactory.

May I express a hope that you, and other friends of the Society for promoting Christian Knowledge, will not rest till these restrictions, so injurious to the public and so impolitic as to the Society, are repealed? S.

GREGORY THE SEVENTH'S PAPAL DECREES.

To the Editor of the Christian Observer.

As the disclosures respecting Dens's Theology * have awakened public attention to the principles of the Church of Rome, I enclose, for the information of your readers, a portion of another Papal document, not less remarkable than those already alluded to in your pages—I mean, the Decrees of Pope Gregory the Seventh. Du Pin was so ashamed of them, that he affected to doubt their genuineness; but they are acknowledged by all honest, thorough-going Papists, such as Baronius, Labbe, and Harduin; and as the Church of Rome professes to be infallible and immutable, there can be no just ground to urge that they are superseded. I copy only a portion of the heads, as a specimen of the character of the whole. If the Dr. Murrays, and other time-serving priests and prelates of the Roman Catholic Church, do not really claim for their church what their own writers assert to be her due, why do they not boldly attempt an internal reformation of her constitution? Till they do this, they must be content to bear the suspicion and odium which fairly attach to such bigoted and domineering dictates as the following, and not hope to exculpate themselves by affecting to say that such doctrines are "musty."

* Are you aware, that since the publication of your last Number another irrefragable proof of Dr. Murray's connection with the publication of Dens's work, and of the falsehood of his statement that he did not lend to it the weight of his authority, has been discovered, in the fact that the edition of 1832 is dedicated to him, as having been undertaken with his approbation? This dedication had been studiously suppressed; but unmutilated copies are still extant to prove the fact. Dr. Murray says that he did not "direct the publication," but the dedication says that it was "undertaken with his approbation." Does he mean to lurk under the mean, miserable, jesuitical equivocation of "did not direct," though it was done with his express "approbation?"

"The Church of Rome owes its foundation to none but God alone. No other person beside the Pope of Rome has a right to be called Universal Bishop. He alone can depose bishops and re-establish them. His legate ought in council to preside over all bishops, even though he be inferior to them in dignity; and he may pronounce a sentence of deposition against them. The Pope may depose even absent bishops. No man ought to live in the same house with them whom he has excommunicated. It is lawful for him alone to make new laws, when times require it. It is he alone who can wear the imperial robes. All princes should kiss the Pope's feet, and it is to him alone they ought to pay this honour. His name alone is to be repeated in the churches. There is no other name but his in the world. It is lawful for him to depose Emperors. No book can be canonical without his authority. His judgment ought to be corrected by none, and he can correct the judgments of all other persons. No person ought to judge him. The Church of Rome has always been, and will always be, *infallible*, according to the testimony of the Scriptures. The Pope of Rome, ordained canonically, becomes unquestionably HOLY by the merits of St. Peter, according to the testimony of Ennodius, Bishop of Pavia, approved of by several saints, and as it is recorded in the decretals of Pope Symmachus. He can depose and re-establish bishops without calling a synod. He who does not agree with the Church of Rome is no true Catholic. He can declare the subjects of wicked princes absolved from the oath of allegiance which they have taken to them."

POETRY.

THE VAUDOIS MISSIONARY.

AN old Popish writer (see Reineros Saccho's book, A. D. 1258) complains that "the manner in which the Waldenses and heretics disseminated their principles among the Catholic gentry, was by carrying with them a box of trinkets, or articles of dress. Having entered the house of a family of the gentry and disposed of some of their goods, they intimated that they had commodities far more valuable than these—inestimable jewels, which they would shew if they could be protected from the clergy. They would then give their purchasers a Bible or Testament; and thereby many were deluded into heresy." The following verses were composed in allusion to this statement. But the writer has overstepped the author in speaking of silks and jewels; for it was not likely that these humble itinerants vended such costly articles, or wished to minister to the vanity or luxury of those whom they visited. L. L.

OH! lady fair, these silks of mine
Are beautiful and rare—
The richest web of the Indian loom,
Which beauty's self might wear;
And these pearls are pure and mild to behold,
And with radiant light they vie:
I have brought them with me a weary way:
Will my gentle lady buy?

And the lady smiled on the worn old man,
Through the dark and clustering curls
Which veiled her brow as she bent to view
His silks and glittering pearls;
And she placed their price in the old man's hand,
And lightly turned away:
But she paused at the wanderer's earnest call—
"My gentle lady, stay!"

"Oh! lady fair, I have yet a gem
Which a purer lustre flings
Than the diamond flash of the jewelled crown
On the lofty brow of kings;
A wonderful pearl, of exceeding price,
Whose virtue shall not decay;
Whose light shall be as a spell to thee,
And a blessing on thy way!"

The lady glanced at the mirroring steel,
Where her youthful form was seen,
Where her eyes shone clear, and her dark locks waved
Their clasping pearls between:
"Bring forth thy pearl of exceeding worth,
Thou traveller grey and old;
And name the price of thy precious gem,
And my pages shall count thy gold."

The cloud went off from the pilgrim's brow,
As a small and meagre book,
Unchased with gold or diamond gem,
From his folding robe he took:
"Here, lady fair, is the pearl of price—
May it prove as such to thee!
Nay, keep thy gold—I ask it not—
For the word of God is free."

The hoary traveller went his way—
But the gift he left behind
Hath had its pure and perfect work
On that high-born maiden's mind;
And she hath turned from her pride of sin
To the lowliness of truth,
And given her human heart to God
In its beauteous hour of youth.

And she hath left the old grey halls
Where an evil faith had power,
The courtly knights of her father's train,
And the maidens of her bower;
And she hath gone to the Vaudois vale,
By lordly feet untrod,
Where the poor and needy of earth are rich
In the perfect love of God!

FROM J. MONTGOMERY'S "PORTFOLIO."

A LUCID INTERVAL.

Oh! light is pleasant to the eye,
And health comes rustling on the gale;
Clouds are careering through the sky,
Whose shadows mock them down the dale;
Nature as fresh and fragrant seems
As I have met her in my dreams.

For I have been a prisoner long
In gloom and loneliness of mind;
Deaf to the melody of song,
To every form of beauty blind;
Nor morning dew, nor evening balm,
Might cool my cheek, my bosom calm.

But now the blood, the blood returns
With rapturous pulses through my veins;
My heart from out its ashes burns;
My limbs break loose, they cast their chains;
New kindled at the sun, my sight
Tracks to a point the eagle's flight.

I long to climb those old grey rocks,
Glide with yon river to the deep,
Range the green hills with herds and flocks,
Free as the roebuck run and leap;
Or mount the lark's victorious wing,
And from the depth of ether sing.

O earth! in maiden innocence,
Too early fled thy golden time;
O earth! earth! earth! for man's offence,
Doom'd to dishonour in thy prime;
Of how much glory then bereft!
Yet what a world of bliss is left!

The thorn, harsh emblem of the curse,
Puts forth a paradise of flowers;
Labour, man's punishment, is nurse
To home-born joy at sunset hour;
Plague, earthquake, famine, want, disease,
Give birth to holiest charities.

And death himself, with all the woes,
That hasten, yet prolong his stroke,
Death brings with every pang repose,
With every sigh he solves a yoke;
Yea, his cold sweats and moaning strife
Wring out the bitterness of life.

Life, life with all its burdens dear!
Friendship is sweet, love sweeter still;
Who would forego a smile, a tear,
One generous hope, one chastening ill?
Home, kindred, country,—these are ties
Might keep an angel from the skies.

But these have angels never known;
Unvex'd felicity their lot;
The sea of glass before the throne,
Storm, lightning, shipwreck, visit not;
Our tides, beneath the changing moon,
Are soon appeased, are troubled soon.

Well, I would bear what all have borne,
Live my few years, and fill my place;
O'er old and young affections mourn,
Rent one by one from my embrace,
Till suffering ends, and I have done
With every thing beneath the sun.

Whence came I?—Memory cannot say;
What am I?—Knowledge will not show;
Bound whither?—Ah! away, away,
Far as eternity can go:—
Thy love to win, thy wrath to flee,
O God! Thyself my teacher be.

SPEED THE PROW.

Not the ship that swiftest saileth,
But which longest holds her way
Onward, onward, never faileth,
Storm and calm, to win the day;
Earliest she the haven gains,
Which the hardest stress sustains.

O'er life's ocean, wide and pathless,
Thus would I with patience steer;
No vain hope of journeying scathless,
No proud boast to face down fear;
Dark or bright his Providence,
Trust in God be my defence.

Time there was,—'tis so no longer,—
When I crowded every sail,
Battled with the waves, and stronger
Grew, as stronger grew the gale;
But my strength sunk with the wind,
And the sea lay dead behind.

There my bark had founder'd surely,
But a power *invisible*
Breathed upon me;—then securely,
Borne along the gradual swell,
Helm, and shrouds, and heart renew'd,
I my humbler course pursued.

Now, though evening shadows blacken,
And no star comes through the gloom,
On I move, nor will I slacken
Sail, though verging tow'rds the tomb;
Bright beyond,—on heaven's high strand,
Lo, the lighthouse!—land, land, land!

Cloud and sunshine, wind and weather,
Sense and sight, are fleeing fast;
Time and tide must fail together,
Life and death will soon be past;
But where day's last spark declines,
Glory everlasting shines.

THE SKY-LARK.

O WARN away the gloomy night,
With *music make* the welkin ring,
Bird of the dawn!—On joyful wing,
Soar through thine element of light,
Till nought in heaven mine eye can see,
Except the morning-star and thee.

O welcome in the cheerful day!
Through rosy clouds the shades retire,
The sun hath touch'd thy plumes with fire,
And girt thee with a golden ray:
Now shape and voice are vanish'd quite,
Nor eye nor ear can track thy flight.

Could I translate thy strains, and give
Words to thy notes in human tongue,
The sweetest lay that e'er was sung,
The lay that would the longest live,
I might record upon this page,
And sing *thy* song from age to age.

But speech of mine can ne'er reveal
Secrets so freely told above,
Yet is their burden joy and love
And all the bliss a bird can feel,
Whose wing in heaven to earth is bound,
Whose home and heart are on the ground.

Unlike the lark be thou, my friend!
No downward cares thy thoughts engage,
But in thine house of pilgrimage,
Though from the ground thy songs ascend,
Still be their burden joy and love,
—Heaven is thy home, thy heart above.

REVIEW OF NEW PUBLICATIONS.

SIDNEY'S LIFE OF WALKER.

The Life, Ministry, and Selections from the Remains of the Rev. Samuel Walker, B. A., formerly of Truro, Cornwall. By the Rev. EDWIN SIDNEY, A. M. London: 1835.

MR. SIDNEY states that the nucleus of this work was found among the papers of the late Rev. Rowland Hill, and consisted of five Sermons on Brotherly Love, recommended by him in a brief prefatory memoir. When Mr. Sidney first designed to publish these, with such additions as he might be able to collect, he did not imagine that his gleanings would swell into the present volume; but contributions came to him from various quarters, and particularly from the Rev. W. Rawlings, the venerable Incumbent of Padstow, Cornwall, and other members of his family, who confided to the biographer's use a number of interesting documents, preserved as endeared memorials of Mr. Walker's ministry and friendship.

The memory and writings of Mr. Walker are held in such high and just estimation by religious persons, more especially in the Church of England, that a narrative of his life, with valuable additions to his publications, cannot but be esteemed a useful and interesting accession to the stores of religious biography. To the reader who is in search of solid instruction and edification; of sound sense, judicious advice, and scriptural truth; of lessons and precepts of exalted piety, and, what is more, of a lovely and consistent illustration of it embodied in personal example; and of a beautiful exhibition of the graces which adorn the private Christian and the Christian minister; this volume may be confidently recommended. The friends of the Church of England will have, in addition, the gratification of seeing in it another proof, that, even at a period when religion was at a low ebb in this and other lands, our Church was not without bright and shining lights in its communion; and that, in order to discharge the Christian ministry faithfully and efficiently, it was not necessary, even in those days, to be irregular or erratic, like Mr. Sidney's venerable relative, Rowland Hill, and some other much-loved and venerated men.

We place the character of the book thus on its solid merits; for it is not a volume of lively sallies, facetious anecdotes, sentimental effusions, or astounding incidents. There is enough of narrative to keep up rational attention, but nothing whimsical or extravagant to attract idle curiosity; and the constant aim of the biographer coalesces with that of the subject of his pages, that the reader may, by God's blessing, become wiser and better. His interposing remarks are judicious and appropriate; though an impatient reader, we own, does not always approve of being stopped in a narrative to reason or moralize; and some of the valuable papers of Mr. Walker himself form long parentheses, which would be read with more attention if they were reserved to the "Remains," instead of being interjected in the narrative.

Mr. Sidney introduces this excellent man to his readers as follows:

"The subject of this narrative was born in the city of Exeter, Dec. 16, 1714, and was the youngest of seven children. Members of his family had represented their native place in Parliament for many generations, amongst whom was his paternal grandfather, Sir Thomas Walker, Knight. In addition to this reputable connection, he had the honour of being lineally descended from the great Bishop Hall, by the marriage of the only daughter of the youngest son of that distinguished prelate with the last-mentioned gentleman. His parents were Robert Walker, Esq., of Exeter,

and Margaret, daughter of the Rev. Richard Hall, minister of St. Edmund and All-Hallows, in that city. Till he was eight years of age, Samuel was the subject of parental tuition under his father's roof, but received the next ten years' education at the grammar school in Exeter. We have no account of the progress he made in learning during his boyhood, or of his character in the midst of his schoolfellows, but his works all bespeak the judicious early cultivation of a naturally powerful and discerning mind. At eighteen he was sent to Exeter college, Oxford, where he cultivated logic with much success, and always considered his early devotion to that study as the foundation of the facility he afterwards attained in a clear and methodical arrangement of his ideas. When complimented by his friends, who admired the lucid and argumentative mode in which he treated every subject, he always observed that logic had been his favourite pursuit in youth, and recommended it to all young divines. Of his mode of life at the University we know little; he appears to have possessed habits of application which prevented his entering with a congenial spirit into the gaieties and temptations that surrounded him. In addition to both capacity and inclination to acquire knowledge, he seems always to have had a pleasing propensity to adorn his conduct with the graces of integrity and virtue, and took pains to give to morals of a mere earthly temper the brightest polish they were capable of receiving. Besides mental endowments and a character of no ordinary kind, nature had favoured him with a most attractive and commanding person, as well as handsome expressive features, indicating all the characteristics of manly open intelligence. Frank and unreserved in conversation, freely communicating his own thoughts, and courteously listening to others, he became an agreeable companion to such as appreciated the value of his society, and was respected by the whole circle of his acquaintance. But the scions of virtue and morality had been grafted on the wild stem of human nature, and produced nothing but blossoms; it was when his heart became changed by the grace of God, that they ripened into fruit.

"Mr. Walker proceeded to his degree of B.A. and took orders in the year 1737. His first curacy was the parish of Dodescomb Leigh, in the vicinity of his native place, which he held only till August 1738. He discharged the duties of a pastor at this early period of life with great diligence, and his private character was altogether unimpeachable. He left his parish at the request of Lord Rolle, who invited him to undertake the tuition of his youngest brother during a journey through France, a proposal to which the advantages of travelling abroad induced him readily to yield. While on this tour, he seems to have cultivated with great diligence those lighter accomplishments which give a grace and charm to the man of letters, particularly the arts of music and dancing, in both of which he excelled. After being thus employed for two years, he returned home, and went to reside at Lanlivery, in Cornwall, as curate to his friend Mr. Nicholas Kendall, canon of Exeter, and archdeacon of Totness. On the death of the archdeacon in the spring of 1740, Mr. Walker was presented with the vicarage of his parish, to hold during the minority of a nephew of Walter Kendall, Esq., patron of the living.

"During the time Mr. Walker continued at Lanlivery, he was both a teacher and an example of virtue. His talents rendered him an attractive preacher, while his decorous life and fascinating manners ensured him much affection and respect. He reproved, exhorted, and watched over the people of his flock; preaching, catechising, and visiting diligently in private; nor could any minister more sincerely deplore evident unfruitfulness in his spiritual vineyard. His husbandry, however, extended only to the branches; he was unacquainted with the nature and cultivation of the root. While under a severe sickness in 1744, he dictated a letter, to be sent in case he should not recover, as his dying remonstrance to certain of his parishioners, whose names he desired to be taken down. These persons had been the most inattentive to his admonitions, and he thus manifested a sincere interest in their welfare. Could he have seen an outward decency in these individuals, he would have died content, and discovered the defects of his ministry in another world; but it pleased a gracious Providence to raise him from the bed of sickness, and to shew him the insufficiency of all virtue that does not spring from a heart made acquainted with its natural enmity against God and holiness, reconciled to him through the death of Christ, and purified by the holy, and therefore necessarily reforming operations of the Divine Spirit.

"In the summer of 1746 Mr. Walker resigned the vicarage of Lanlivery to the young gentleman for whom he held it, and removed to the curacy of Truro. He eagerly embraced the offer of a residence in this populous town, that he might enjoy the pleasures of exhilarating company, and engage in those social amusements, of which he was passionately fond. Though regular and decent in the external observance of the forms of religion, he acknowledges his heart to have been in the world, and confesses that a desire of applause was, in a great measure, the motive of his exhibition of accomplishments in society, and of his sermons and activity as a minister. He had not yet preached or borne the cross, and therefore, during his days of worldliness, private rebukes and pulpit advice gave no offence.

"The first year of his being curate of Truro, his only ambition seemed to be that

he might be courted for his gaiety, admired for his eloquence, and become the reformer of the vicious by the power of persuasion and force of example. He was not in his preaching a mere common-place teacher of moral truths, but his extensive reading had rendered him what is called a divine. He had, as we are informed by himself, 'historical notions' of the leading doctrines of the Gospel—the corruption of man's nature, his misery and helplessness; the satisfaction and sufficiency of Christ; the necessity of a renewed mind; the need of the work of the Spirit. These he tells us he 'knew notionally, but neither felt nor taught them practically.'" pp. 2—6.

But though Mr. Walker was so far conscientious and diligent, and, as he himself says, "thought well of and esteemed beyond most of his brethren," yet, on afterwards looking back upon his ministry at that period, he says, that "he ought to go sorrowing to the grave upon a review of six years so passed over." The first impression that he was in error arose from a conversation between himself and a few of his parishioners on the subject of *justifying and saving faith*, to which he was judiciously led by Mr. Conon, master of the grammar school at Truro; of whom he says, "he was verily the first person I had ever met with truly possessed of the mind of Christ, and by whose means I became sensible that all was wrong within and without." A singular incident had led to this good man's intimacy with his minister. Mr. Walker received a letter, containing a sum of money, which the writer requested him to pay at the custom-house, as justly due to the revenue, for duty on some French wines which he had used for his health. He had been unsuccessful in his attempts, in that age of smuggling on the coast, to obtain any on which custom had been paid, but his conscience remembered his Master's Divine command. Curious to know whether the same conscientiousness was manifest in all his doings, Mr. Walker sought his acquaintance, and the result was a respect for him approaching to veneration; for he saw in his daily habits the powerful effects of true religion. The attractions of his conversation and the purity of his life at length ripened intercourse into intimacy; and Mr. Walker's change of character was owing, under God, to his instrumentality. Though threatened with the loss of his stipend and scholars—a threat which was afterwards actually carried into effect—he persevered in his course. He was persecuted purely for righteousness' sake; for he was acknowledged on all hands to be an instructor of extraordinary ability, to whose tuition almost all the gentlemen's sons in the middle and western part of Cornwall had been committed. But he was guilty of the crime of training up his pupils in the nurture and admonition of the Lord—an error far less venial, in the eyes of ignorant and prejudiced parents, than carelessness of morals or neglect of discipline. For many years he walked hand in hand with his pastor and convert, who never took any step of importance in the management of his parish without asking his advice. He bore his trials with Christian resignation, and carried himself with a dignity and mildness that ought to have disarmed his enemies. He says, in a letter written under the pressure of severe illness, "I am engaged in honour and conscience to do all I can for the good of the school and the public, and have forgot, and most heartily forgiven, all former bad treatment, and even present unkindness." The severest blow he ever received was the death of his beloved minister, which, coupled with other circumstances, induced him to remove to Padstow, where he undertook the instruction of a select number of pupils. This occupation was his great delight, and he frequently expressed a wish, that, if it pleased God, he might die while employed in it, and that suddenly. His wish was fulfilled; for one Saturday evening, after endeavouring to prepare his scholars for the solemnities of the approaching Sabbath, and while actually praying for a blessing upon his labours, his voice was silenced by the sudden stroke of death.

Mr. Sidney gives the following account of the gradual change in Mr. Walker's character :—

" He acknowledges that, in the midst of all the decorum of his conduct, he was actuated by two 'hidden principles, as contrary to God as darkness is to light' —'a desire of reputation and a love of pleasure;' yet, before his mind became enlightened, he had not 'the least suspicion that he was out of the way.' He found also that while he sincerely desired that his people should come 'to church and sacrament, and not drink and swear, and the like,' yet he had never felt any interest in, nor 'taken the least notice of, their spiritual state,' because he was in total ignorance of the 'effects of the fall of man,' and therefore knew not how 'to make a right use of the Gospel.' The change wrought upon him was slow; but in process of time, and by a variety of means, he was brought to 'the knowledge of the truth as it is in Christ Jesus;' and Truro, which he designed to be the arena of his gaiety and the source of his pleasures, became the scene of his unwearied labours of love, and the birth-place, under a faithful ministry, of many heirs of a blissful immortality.

" It was not till some time after his first impressions that he commenced the decided course which he subsequently pursued. He had many struggles with himself, and 'was ashamed to leave' the resorts of pleasure he had once so much enjoyed..... When invited to participate in his former enjoyments he was reluctant to refuse, because there had been no species of what is called innocent festivity, of which he had not been the life. His first resolution to absent himself from company so uncongenial with the newly-awakened feeling of his mind, was intimated in a manner characteristic both of the man and of the age. The bells of a church near Truro had been recast, and their completion was celebrated by a merry peal, and a supper given by a wealthy gentleman of the neighbourhood to the ringers. The Squire, as he was called, not only provided the feast for these people, but gave an entertainment to his friends, and desired the company of Mr. Walker, to whom an acquaintance was sent with a message in unison with the habits and mode of expression of the times—'Sir, Squire ——— is going to give a supper to the ringers, and will be glad to have your company to sup with him on a roasted pig.' He answered, to the utter astonishment of the bearer of the message, who never knew him refuse to participate in such a thing before—'Give my compliments to the Squire, and say I am better employed.' He next began to preach as he felt; declared the alteration in his views; and faithfully pointed out the evils of the vortex of empty pleasures in which the inhabitants of his parish were involved, and the danger of the mere formalities of Sabbath worship, on which they rested for salvation. Repentance, faith, and the new-birth, became the topics of his sermons; truths which, treated with all the powers of his highly cultivated mind, brought down on him hatred as an enthusiast, derision as a madman, and vehement opposition as the destroyer of harmless joys. An infidel even went so far as to insult him in the pulpit, an affront which he bore with extraordinary patience and dignity. Soon after, this misguided individual was, seemingly in judgment, summoned before the tribunal of his God, without having manifested the slightest symptom of repentance. Mr. Walker refused to read over his grave those parts of our Burial Service which are inapplicable to the character of such a man, and this omission raised against him the bitterest animosity and the most virulent invective. The Squire, once a friend and companion, now became his foe, and complained of his conduct to the bishop, in the hope of effecting his removal. The bishop, however, first wrote for an explanation to Mr. Walker, and upon receiving from him a faithful account of the man's character, public violation of the decorum of the sanctuary, and the state in which he died, wrote to the Squire in terms of approbation of his minister's conduct, and added a wish that there were many such conscientious men in the diocese." pp. 11—14.

We could have spared the anecdote of the Squire's pig; nor was there either meekness, courtesy, or wisdom—all of which are enjoined upon Christians in the word of God—in sending a rude answer to a friend who was not aware of his altered views, and who had meant him a civility by his hospitable invitation. There is a marvellous love, in some religious circles, of rough-shod anecdotes; as if the harsh saying or cross-grained witticism of some good man was a bright spot, instead of a stain, upon his memory. Why did not Mr. Walker call on the Squire, or write to him, to state his reasons for declining the invitation; or at least send a civil though decided refusal through the messenger, with such explanation as the moment allowed, till he could more fully open his mind? Had he done so he might have won upon his "friend and companion;" but, instead of

this, he sends him, through a third person, an abrupt message, the reasons for which the Squire could not understand, and which could only appear to him a gratuitous and ungenerous insult; and thus, without necessity, converted him into "a foe." It is likely enough the Squire would be displeased, sooner or later, when he came to understand Mr. Walker's new views; and if in consequence he persecuted him, and he bore the persecution patiently, his Christian spirit would be acceptable to his Father who saw in secret; but if he brought on persecution in any measure by his own fault, "what thank had he?" It was a blessed testimony to the character of Daniel, that "no fault could be found in him except concerning the law of his God;" but the Squire of Truro might fairly say that he had a fault to find in Mr. Walker for being irritatingly uncourteous. We should not, however, have moralized upon the incident, but that it appears to us as if Mr. Sidney relates it approvingly; and we have no doubt it will be published and republished, as a very smart repartee, in the popular books of religious anecdote. We, however, doubt the correctness of the narration; for we see nothing in Mr. Walker's life to lead us to suppose that he would indulge in unnecessary incivility.

Mr. Sidney sets forth as follows the first results of Mr. Walker's exhortations, after his change of his views:

"Addresses of this description could not fail to excite the feelings of those who heard them, and their first ebullition was in anger against the man who now denounced the very path in which, the immoralities excepted, he had cheerfully accompanied them, and proclaimed that the profane, the lustful, and the formalist, were all marching with the multitude on the same broad road to destruction. Still the earnestness of the preacher, and the striking alteration of his habits as well as of the tone of his sermons, stirred up the curiosity of the people, who, while they were enraged at the fidelity, were enchained by the eloquence, and trembled at the sternness, of their reprover. Even out of the pulpit they feared the presence of their minister: the Sabbath loiterers and profane would retire at his approach, saying, 'Let us go, here comes Walker.' His manner is said to have been commanding and solemn in the extreme; and his life was so truly in unison with his precepts, that at length he awed into silence those who were at first most clamorous against him. Such crowds attended his ministry, that the thoroughfares of the town seemed to be deserted during the hours of service: so that it was remarked, 'You might fire a cannon down every street of Truro in church time, without a chance of killing a single human being.'" pp. 17, 18.

"The play-house and the cock-pit were forsaken and given up to other purposes, and similar reforms extended to places in the neighbourhood through his instrumentality. His own account is very striking—'They were surprised and grew angry, not without an evident fear resting upon them, and an interesting curiosity to hear me again of this matter. I have reason to judge that almost all of them have been, one time or other, awakened more or less, although I fear many of them have rejected the counsel of God against themselves.'

"Mr. Walker's first convert was a youth that had been a soldier, of licentious habits, who was greatly alarmed under one of his striking sermons. He called him his 'first and dearest child,' and rejoiced over his consistency of life, firmness of faith, and patient endurance of persecution, with all the fondness of a parent. The example of this young man brought others to inquire; but it pleased God to take him to himself, and to make his death the apparent cause of a great awakening among the people. His funeral sermon was the means of many conversions, and the succession of inquirers became so numerous, that Mr. Walker was obliged to rent two rooms at a distance from his lodging in the town, to hold spiritual intercourse with them in private." p. 19.

Mr. Sidney admits that Mr. Walker adopted a manner of address somewhat too magisterial and repulsive. He sometimes spoke as if he forgot that he had himself but lately been among those whose course he now reprehended. He reproved or remonstrated not so much in the language of one sinner pleading with another, as with an air of authority not the most conciliating: it was *I* on the one side, and *you* on the other, where it might, with great advantage, have been *we*. A minister should beware of letting it seem as if he means his applications to glide over himself, in order to alight upon others. How different the spirit of our Church For-

mularies; not, "Dearly beloved brethren, the Scripture moveth *you* in sundry places to acknowledge and confess *your* manifold sins to God, and that *you* should not dissemble nor cloke them." Whole sermons are some times constructed after this manner, as if the preacher meant to say, "We saints address you sinners." Nothing is more fatal to sympathy. Young men, when remonstrated with upon the improper use of this style, often reply, Did not the Prophets and Apostles speak thus? To which it is a sufficient answer, that they are neither apostles nor prophets. Christian faithfulness is a very different thing to what is familiarly called "lecturing people." A minister must have grievously failed in the right mode of address when the popular comment on his sermon is, "he lectured us finely to-day."

Mr. Walker was remarkably exemplary in that important part of ministerial duty, the watching over those who had begun "to run well." He was not content to see a tender plant apparently begin to spring up, and then to leave it to be chilled with the frost, or scorched with the sun, or withered with the drought, for want of subsequent culture. He was assiduous in pastoral labour; and, not satisfied with trusting to the suggestions of the moment, he drew up an elaborate and most judicious scheme of private instruction, for his guidance in his intercourse with those who "were awakened to some general concern about their souls." This manual, which is interwoven into Mr. Sidney's narrative, furnishes many important heads of inquiry and admonition. It is a very valuable document.

It was to be expeeted that his faithful dealing would draw down upon him the persecution of the evil-minded, among whom were some of the wealthiest inhabitants of the place. Having been unsuccessful with the Bishop, they next applied to the Rector, urging him to dismiss his obnoxious curate.

"He promised them to go to Mr. Walker, and give him notice to quit his charge. He went; but like the Gaul who was sent to the Roman hero to dispatch him in prison, retired startled and abashed at his lofty tone and high bearing. When the rector of Truro entered the apartment of his curate, he was received with that elegance and true dignity of manner which was natural to one who had long been the charm of society, and became so embarrassed as to be perfectly unable to enter on the subject of his visit. He at length made some remark which afforded an opportunity of speaking on the ministerial office and character, which Mr. Walker immediately embraced, and entered on the subject with such acuteness of reasoning and solemnity of appeal to his rector, as a fellow-labourer in the Gospel, that he retreated overwhelmed with confusion, and unable to say a word about the intended dismissal. He was in consequence reproached with a breach of his promise, and went a second time to fulfil it. He again retreated without daring to allude to the subject of his visit. He was pressed to go a third time by one of his principal parishioners, but replied—'Do you go and dismiss him if you can, I cannot. I feel in his presence as if he were a being of a superior order, and am so abashed that I am uneasy till I can retire.' A short time after this, the rector was taken ill, when he sent for Mr. Walker, entreated his prayers, acknowledged the propriety of his conduct as a minister, and promised him his hearty support if he recovered; but it is to be feared his resolution passed away with the alarm of illness." pp. 43, 44.

An occasion arose to try Mr. Walker's conscientiousness of spirit and his affection for his beloved flock. He had been presented to the vicarage of Talland, and had obtained leave of non-residence from the Bishop; but having begun to feel serious scruples as to the justifiableness of deriving emolument from a charge the duties of which he was unable to perform, he weighed the question of non-residence and pluralities, and, after mature reflection and earnest prayer, decided to resign his preferment. This resolution reduced his income so as to bring him into exceedingly low circumstances, but he did not hesitate to act upon it, and he told his friends that a weighty burthen had been removed from his conscience. He bore with cheerfulness the inconveniences of his diminished fortune, relinquished his accustomed comforts, and went into humble lodgings with accommodations of the plainest kind. While in this condition he had four offers made him

of preferment, but he declined them all; for he could not consent either to leave his devoted flock, or to derive emolument from a benefice on which he did not reside. The blessed feelings of his mind under these circumstances may be incidentally gathered from the following remarks in one of his sermons, still extant in manuscript:—"No desire is there of other treasure but God, nor is there any want grievous while the light of God's countenance is enjoyed. This changes rags into purple garments, sweetens the coarse and homely meal, satisfies that the dwelling be narrow and inconvenient, and makes the heart dance for joy, while beholders regard, some with pity and some with scorn. Oh, ye poor great ones! poor, because strangers to God; poor, and without quiet! how little cause have ye to boast that ye fare sumptuously! This man hath delicates which ye cannot relish; a continual feast he hath, satisfying his soul; while your very heart is troubled with all the contrivances of art to please, and all the elegancies of luxury to indulge you; you cannot feed upon content as he doth, because ye know not God, for it is his privilege, having nothing, to be as if he possessed all things."

But the resignation of his vicarage was not the only proof of Mr. Walker's disinterestedness. Mr. Sidney relates the following circumstance:—

"There resided in the neigbourhood of Truro, a young lady of accomplished manners, beauty, fortune, and piety. Her religion attached her to the ministry of Mr. Walker, while superior education and good sense enabled her to appreciate his attainments. There was every reason to believe that she would have readily accepted an offer of his hand, and that their union would have been most happy. A friend, anxious to see him relieved from his humble circumstances by an alliance with a lady of fortune, piety, and zeal, ventured to advise him seriously to consider whether he ought not to avail himself of such an opportunity. He made no reply at the time, but a few days afterwards remarked—'You spoke to me lately about Miss ——; I certainly never saw a woman whom I thought comparable to her, and I believe I should enjoy as much happiness in a union with her, as it is possible to enjoy in this world. I have reason also think she would not reject my suit.' Here he paused, and added with great feeling and seriousness—'Still it must never be—what would the world say of me? Would not they imagine that the hope of obtaining such a prize influenced my profession of religion? It is easy, they would say, to preach self-denial and heavenly-mindedness; but has not the preacher taken care to get as much of this world's good as he could possibly obtain?' 'Sir,' he again said, with emphasis, 'it must never be. I can never suffer any temporal happiness or advantage to be a hindrance to my usefulness.'" pp. 46, 47.

The biographer traces Mr. Walker's exemplary holiness of life to his habits of prayer and communion with God. He once mentioned to a friend, that he was sometimes favoured in prayer with such rapturous views of the excellency of Divine things that he almost enjoyed a foretaste of heaven; but he added, "I never mentioned this, for three reasons: First, it might have held out to my people a false standard of religion, causing them to substitute feeling for holiness; secondly, it might have discouraged some pious and humble persons, who, from various causes, are destitute of such enjoyments; and thirdly, it might have encouraged those presumptuous enthusiasts, whose arrogant pretentions I am always aiming to expose."

Mr. Sidney notices the rise and progress of the Religious Societies which Mr. Walker formed at Truro, and which proved of great service in establishing and edifying those members of his flock who desired his pastoral instruction; and who, by the signal blessing of God upon his life and ministry, had become augmented beyond what it was possible for him to bring within the limited circle of private advice and personal attention. He accordingly, in the year 1754, conceived the idea of forming them into a religious society, of which he gives the following account in a letter to his friend, Mr. Adam, of Wintringham; a copy of which is preserved, in the correspondence between these two excellent men, in the first volume of the Christian Observer, from which Mr. Sidney gives some extracts. This

correspondence was furnished to the Christian Observer by their surviving friend, and our much-esteemed correspondent, the late Rev. W. Richardson of York. Mr. Richardson states that Mr. Walker's societies were formed upon the plan proposed by Dr. Woodward, whose tract upon the subject was till of late years upon the list of the Society for promoting Christian Knowledge. Mr. Richardson inquired if any of our readers could furnish any further information respecting Mr. Conon;—an inquiry which the above interesting allusions to him lead us to revive, in case any valuable materials should be still extant.

In the letter quoted by Mr. Sidney Mr. Walker says:—

"God hath done great things for us, and is doing. The number of those who have made particular application to me, inquiring what they must do to be saved, cannot have been less than eight hundred, of whom, though far the greater part have drawn back, yet I have the pleasure of seeing a very considerable number about me, who, I trust, are sincerely seeking God. The beginning of this year (1754), it was found proper to form a religious society, the members of which, being persons who have given some proof of their faith, are about eighty [they were afterwards greatly augmented]. The eyes of the country are upon us; and the influence of what God has done here, has reached unto many places near, and at some distance." p. 51.

The following is the substance of the regulations of these Societies:—

"*In the single men's society, no woman to be admitted. In the married men's*, their wives and other women, but no single men. The sole design of this society, is to promote real holiness in the heart and life of all who belong to it, in a dependence upon the Divine Power, and the conduct of the Holy Spirit, through our Lord Jesus Christ, to advance and perfect all good in us.

"In order to our being of one heart and one mind, and to prevent whatever may engender strife, as well as to remove all occasion of offence being taken against us, no person be admitted a member of this society, or allowed to continue such, who is a member of any other religious meeting, or follows any other preaching than that of the Established ministry in this town. That none be admitted members, but such as are inhabitants here and communicants; and that no person at any time be introduced, but at the request of the director (Mr. Walker).

"That, to prevent confusion, no person be removed from the society but by the director, who shall be present on such occasion; and that any person do apply to him in cases where he judges such removal needful; and that a disorderly carriage, or a proud, contentious, disputing temper (the greatest bane to Christian love and peace) be sufficient ground for such complaint and removal. By a disorderly carriage, we mean not only the commission of gross and scandalous sins, but also what are esteemed matters of little moment in the eyes of the world—such as light use of the words, *Lord, God, Jesus*, &c. in ordinary conversation, which we cannot but interpret as an evidence of the want of God's presence in the heart; the buying and selling of goods which have not paid custom; the doing needless work on the Lord's-day; the frequenting alehouses or taverns without necessary business.

"Considering the sad consequences of vain amusements so generally practised, we do in charity to the souls of others, as well as to avoid the danger of such things to ourselves, think ourselves obliged to use particular caution, with respect to many of them, however innocent they may be, or are esteemed to be in themselves; such as cards, dancing, clubs for entertainment, play-houses, sports at festivals and parish feasts, and as much as may be parish feasts themselves; lest by joining therein, we are a hindrance to ourselves and others.

"That every member do esteem himself peculiarly obliged to live in an inoffensive and orderly manner, to the glory of God and the edification of his neighbours; that he study to advance in himself and others humility and meekness, faith in our Lord Jesus Christ, love to God, Gospel repentance, and new obedience, in which Christian edification consists, and not in vain janglings. And that in all his conversation and articles of his faith, he stick close to the plain and obvious sense of Holy Scripture, carefully avoiding all intricate niceties and refinements upon it." pp. 57—59.

The biographer adds:—

"Not only did Mr. Walker submit these strict rules to the society, but, during the time of its meeting, he assumed that due controul of the people which belongs to the minister, and prevented all improper trespass on his province, by reserving to himself the sole performance of the devotional exercises. For this purpose, he drew up what he called the 'Office of Devotion,' for the weekly meeting. He commenced with reading six appropriate sentences of Scripture, and the Collects of our Church: 'Prevent us, O Lord;' 'Blessed Lord, who hath caused all Holy Scriptures,' &c.;

'O God, forasmuch as without thee,' &c. After this, the whole assembly seated themselves, and a portion of the Bible was read, followed by the confession, 'Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men,' &c. succeeded by the Lord's Prayer, in which they all joined kneeling. This concluded, Mr. Walker alone offered up a prayer composed by himself. It commenced with the Collect, 'Almighty and everlasting God, who hatest nothing that thou hast made,' &c., and continued in a strain of fervent supplication for help to cultivate the graces and exhibit the conduct recommended in the rules.

"They next sung a psalm, after which the director, or in his absence some person appointed by him, read an instructive treatise, which was followed by a prayer selected for the occasion. The whole assembly, upon rising, stood in silent attention to hear an exhortation to humility, drawn up for the purpose by their minister. After this they sang again, and the director said, 'It is very meet right,' &c. adding, 'therefore with angels and archangels,' &c. in which all united. The director then concluded the meeting with 'The grace of our Lord,' &c., and all departed in order to their houses.

"A meeting of serious people thus conducted, upon principles of church discipline, under the watchful eye and controuling hand of Mr. Walker, could not fail to be productive of most happy results. Their director so well knew how to combine dignity with affection, tenderness with fidelity, and superiority with meekness, that his followers were insensible to the strength of the rein by which he guided them into the paths of duty and knowledge. He was himself a bright example of the Christian virtues and acts of self-denial enjoined upon his people, and thus obtained a power to restrain or excite them, which no precepts, unaccompanied by actions, could ever have achieved. Powerful objections have frequently been urged against such associations among the serious parishioners of clergymen; and it may be fairly argued that, without able management, their tendency is to produce a greater aggregate of evil than of good. Laymen officiating in the presence of their authorized minister, and endeavouring to rival or eclipse him in prayer; women forgetting the modesty of their sex, and the propriety of their situation, in the enthusiastic utterance of feelings real or imaginary; youths put forward because of a gift, to the destruction of all humility; ignorant and illiterate persons permitted to give vent to unintelligible rhapsodies, exhibit violations of decency and order, such as it is surprising that any leader of a sect should ever have permitted, much less encouraged. That some of the most devoted champions of religion could have looked, as undoubtedly they did, with complacency on such caricatures of its sublimities, only affords a melancholy proof of the tendency of party spirit to distort the clearest vision. Mr. Walker foresaw and obviated these objectionable results, and so arranged his regulations, that no motive but a desire to gain and do good could well operate with those who asked to be admitted into the Truro classes." pp. 59—62.

In order to secure to the members of his society the advantages, without the dangers, of being permitted to speak in their meetings, Mr. Walker instituted assemblies of them in smaller numbers. There never were to be present less than five or more than eight members, and these were called on to exercise an affectionate inspection of each other's conduct, and to administer reciprocal encouragement or reproof, as the case required. These limited associations were classified according to age, station, circumstances, and sexes. Mr. Walker was not present at their meetings, but he was careful to provide for their direction a little treatise, called "Regulations and Helps for promoting religious Conversation among Christians." The regulations consisted of directions for preparation, conversation, humble demeanour, self-examination, subsequent reflection, and confidential secresy. They were to open their minds freely to one another, and to give their opinions in turn, taking care that no inquiry was actuated by mere prying curiosity, but with an aim to correct faults, to warn of dangers, to relieve despondency, and to promote Christian advancement.

Mr. Sidney gives a minute detail of Mr. Walker's exertions in catechising, and his diligence in making profitable use of the solemn seasons appointed by the Church of England, and of its various rites and services. Mr. Walker was, from conviction and affection, an attached member of the national communion, and most fervently did he enter into the spirit of its institutions. Several of his excellent expository and hortatory papers are introduced into the narrative.

He was also prompt and persevering in making use of any occasional opportunities that presented themselves for promoting the glory of God and the benefit of the souls of men. The following is an illustration:—

"The close of the year 1756 presented the zealous minister of Truro, already overburdened by his various employments, with a new field of useful labour, on which he entered in his usual spirit of benevolent energy, though his physical powers were in a great degree unequal to the additional task. A body of soldiers were sent into his parish for winter-quarters, and at once became the object of his pastoral solicitude. He began by addressing a sermon to them on the Sunday afternoon, which went by the name of the 'Soldiers' Sermon,' but had at first great difficulty in prevailing on them to listen to him; for though they were under orders to attend church in the morning, and were conducted to it by their officers, they used even then to turn off at the door, and, as may naturally be supposed, shewed no disposition to be present in a place of worship on the after part of the day. Mr. Walker, however, was not disheartened; he set his pious members of the society to work, and by their diligent and affectionate intercourse with the soldiers, a few of them were at length prevailed on to come. Thus 'helped by the dear people of his society,' whom he called his *press-gang* *, Mr. Walker soon enjoyed the happiness of seeing the number of attendants greatly augmented; and such was the effect of his faithful addresses, that within the short period of three weeks no less than 'a full hundred' of them went to his house, to speak to him in private on the state of their souls. In a letter to a friend, he describes 'the effects as very striking,' and says, 'one or two of the whole only excepted, you would have seen their countenances changing, tears often bursting from their eyes, and confessions of their exceeding sinfulness and danger breaking from their mouths. I have scarcely heard such a thing as self-excusing from one of them; while their desire to be instructed, and uncommon thankfulness for the least pains used upon them by any of us, have been very remarkable.'

"Mr. Walker's exertions in the regiment at first met with great opposition: the captain publicly forbade his men to go to him for private instruction, though no less, at last, than two hundred and fifty of them sought the 'over-tired' but persevering servant of Christ for that purpose. Those also whom religion had separated from the sinful habits and company of their unawakened comrades, were much derided, but grace enabled them to stand. A great alteration, however, took place; punishments soon diminished, and order prevailed in the regiment to a degree never before witnessed, and the commander at length discovered the excellent cause of this salutary change. Genuine zeal had now its full triumph and its rich reward: the officers waited on Mr. Walker in a body, to acknowledge the good effects of his wise and sedulous exertions, and to thank him for the reformation he had produced in their ranks.

"These interesting men left Truro on the 19th of January, after nine weeks' stay. The parting scene was indescribably affecting. They assembled the last evening in the society's room, to hear their beloved minister's farewell prayer and exhortation... The hearts of some were so full, that they clasped the hand of the beloved instrument of their conversion, and turned away without a word. They began their morning's march praising God for bringing them under the sound of his Gospel; and as they slowly passed along, turned round to catch occasional glimpses of the town as they gradually lost sight of it, exclaiming, 'God bless Truro.'" pp. 151—154.

While thus sedulously labouring in his more immediate sphere of duty, he was prevailed upon to endeavour to enlarge his field of usefulness, by publishing his admirable course of sermons called *The Christian*. Prefaces have been written to this work by two clergymen eminently entitled to the name it bears—Mr. Adam of Wintringham, and Mr. Simeon of Cambridge. The latter had not begun his laborious course when Mr.

* Why does Mr. Sidney so often offend his readers by scraps of vulgar would-be witticism? The pleasing associations connected with a band of brothers and sisters of charity going out upon their work of mercy are repelled by the introduction of this odious appellation, which we hope before long will lapse into oblivion by the abolition of the atrocious practice which it designates. It must have hurt the minds of persons of the slightest refinement in Mr. Walker's societies to have such a name applied to them even in sport. Coarse jests are always offensive. We remember once witnessing the pain of mind of a venerable clergyman of high breeding, upon its being flippantly remarked, upon occasion of a liberal contribution at a charity sermon, that his flock "bled freely." He thought the vulgarism not consistent with the respect due to the members of a Christian church, and that such familiarities imply or induce contempt.

Walker entered into his rest; but the former, as has been before noticed, was his beloved adviser and friend.

We have hitherto contemplated Mr. Walker chiefly as a public teacher; but to understand his character fully we must follow him to the still chamber of self-examination, prayer, and penitence. Mr. Sidney says, on this subject:

"One of his first objects seemed to be, a constant desire to cherish a recollection of his days of unfruitfulness, with a view to humiliation before God, and to stimulate himself to more zealous exertion. It was a matter which, he told Mr. Adam, he 'could never think of without great self-abhorrence.' He felt ashamed that 'conceit and interest' had guided him to Truro; that 'by his worldly-mindedness and ignorance of vital religion, the service of Christ was prostituted, the souls committed to him starved, and he feared many of them perished; and that he had sought his own glory in the very pulpit where he was placed to proclaim the Redeemer!' 'I know not,' he says, 'how to endure the reflection: mourning over this scene I shall go to the grave. It is not a lost case indeed; we have an Advocate with the Father; but I can never undo the wrong I have done to God and man.' This was not a vain expression of morbid feelings, tending to damp the joy of a soul reconciled to God through Christ; he fostered the impression for a definite purpose, and, like a true believer, remembered that no portion of experience is valuable which has not a determinate use. 'I reap,' he observed, 'great benefit from it. The remembrance of my unfaithfulness humbles me, though not as it ought and as I desire; stirs me up to diligence and to labour more abundantly; and what I chiefly rejoice in, serves in some measure to repress that conceit, wherein my desperately wicked heart would needs swell one thing upon another.'" pp. 175, 176.

Mr. Sidney mentions other particulars, such as his sense of the presence and evil of sin; his desire to walk closely with God; his love of secret prayer; his edifying use of the sacrament of the Lord's Supper; the sobriety of his enjoyments; his thoughts on death; his Christian benevolence of soul; his vigilance over his conversation; his watchfulness against impatience; his faith in Christ; his occasional doubts, and their dispersion.

Though, as we have seen, an attached and zealous Churchman, Mr. Walker evinced great liberality towards those who differed from him in opinion.

"One of the most interesting friendships upon record, was that which subsisted between him and the pious Risdon Darracott, of Wellington, in Somersetshire, whose light shone in the midst of darkness with such a heavenly brightness, that Whitfield, a man not given to compliments, after a visit to the scene of his labours, called him the 'Star in the West.' Like his tutor Doddridge, this guileless Nonconformist rejoiced to look upon the crystal stream of life flowing in channels not his own; nor did he and his associates desire any other result, than the fertilizing irrigation of a dry and barren world. The hearts of Doddridge and Darracott were as warm as their gifts and graces were brilliant. When writing to his friend at Wellington, Mr. Walker observes, 'I have not your warm heart; Doddridge was not my tutor;' and in a letter to a Cornwall correspondent, he remarks, 'Oh! what an excellent spirit was that of Dr. Doddridge! No writings are like living epistles.'...Mr. Walker congratulated Mr. Darracott on the piety of Dissenters at Wellington; and the latter expressed his joy at receiving tidings of good among Churchmen at Truro. They had only one subject of emulation—who should be the most faithful servant of the Redeemer, and who might count most trophies of victory over the spiritual enemies of God and man; and this not in envy, but with true pleasure in each at the greater success of his brother. After a visit to Wellington, Mr. Walker wrote to Mr. Darracott: 'Well, I hope I got a little spark among you, and that something like zeal is enkindled in the coldest heart in the world;' and yet he never once deviated from that 'regular course,' on which he said he perceived the 'Divine blessing eminently rested.'*" pp. 195—197.

* Thus he says to a zealous layman:—"There can be no objection made to your meeting, by persons of common sense; but you see what the world is waiting for, that they may be able to blame you that you should undertake to preach. God hath so remarkably blessed our regular scheme, that from thence, as well as from the unjustifiableness of any other, we can never keep too clear of the imputation lying upon

"In general the friendships existing between the most active Conformists and their Dissenting brethren, in the days of religious revival in this country, were of a very interesting and truly scriptural character, and did honour to the principles, piety, and sincerity of both." p. 197.

Mr. Sidney laments that of late this aspect of things has been different; but he adds:—

"Happily, however, this unchristian demonstration is not universal among our Dissenting brethren; there yet remain those with whom may be enjoyed the same friendship and unity, which adorned the days of Secker and Doddridge, of Walker and Darracott. It is not fair to charge the whole body with the errors of a part, even though a large one. Secker, when Bishop of Oxford, wrote thus to Doddridge, in the truest spirit of candour and affection:—'The Dissenters have done excellently of late years in the service of Christianity, and I hope our common warfare will make us chiefly attentive to our common interest, and unite us in a closer alliance:' and when elevated to the province of Canterbury, he maintained towards him a like admirable feeling. Dr. Sherlock, Bishop of London, adopted the same kind and conciliatory tone to this excellent man. 'Whatever points of difference,' says he, 'there are between us, yet I trust that we are united in a hearty zeal for spreading the knowledge of the Gospel, and for reforming the lives and manners of the people according to it. I have lived long enough to know by experience the truth of what we are taught, that 'there is no other name by which we may be saved, but the name of Christ only.'' He prays also that 'God would bless their united endeavours to make His ways known.' The same holy flow of kindness took place almost every where among the pious, but in some cases it unhappily ran over; yet the darkness of a world, enveloped in a night cloud of indifference and sin, will plead the lasting excuse of those somewhat erring but devoted children of God, who, unlike the divines just mentioned, suffered co-operation to become incorporation, and thus laid the foundation of many dangers, though they unquestionably effected much good." pp. 198, 199.

We shall now conclude with some account of his last illness and death; leaving the excellent sermons which are now for the first time given to the public, for the perusal of those of our readers who have access to the volume.

"In the unfathomable mysteries of Providence, his sun was destined to go down while it was yet day; and never did it beam forth rays of more celestial loveliness, than just before it was for ever hidden from human eyes in the shadow of death....On the 27th of April, 1760, his voice for ever ceased to proclaim the mysteries of salvation from the pulpit of the church at Truro. Though unconscious that he should never again speak to his beloved congregation, there was in his manner of address an unusual degree of emotion, and he seemed filled with joyful anticipations of his own rest from all trials, and with even more than ordinary longing for the souls of his people. The Sunday before, his subject was the exaltation of Christ to the right hand of God, and his last sermon was on His coming thence to judge the earth. He described with all the feeling of one prepared to meet his God, those triumphant expectations of the Lord's second coming which animated his own pious breast, and accompanied these declarations of a hope full of immortality with most solemn warnings and exhortations to the careless and impenitent." pp. 235, 236.

Soon after this animated declaration of his own hopes, and his fears for many of his flock, Mr. Walker was seized with a violent illness. A fever confined him several weeks to his room; and when he had in some measure lost the disease, its effects on an enfeebled system gave mournful warning of his approach to the grave. We find two most affectionate and devout letters of Lord Dartmouth on the occasion. After trying the Hot-

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the Methodists, that they set up lay preachers. *I would beg you to use all imaginable caution, that no one may have the least ground of insinuating this from any thing you may do; and to this end, when you are at your meeting, that you be confined to reading, prayer, and psalm-singing—psalms rather than hymns.* While we go on regularly, we shall be able to vindicate ourselves, and, what is more desirable, leave it in the power of clergymen to countenance us whenever they may be disposed to it; whereas if we grow irregular, we take away that power from them." pp. 222, 223.

One of his last advices, reported to have been given to a favourite member of his clerical club, was, "*Whatever good you design to do, do it in the Church.*"

wells at Bristol in vain, he was advised to remove to the neighbourhood of London (we suppose for further medical assistance); and he accordingly accepted the invitation of the Earl of Dartmouth to pay him a visit at Blackheath. Here he found a truly Christian welcome, and received the utmost attention during his trying illness. The kindness of his generous host and hostess was unbounded; the physicians refused to receive any thing from him for their attendance; and his flock at Truro were perpetually conveying to him sums of money, cheerfully bestowed on a minister who had impoverished himself for their sakes. In the prospect of heaven, his soul was supported in the midst of his bodily sufferings. "I stand," said he, "and look upon that blessed world with an established heart; I see the way prepared, opened, and assured to me in Jesus Christ; and for ever blessed be the name of God, I can look upon death, that introduces that glorious scene, without any kind of fear." All who visited him were struck with the calm dignity and peaceful resignation of his manner, and many were greatly edified by his conversation, for he retained full possession of his mental vigour.

"In the spring of the year 1761, his illness assumed a character which plainly foretold that his end was near at hand. A burning fever by day, and at night distressing perspirations, with a cough that deprived him of rest, spread an afflicting languor over his frame, and produced a melancholy depression of spirits, yet his faith supported him. 'The weakness of my body,' he observed, 'deprives me of all joyous sensations; but my faith in God's promises, I bless the Lord, is firm and unshaken. What though the loss of strength and spirits robs me of all comfortable communion with God, the promises are not therefore made void.' In his more placid moments, he reviewed with strict attention the doctrines he had preached and published, and came to this happy conclusion—'I am sure they will stand the test of the last day.' On contemplating his past life, he blessed God for any symptoms of the power of Divine grace, and praised God that for ten years before his illness, he could see 'evident marks of having lived with a single eye to the glory of God, in opposition to the selfishness of his nature.' In such calmness did he possess his soul, that it was said of him, it never could be discovered he desired to live or wished to die. When the delusive changes of his disease give him a momentary hope of recovery, his thoughts were instantly directed to his work at Truro: and when a relapse took place in his enfeebled frame, and the shadows of death came over him again, his affections rose from earth to heaven, from the fold below to the Lamb in the midst of the throne. He was ready to depart, or willing to wait, and 'found nothing come so near his heart as the fear lest his will should thwart God's in any circumstance.'" pp. 263, 264.

"Mr. Walker went down slowly and with extreme suffering to the grave; but those who witnessed his blissful state of mind, described it as perfect peace. To a friend who shed tears, he said, 'Why do you trouble yourself? I am *going* to heaven; Christ my Lord died.' When Mr. Burnet wept over him, he exclaimed, 'Do you not rejoice with me?' Five days before his death, he caused a letter to be written to Mr. Conon, in which he assures him that 'with great confusion of thought he had no doubts, great confidence, great submission, no complaining.' To this he added, 'as to actual views of the joys that are coming, I have none, but a stedfast belief of them in Christ; but lest he should be supposed to be wanting in satisfactory experience, he proceeded, 'what I have found in myself for months past, and the present workings of the Spirit, have left me without any doubt of my union with Christ.'" pp. 265, 266.

The state of Mr. Walker, just before he died, is satisfactorily evidenced by Lord Dartmouth, in a letter to their mutual friend, Mr. Rawlings.

"Dear Mr. Walker is still alive, but so near the confines of the grave that the only wish we have left is for his speedy release; the extreme weakness to which he is reduced, so as to be scarce able to speak, must be a state of great suffering, but it excites in him no murmur or complaint, nor the most distant expression of impatience. His chief concern while he had any strength left, was that he might not dishonour his Master in the last stages of his disorder, by any fretfulness or impatience, whatever he might have to undergo: his prayer has been heard, and he is now silent and submissive, so that it is scarcely to be known from himself that he is not perfectly at ease. He opens not his mouth, but to utter some useful admonition and advice to those about him, or to declare his sense of the loving-kindness of the Lord, and his stedfast confidence in God his Saviour. 'I know,' said he to me yesterday, 'that

when this earthly tabernacle shall be dissolved, I shall have a building of God, an house not made with hands, eternal in the heavens.'" pp. 270, 271.

On Sunday, July 19, 1761, the morning after his Noble friend's last postscript was written, Mr. Walker's happy spirit passed with a gentle sigh from the Sabbath on earth to that in heaven.

According to his own desire that he might be buried in whatever parish he died, his remains were interred in the churchyard at Lewisham. He was only in the forty-eighth year of his age.

LITERARY AND MISCELLANEOUS INTELLIGENCE.

The Rev. Hartwell Horne, in his Protestant Memorial (adverted to in another page of our present Number), gives the following notices respecting Bishop Coverdale's Bible, the printing of which was finished three hundred years ago, on the Fourth of October:—"The following is the title-page of this extremely rare and curious volume: 'Biblia. The Bible, that is, the holy Scripture of the Olde and New Testament, faithfully and truly translated out of the Douche and Latyn into Englishe, M. D. XXXV.'—This translation is dedicated to King Henry VIII., whom Coverdale in his dedication honestly tells, that the Pope gave him the title of Defender of the Faith, 'only because his highness suffered his bishops to burne God's word, the root of faith, and to persecute the lovers and ministers of it;' but at the same time he intimates his conviction that this title will prove a prophecy; that, 'by the righteous administration of his Grace the faith shall be so defended, that God's word, the mother of faith, should have its free course thorow all Christendome, but especially in his Grace's realme.' As to the translation, he observes in his dedication and epistle to the reader, that it was 'neither his labour nor his desire to have this work put into his hand; but 'when others were moved by the Holy Ghost to undertake the cost of it,' he was the more bold to engage in the execution of it. Agreeably, therefore, to desire, he set forth this 'special' translation, not in contempt of other men's translations, or by way of reproving them, but humbly and faithfully following his interpreters, and that under correction. Of these, he said, he used five different ones, who had translated the Scriptures not only into Latin, but also into Dutch. He further declared, that he had neither wrested nor altered so much as one word for the maintenance of any manner of sect, but had with a clear conscience purely and faithfully translated out of the foregoing interpreters, having only before his eyes the manifest truth of the Scriptures. But because such different translations, he saw, were apt to offend weak minds, he added, that there came more understanding and knowledge of the Scripture by these sundry translations, than by all the glosses of sophistical doctors; and he therefore desires, that offence might not be taken, because one translated 'scribe,' and another 'lawyer,' one 'repentance,' and another 'penance,' or 'amendment.'"

We transcribe from Mr. Horne's "Memorial" Coverdale's translation of the Nineteenth Psalm, which happens to occur in our Church Services for the Fourth of October, and is very appropriate to the tercentenary of the day on which the whole of the written "Law of the Lord" was first given to the people of this land in their native tongue. It is pleasing to see how near this early translation approaches to our present authorized version. The Psalm is numbered xviii. in Coverdale, according to the Septuagint and Vulgate.

"*The* xviij. *A Psalme of Dauid.*

"The very heauēs declare the glory off God, ād the very firmamēt sheweth his hādye worke. One daye telleth another, and one night certifieth another. There is nether speach ner lāguage, but their voyces are herde amōge thē. Their soūde is gone out into all londes, and their wordes into the endes of the worlde.

"In thē hath he sett a tabernacle for yᵉ Sōne, which cōmeth forth as a brydegrome out of his chambre, and reioyseth as a giaunte to rūne his course. It goeth forth frō the one ende of the heauen, and runneth aboute vnto the same ende agayne, and there maye no mā hyde himself frō the heate thereof. The lawe of the Lorde is a perfecte lawe, it quickeneth the soule. The testimony of yᵉ Lorde is true, and geueth wisdome euen vnto babes. The statutes of the Lorde are right, and reioyse the herte: yᵉ cōmaundemēt of yᵉ Lorde is pure, and geueth light vnto the eyes.

"The feare of the Lorde is cleene, and endureth for euer: the judgmentes of the Lorde are true and rigtuous alltogether. More pleasunt are they then golde, yee then moch fyne golde: sweter then hony and the hony combe. These thy seruaunt kepeth, and for kepinge of them

there is greate rewarde. Who can tell, how oft he offendeth? Oh clēse thou me fro my secrete fautes. Kepe thy seruaũte also from presumptuous synnes, lest they get the dominion ouer me: so shal I be vndefyled and innocēt frō the greate offence. Yee the wordes of my mouth and the meditaciō of my herte shal be acceptable vnto the, o Lorde, my helper and my redemer."

Mr. Horne adds:

"From Coverdale's Dedication to Henry VIII., it seems probable that his translation was permitted to be read by the people: for in the year 1536, shortly after it was printed, a royal injunction was issued to the clergy to provide a book 'of the whole Bible, both in Laten, and also in English, and lay the same in the quire for everye man that will to loke and reade theron,' in every parish church; which was certainly equivalent to an express approbation of Coverdale's Bible, as there was no other at that time in English. Dr. Geddes (*Prospectus for a new Translation*, p. 88) says of this translation, 'From Genesis to the end of Chronicles, and the book of Jonah, are by Tyndal; the rest of the Old Testament by Coverdale. The whole New Testament is Tyndal's.' But from the collation of Lewis, it is evident that Coverdale corrected Tyndal's translation. Fulke (Defence of the English Translation of the Bible) relates, that 'when Coverdale's translation was finished, and presented to Henry, he gave it to Bishop Gardiner and some others to examine. They kept it so long, that at last Henry had to call for it himself. When they delivered the book, he demanded their opinion of the translation. They answered, that there were many faults in it. 'Well,' said the king, 'but are there any heresies mentioned in it?' They replied, 'There were no heresies they could find.' 'If there be no heresies,' said Henry, 'then, in God's name, let it go abroad among our people.''

"Coverdale called his version a 'special' translation, because it was different from the former English translations: its noble simplicity, perspicuity, and purity of style are truly astonishing. It is divided into six tomes or parts, adorned with wooden cuts, and furnished with Scripture references in the margin. The last page has these words: 'Prynted in the yeare of our Lorde M.D. XXXV. and fynished the fourth daye of October.' Of this Bible there was another edition in a large 4to, 1550, which was republished, with a new title, 1553; and these, according to Lewis, were all the editions of it which were ever published. (Lewis's History of English Translations of the Bible, pp. 91—104.) Copies of Bishop Coverdale's version of the Bible are preserved in the following Libraries, viz. Of the British Museum and Sion College, in London; of his Grace the Archbishop of Canterbury, at Lambeth; in the Public Library at Cambridge; in the Library at All Souls' College, and in the Bodleian Library, at Oxford; and in the Library of the Baptist Academy at Bristol."

One of the most striking proofs of the advance in modern science, is the accurate prediction of the return, both as to time and place in the heavens, of Halley's Comet. This erratic stranger has come when and where it was looked for, after its long course into the distant regions of space. The following remarks on this comet are extracted from Sir J. Herschel's treatise on astronomy:—

"A comet, which should describe an elliptic path, however long its axis, must have visited the sun before, and must again return (unless disturbed) in some determinate period; but should its orbit be of the hyperbolic character, when once it has passed its perihelion, it could never more return within the sphere of our observation, but must run off to visit other systems, or be lost in the immensity of space. A very few comets have been ascertained to move in hyperbolas, but many more in ellipses. Thus they, in so far as their orbits can remain unaltered by the attractions of the planets, must be regarded as permanent members of our system. The most remarkable of these is the comet of Halley, so called from the celebrated Edmund Halley, who, on calculating its elements from its perihelion passage in 1682, when it appeared in great splendour, with a tail 30 degrees in length, was led to conclude its identity with the great comets of 1531 and 1607, whose elements he had also ascertained. The intervals of these successive apparitions being 75 and 76 years, Halley was encouraged to predict its re-appearance about the year 1759. So remarkable a prediction could not fail to attract the attention of all astronomers, and, as the time approached, it became extremely interesting to know whether the attractions of the larger planets might not materially interfere with its orbitual motion. The computation of their influence from the Newtonian law of gravity, a most difficult and intricate piece of calculation, was undertaken and accomplished by Clairaut, who found that the action of Saturn would retard its return by 100 days, and that of Jupiter by no less than 518, making in all 618 days, by which the expected return would happen later than on the supposition of its retaining an unaltered period; and that, in short, the time of the expected perihelion passage would take place within a month, one way or other, of the middle of April 1759. It actually happened on the 12th of March in that year. Its next return to the perihelion has been calculated by Messrs. Damoiseau and Poutecoulant,

and fixed by the former on the fourth, and by the latter on the seventh, of November 1835, about a month or six weeks before which time it may be expected to become visible in our hemisphere; and, as it will approach pretty near the earth, will very probably exhibit a brilliant appearance; though, to judge from the successive degradations of its apparent size and the length of its tail in its several returns since its first appearances on record (in 1305, 1456, &c.), we are not now to expect any of those vast and awful phænomena which threw our remote ancestors of the middle ages into agonies of superstitious terror, and caused public prayers to be put up in the churches against the comet and its malignant agencies."

It is stated in Mr. Lyall's work on Geology, that the number of wrecks of British vessels from the year 1793 to 1829, a period of about thirty-six years, as confirmed by Lloyd's List, was on an average one and a half per day—that is, about 550 yearly. Out of 551 vessels of the Royal Navy which were lost, only 160 were taken or destroyed by the enemy, the rest having been either stranded, foundered, or burnt by accident. Thus the loss by the enemy during a long and sanguinary war was only one third of the loss sustained by wrecks and fire.

The following temperance pledge is extant in an old volume which has been handed down from father to son in an American family. It appears to have been originally the property of the Rev. R. Bolton, B.D., of Broughton in Northamptonshire, in England. We quote it as a curiosity, not as approving of such unqualified vows, which only ensnare the conscience. We modernize the spelling:—

"Broughton, 1637.—From this day forward to the end of my life I will never pledge any health, nor drink a whole carouse in a glass, cup, bowl, or other drinking instrument whatsoever; whosoever it be or from whomsoever it come, except the necessity of nature do require it. Not my own most gracious king, nor any the greatest monarch or tyrant on earth; nor my dearest friend, nor all the gold in the world, shall ever enforce me or allure me. Not an angel from heaven (who I know will not attempt it) should persuade me. Not Satan, with all his subtleties, nor all the powers of hell itself, shall ever betray me. By this very sin (for a sin it is, and not a little one), I do plainly find that I have more offended and dishonoured my great and glorious Maker and most merciful Saviour, than by all other sins that I am subject unto; and for this very sin I know it is that God hath often been strange unto me. And for that cause, and no other respect, have I thus vowed; and I heartily beg my good Father in heaven, of his great goodness and infinite mercy in Jesus Christ, to assist me in the same, and to be favourable unto me for what is past. Amen. R. Bolton. *April* 10, 1637.

It is stated that a subterranean Indian village has been discovered in Necoochee Valley, in Georgia, by gold miners, in excavating a canal for the purpose of washing gold. The depth to which it is covered varies from seven to nine feet; some of the houses are embedded in a stratum of gravel. They are twenty-four in number, built of logs, from six to ten inches in diameter, and from ten to twelve feet in length, forming a continuous line or street of three hundred feet. The land beneath which they were found, when first visited by white men, was covered with a heavy growth of timber, denoting a great antiquity to these buildings. A great number of curious specimens of workmanship have been found in situations which preclude the possibility of their having been moved for more than a thousand years. A crucible of the capacity of nearly a gallon was found ten feet below the surface, and immediately beneath a large oak tree, which measured five feet in diameter, and must have been four or five hundred years old. The deposit is diluvial.

We commend to the admiration of our readers the following instance of pious zeal. The communication is dated from New York:—"Among the applicants that have at sundry times favoured our citizens with opportunities of displaying their benevolence, seldom has one interested us more than Mr. Wakelee, who is now on a visit to this city. A finer specimen of an honest yeoman, and a whole-hearted, old-fashioned Churchman, it would be difficult to find. His story, in brief, is this. He is from the western wilds of Pennsylvania. At the place where he resides, there was no house of public worship, the Presbyterians, Methodists, and others, having in vain made the attempt to erect one. Mr. Wakelee said to his son, 'We must have a church, if we build it ourselves.' Accordingly, to work they went, axe in hand, felling trees and carting timber; and, after the lapse of a reasonable time, a substantial edifice was erected. In the progress of the work, zeal getting the better of prudence, as is apt to be the case where the heart is engaged, Mr. Wakelee determined, in addition to the labour of his hands, to defray, out of his own pocket, whatever expenses were necessarily incurred. Foes laughed, and friends remonstrated; but, in spite of both, our Churchman persevered, and, with a generous stedfastness of purpose, sold first his horse, and then his oxen, and finally all his stock, except one cow, which he kept, as he says, to give milk for his children. It may well be supposed that by the time the church was built Mr. W.

was left *minus* a good part of his farm. In a word, he must either raise 500 dollars, or have his farm sold on mortgage. He merely asks to have his farm saved, and not to have it replenished with stock. You should hear him tell his story in his own way, and you would smile at the original simplicity of his Churchmanship, and the unaffected downrightness of his zeal, and give him a dollar to help him out of his lurch. He brings a strong letter of commendation from Bishop H. U. Onderdonk."

The Oriental Observer remarks:—"Perhaps no two men are more dissimilar in general characteristics than Bishop Heber and Bishop Wilson, and yet each excellent in his own individuality. Bishop Heber was remarkable for a highly polished and poetical imagination, sparkling and dazzling with the corruscations and rays reflected from the purest gems of ancient Rome and Greece, and refracted through the medium of a mind susceptible of all their beauties. Possessing personal accomplishments and the powers of varied conversation, he was fitted for being, as he undoubtedly became, the man of the world's choice. Pious he was, and yet his piety partook more of the poetry than the common-place of the Bible. On the other hand, Bishop Wilson, formerly entaining high and Scriptural views of the duties of a priest, now entertains a proportionably high standard of the superior dignity and heavier responsibility of a bishop of souls; and by this standard he endeavours to measure himself and square his actions. He possesses a sterling integrity of mind and a solidity of knowledge which are concentrated and brought to bear on his own particular duties as a Christian minister—an enlightened and practical piety, founded on the conviction, and on a thorough and comprehensive acquaintance with the words of truth, and with the best theological writers of our own country and of France, and an open frankness and simplicity of mind which 'thinketh no evil' and can intend none; in a word, one who, by devotedness to the ministry and his own exclusive sphere of action, knows less of the world but more of Christianity than most men."

A writer in the Archives du Christianisme says:—"I had not thought of speaking to you of an extremely interesting man, whose history yet deserves to be mentioned. He is eighty-five years old, and is a very remarkable illustration of the power and efficacy of God's word. Educated in the Roman faith, he was converted at the age of forty, simply by reading the Bible, without any human aid whatever; having never, either before or since his conversion, been in the society of any but Catholics, and obliged to contend, single-handed, against all the opposition to which his change of religion exposed him. He was a schoolmaster at T., and in that capacity was obliged to instruct the children in the principles of the Romish Church. As soon as the Bible had shewn him the falsehood of those principles, he could no longer bear to teach them to his pupils, and therefore gave up his place, although it was his only means of living. He afterwards often suffered for the very necessaries of life: but nothing could ever disturb the peace of his soul. If he was destitute of the bread that perisheth, he was fed abundantly with that which endureth unto everlasting life. He had his Bible always with him; for forty-five years it had been his constant companion: so that he now knows it almost by heart, and scarcely speaks but in texts, and that with astonishing justness and appropriateness of adaptation. 'I lived a long while in the ways of error and sin,' he says: 'it was not until I was forty years old that I came out—that is (correcting himself), that the grace of God drew me out of them.' He is esteemed and respected by the whole village. They call him 'an original,' because he goes in a different way from the multitude. The only thing they have to reproach him with is that living and precious faith which is his peace and his joy here below, and which will be his eternal crown."

The scenes of provocation to fight duels, which have occurred of late in the House of Commons, are disgraceful not only to a Christian assembly, but to a civilized nation. Our statesmen think there is something mightily dignified in giving or accepting challenges. We present, for their better information on this subject, the following paragraph from a Mississippi newspaper:—"An apology is due to our patrons for the non-delivery of our paper on the last publication-day. Our carrier, Alfred, a coloured man, had an unfortunate misunderstanding with another servant, which terminated in an 'affair of honour' between the parties. They met with pistols, at five paces, loaded with three balls, and both fired nearly at the same instant. Alfred received a severe wound in the right arm; after which, both parties expressing their entire satisfaction, the affair terminated. We are happy to say that Alfred, though severely wounded, is recovering, and considered out of danger. Simon, his opponent, escaped unhurt, and has since absconded in order to evade the law. This, we hope, will be received as an apology also for our carrier's not publishing his New Year's Address, in accordance with a long established custom."

VIEW OF PUBLIC AFFAIRS.

AT the moment in which we are writing (August 27) the whole course of public affairs is in a state of alarming uncertainty. The two Houses of Parliament appear to be approaching to a collision, the result of which cannot be contemplated without extreme anxiety; more especially as the difference does not grow out of any one particular measure, but involves a great variety of questions, and indeed the general system of our national policy. The English Municipal Reform Bill, which the House of Lords has, by large majorities, so modified that its friends refuse to own it, might alone have led to a serious rupture; but even if this could have been compromised by further deliberation and conference, there was not the slightest probability of any similar result in regard to the corresponding measure for Ireland, which had been subsequently introduced into the House of Commons, and the effect of which would be to reverse the whole constitution of the municipal corporations of Ireland, by taking them out of the influence of the Protestantism, the property, the intelligence, and the moral worth of the country, and consigning them to all that is opposite; a result which, no man can affect to deny, would be as complete a revolution as if Mr. O'Connell, the Roman Catholic priests, and the lawless multitude, were to carry one by direct force of arms.

But in the mean time a still more important question has arisen, in the matter of the Irish Church Bill; and upon this a decision has already taken place in the House of Lords which must bring the two Houses of Parliament to a direct misunderstanding; for his Majesty's Ministers have stated their intention of not proceeding with the Bill as amended (we use the term not merely technically but descriptively) by their Lordships. The chief amendment, and that which involves the great principle at issue, is the striking out the clauses that go to disestablish the Irish Church, and virtually and ultimately to promote, if not also to establish, Popery, by sequestrating parishes in which there are not fifty Protestants, and appropriating the revenues to a fund for neutral education. We have called this a far more important point than that of Municipal Reform, because it involves in its decision generally the whole question of National Church Establishments, and particularly whether Ireland is to be legislatively consigned over to the dominion of Popery. The Irish Municipal Bill might produce, in the end, the same effect; but the Church Bill does it in principle, and by direct legislation: it declares in substance, what his Majesty's Ministers have not scrupled to declare in express terms, that the establishment of Protestantism in Ireland was a grievous mistake; that the encouragement given to it has been the chief cause of all the mischiefs of that country; and that if it could be overthrown at once, it would be a great public duty and blessing to overthrow it: but that, this being impracticable without much injustice and suffering, all that can be done for the present is to equalize matters so far as may be, and to let it die a natural death, unless it can support itself by its inherent vitality, surrounded by enemies, and destitute of public aid or countenance. As for its casting its bright rays upon the dark recesses of vice and Papal superstition, or making its way to the hearts of the people of Ireland, so as to become popularly nationalized, this these statesmen account the dream of raving fanaticism. Having declared, in the language of Lord Morpeth, that "truth has nothing to do with Church Establishments," and that "the only intelligible principle upon which they can be supported is that of majority" (a principle which, by the way, is fatal to Popery in the United Kingdom, of which Protestants are the great majority; and the island of Ireland is not a separate nation, any more than the Isle of Wight, but a part of a whole); and having, moreover, decided with Lord Melbourne that there is no substantial difference between the doctrines of Protestantism and Popery, his Majesty's Ministers infer, and their inference, if the premises are granted, is undeniable, that it is neither a matter of duty nor of justice to endeavour to uphold Protestantism in Ireland; and as for indulging the dream of its overpowering Popery, none but a fanatic, they think, could either hope for or desire such a consummation. Therefore, say they, cease to view Protestantism as the established religion of the land, designed to carry its scriptural ministrations to every village and cottage. On the contrary, treat it as a poisonous exotic; blot out some eight hundred and sixty parishes with one stroke of the pen; and cut down the rest in every possible way; and take care, by Act of Parliament, that no clergyman shall have an income that will enable him to live in the rank of a gentleman, or to give to his children the education of a decent tradesman. This done, leave it to its fate. Now—though no thanks to those who thus leave it—we believe that even thus deserted by man, it will not be deserted by its Divine Author, but will shine bright amidst its persecutions, and gain splendid victories through the sword of the Spirit, which is the word of God. The remarkable increase of piety

and pastoral zeal which, by the Divine blessing, has taken place within its ranks, gives a bright omen of what, through the same Almighty Aid, will continue to be its achievements. But is this the moment to weaken its efficiency—this the moment to check its peaceful and hallowed triumphs? While it was comparatively inert—while the guilt of souls neglected pressed hard upon it—while the ignorant and deluded Irish Papist might justly ask what its ministers or laity had done, or wished to do, for his welfare, it was suffered externally to flourish. But now that it has aroused itself to action—that it is sending out its missionaries—that additional Protestant churches have been called for and erected—that the word of God has been circulated, and schools multiplied; and that Popery, however it may flourish elsewhere, has been waning in Ireland—at least where Protestantism has been duly awake—increased opposition has arisen, and Protestant senators have combined *to aid the* machinations of Popery for its downfall. We fear, that, in the righteous retribution of God, the persecution which has befallen the Protestant Church Establishment in Ireland has been but too well merited for its past offences; for its secularity, its venality, its unfaithfulness to its high trust, its neglect of the souls of the people, its identification with political party, and the desecration of its honours and revenues to family influence and civil partizanship. But a brighter day had arisen: it had shaken off its sloth and worldliness, and was pressing forward in the path of duty, and God was putting signal honour upon its ministrations. It has therefore called forth *the* greater sympathy now in the hour of its trial; and if it fall, it will fall amidst the blessings and regrets of the united Protestants of Christendom.

It is an anomalous spectacle, that at a moment when our highly-favoured nation is at peace with all the world, and in possession—allowing for partial and even severe depressions—of a larger measure of prosperity, and of the blessings of Divine Providence, than ever fell to the lot of so large a number of human beings congregated in so small a spot, the public weal should be in the most imminent danger from internal conflictions. The majority of the House of Lords, on the one hand, and the majority of the House of Commons, on the other, represent in a good measure two great sections into which the people of this land are divided, and to one or other of which, amidst numerous subordinate varieties, the opinions and interests of the nation may for the most part be referred. Among the party which is represented by the majority of the House of Commons, there is every shade of political doctrine, from republicanism to almost conservatism; while, on the other side, there is a similar variety of sentiment, from unconstitutional "absolutism" to moderate reform. Men of Christian principles and true patriotism would not choose to be either the leaders or the slaves of a party; and, whatever may be their views of public affairs, they must lament that the side which they espouse should ever be disgraced by the excesses of any who encumber it with their help, and render it obnoxious by their extreme opinions. In this state of things, many of the best men in a nation are too apt to retire with disgust from the arena of conflict; while others, who mean well, but who cannot disentangle the intricacies of political party, are perplexed as to what ought to be their course of conduct in times like the present.

The crisis has, however, arrived, at which every friend of his country has a duty to perform; for he can scarcely remain wholly neutral in sentiment, however far he may keep aloof from practical interference in vexatious contentions. In giving a vote, in signing petitions, and in various other ways, he must inevitably make a choice between two general classes of opinion. Suppose him accosted as follows, by a Parliamentary Candidate: "My honourable rival and myself respectively solicit your vote on large and general grounds. We have agreed to merge any distinct mention of our sentiments on this or that particular bill or measure; but we represent in the main two leading sections of the community, each greatly subdivided; but the one inclined, upon the whole, to those general views of policy which at present prevail in the House of Commons, and among perhaps the numerical mass of the people, especially in large towns, and throughout the middle and lower classes of traders and housekeepers, and the great body of the Dissenters: the other leaning, upon the whole, rather to the opinions which prevail in the House of Lords, and which are very generally espoused by the nobility, the clergy, the members of the liberal professions, and by a large majority of the wealthier classes of every grade. The first class call themselves Reformers, the latter Conservatives; each class comprising every shade of opinion that can be comprised under that general name. My honourable opponent belongs to the former; the extreme opinion on which side is, that there has been for many years too much of a monopolizing character in our public institutions, and that every thing wants throwing open; that a few years since trade, Parliamentary Suffrage, Municipal Corporations, the Universities, the Church of Ireland, and the Church of England, were none of them sufficiently nationalized, and that some of them are not sufficiently so now; and that there will be no peace or prosperity till all things are equalized, and especially till

titles, privileged orders, and national church establishments are abolished. I, on the contrary, think that in the main our existing national institutions, and especially our ecclesiastical establishments, are a public blessing; that they are founded on the principles of wisdom and justice; that even many of the discrepancies complained of tend upon the whole to good; that a constant recurrence to abstract dogmas in legislation, irrespective of all rights, interests, habits, and prescription, tends to disturb and endanger the public weal; and that, the whole pressure of the times being towards subversion, and the triumph of a numerical over a moral majority, and the setting up of a republican government in the place of our invaluable institutions in church and state, it is the duty of the friends of religion and their country to throw their weight into the lighter scale, and to be, in an especial manner, upon their guard against rash innovations."

It is on the one or the other side of this broad line of demarcation that our public men are beginning to take a decided stand. All parties are rapidly settling into two; and minor points must be postponed till those of primary importance are adjusted. The opposing majorities in the two Houses of Parliament are thus marshalled; and should a collision come, as come it may, even before these lines are in the hands of our readers, there must be a stand for broad and general principles. On the ultimate final decision—not in a moment of political strife, but in the coolness of reflection—of the two Houses of Parliament, and of the country, respecting the appropriation clauses in the Irish Church Bill, will rest all other questions of the same class. If, when the matter is fully understood, the British nation shall finally decide that the spoliatory and annihilating portions of that Bill are in accordance with its principles and wishes, the Dissenter may fairly consider the broad question of a Church Establishment as disposed of in public opinion, and that only time is required to apply it to the Church of England; and if the English Church Establishment come to be voted an unjust and impolitic monopoly, we know not what institution will be safe—certainly not the House of Lords, or the Throne itself, any longer, at least, than they can be rendered subservient to popular opinion.

We have never been alarmists; and we have seen so many formidable storms weathered, that we firmly trust, through the mercy of God, the present will be also; but we must say, that if public liberty is in danger at the present moment, it is from the overbearing of those who profess themselves its loudest advocates. A tone has been indulged in of late, by some popular members of the House of Commons, which may well excite apprehension in the minds of all who do not wish to see the rights of the community rendered dependent upon the arbitrary, irresponsible fiat of an excited majority of a large assembly. The House of Commons, in vindicating the purity of election, has committed to Newgate a considerable number of persons who have impeded its inquiries. We have certainly no sympathy with the offerers or receivers of bribes, or with those who have attempted to impede the course of justice in bringing them to punishment; and much shall we rejoice if the punishments which have been inflicted shall in future deter parliamentary candidates and their friends, and also electors, from those proceedings which have too often rendered the election of Members of the House of Commons scenes of the most disgraceful venality and profligacy. But it is impossible not to have remarked, in the speeches uttered by some of the popular orators of the House, a tone as if approaching to vindictiveness, and not marked by that calm displeasure at crime which becomes an assembly which is both judge and jury, in reference to offences committed against its own authority. So again in the case of Colonel Fairman, who bears the absurdly pompous title of "Deputy Grand Treasurer and Deputy Grand Secretary of the Orange Institution of Great Britain," language has been held, and we might perhaps add a course pursued, which might easily prepare the way for democratical tyranny. We are no admirers of Orange Lodges, or any other secret political societies, more especially when they assume the cloke of religion—the texture of which, we presume, cannot be very spiritual, otherwise the institution would not have selected the Duke of Cumberland for its "Grand Master." We think that the House of Commons, while it is bound to put down Whiteboy and Rockite Associations on the one hand, has done well to keep a jealous eye on Orange Clubs on the other, and more especially to eradicate them from the army, into which they have been covertly introduced. Indeed, we doubt the expediency of all popular political unions; which in most cases rather tend to engender evil than to allay it; nor were we even convinced of the propriety of the venerable Bishop of Salisbury's invitation to his clergy, in his late Pastoral Letter, to form "Conservative Associations;" for nothing is more anti-conservative than the division of a nation into opposing clubs, and the whole spirit of political clubbing is essentially Jacobinical—at least it does not appear to us the ordinance of God for securing the ends of good government. But, though little approving of Orange Clubs, however much we may respect the motives and character of many of their members, we cannot but think that in the case of

Colonel Fairman the House of Commons has involved itself in a dilemma, from which it cannot easily be extricated, without either relinquishing its asserted rights, on the one hand, or, on the other, claiming powers which are incompatible with the perpetuation of public liberty. A popular assembly, the members of which enjoy perfect impunity whatever may be the conduct of the body, and which, like every other popular assembly, is subject to sudden gusts of excitement; and in which, moreover, will be found at all times individuals of violent party spirit, and who will know how to work upon the hopes or fears of many of their colleagues, according to the fluctuating breath of popular favour; is the last body to which we should wish to see committed an inordinate power of inflicting summary and severe punishment, with the inquisitorial prerogative of breaking into men's houses, rifling their desks, and carrying off their private papers. The Crown and the House of Lords are so jealously watched by the public eye, that they might in many cases not consider it expedient to exert an obnoxious though constitutional prerogative; but there is no such check where a large public assembly, carried away by its own excitement, or the plaudits of a numerous body of constituents, should have to deal with reputed political criminals. The good sense of the public, and of the House itself, will doubtless correct this possible tendency to injustice; and we certainly have no very serious fears that Mr. Hume will prevail upon the House to send for the manuscripts and proof-sheets of the Christian Observer; but still, if amidst the three estates of the realm there is one that at this moment needs the curbing rather than the enlarging of its powers, it is the representative. Lord Brougham, last year, in one of his best moods, shewed the benefits that had arisen from having in the House of Lords what mechanicians call a governor, to correct the vertiginous velocity of the House of Commons when urged on by large majorities. What would be thought of the safety of the public liberties, if the House of Lords had declared, by its first officer, that "the first duty" of a person who is summoned as a witness before its tribunal—"the first duty of a witness, and that which supercedes all private and personal considerations—is, to yield prompt obedience to the pleasure of this House;" and that any man's private dwelling may be searched for a book or paper which a majority of that House may hastily or unjustly wish to get a sight of, without any legal, or even probable, evidence that it is there; and that, if the person who is supposed to have the paper cannot be found, a warrant may be issued in his absence, and, without a particle of evidence as to the cause of that absence—which might afterwards prove legal or unavoidable—to commit him as a prisoner to the gaol of Newgate, to await "the pleasure of the House?" The most popular governments have been always the most tyrannical; because men will often do in haste, and in a crowd, what none would do individually and upon his own responsibility; and because the passions of a popular assembly are apt to be excited against an obnoxious minority, to the forgetfulness of reason and justice.

But to return to the subject of Popery. It is one of the strange anomalies of these eventful times, that so many of the professed friends of liberty should have lost much of their dread of the Church of Rome, as respects its political character, and so many professed friends of the Gospel have apparently relaxed in their abhorrence of its anti-scriptural delusions. The language used by some Protestant Dissenters on this subject is most surprising, and we can account for it only on the ground that politics have blinded their eyes, and that they have so dandled and fondled with Mr. O'Connell in anti-church committees, or are so captivated by his outbursts for "liberty all over the world," that they begin to fancy that Popery must be a very meek and benign code, and that it were almost well if it were made to supercede the intolerant Church of England. When we find their champions in Parliament almost uniformly taking their stand with the Roman Catholic party, and when we hear such men as Lord Melbourne assert that the doctrines of Popery and Protestantism are near allied, we begin to think that there must have been some great neglect among the friends of Protestantism, especially its ministers, in not keeping before the public eye the real character of that corrupt church, from which our revered forefathers separated, and that not lightly, but at the expense of liberty, property, and often life itself. The Clergy ought to study, more deeply than the times perhaps formerly required, the controversy between the Church of Rome and Protestantism, in order that they may know how to guard their flocks against the delusions of that corrupt system; not indeed in a polemical spirit, but by the inculcation of such Scriptural views, on all the principles involved in the discussion, as may best prevent their becoming a prey to specious sophistry. We see not, also, why, on the approaching Tercentenary of the first printing of the whole of the Holy Scriptures in the English tongue, which will be on Sunday the fourth of October, they should not take occasion to set forth the inestimable blessings which we enjoy from the Protestant Reformation, especially in its giving to the people the free use of the unadulterated word of God; and to urge

their congregations to appreciate and perpetuate them. There is no need that this should be done with the heat and contention of political party; but if done soberly, meekly, peaceably, and in a spirit of gratitude to God, the effect might be very beneficial. We have reason to believe that the suggestion will be acted upon very extensively; and we will not allow ourselves to fear that the good will be marred by undesirable allusions to passing scenes, so as to give to the Commemoration of the Reformation the appearance of a mere Orange festival. The mention of the danger may be sufficient to guard against it. Our esteemed friend, the Rev. Hartwell Horne, with a view to promote the due commemoration of the 4th of October, has printed a cheap manual, in which he furnishes numerous striking facts, respecting the doctrines, history, and practices of Popery. These ought to be familiar among Protestants; and Mr. Horne's little publication will prove of great service to the clergy, in unveiling to their congregations the unhallowed character of that corrupt system. As the book is in our hands, we will copy a portion of Mr. Horne's concluding remarks, which we cordially adopt as a portion of our own address to our readers at the present crisis.

"Notwithstanding all the assaults to which the Protestant Church has been exposed, yet through the supporting grace of God she has not been overwhelmed. 'Troubled,' indeed, she has been on 'every side; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed.' Her enemies have not prevailed against her: for the arm of Omnipotence hath hitherto preserved her, and (we trust) will continue to preserve her, until time shall be no more. What! though the unadulterated Scriptures, circulated by Protestants in various languages, have been profanely denounced by a recent Pope as 'deadly pastures,' and as 'the gospel of the devil!' be it our consolation to know that 'we are not as many, who corrupt the word of God; but, as of sincerity, as of God,' all orthodox Protestant ministers of the Gospel do 'speak in Christ, not handling the word of God deceitfully.' What! though the charges of heresy and innovation are revived and circulated against the reformed faith with persevering industry and falsehood, we glory in professing 'that after the way which' Papists 'call heresy, so worship we the God of our fathers; believing all things that are written in the law and in the prophets,' 'endeavouring to preserve the unity of the Spirit in the bond of peace;' 'speaking the truth in love,' without any guile or mental reservation; and, since there is no civil power but from God, 'rendering unto all their dues —tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.' And we confidently appeal to the pages of modern history, in proof of the fact, that the restoration of pure and undefiled religion by the Reformation has been productive of the most beneficial results to the civil interests—but above all to the moral and religious interests of society.

"Since then God has in his mercy called us out of Papal darkness into the marvellous light of the Gospel, 'let us hold fast the profession of our faith without wavering;' seeing that it is based,—not upon corruptions and perversions of Holy Writ,—nor upon the conflicting opinions of schoolmen and casuists,—nor upon papal bulls,—nor on pretended revelations to pretended saints,—nor upon the decrees of councils whose members were influenced by any spirit rather than the Holy Spirit; but 'upon the foundation of the Prophets and Apostles, Jesus Christ himself being the chief corner-stone;' the great and fundamental object of all the predictions of the Prophets, and of the preaching and writings of the holy Apostles.

"Lastly, let us devoutly bless the Father of mercies, who remembered the Church of Christ in her low estate, 'for his mercy endureth for ever;' and through whose propitious aid and providential interpositions the Reformation was accomplished, and our civil and religious liberties have been secured and transmitted to us. Let not our sense of the magnitude of these interpositions be diminished by the lapse of years since they were manifested: but while we cherish—as we ought to cherish —devout gratitude for the deliverance of our forefathers as well as ourselves from papal bondage, superstition, and ignorance, let us 'shew forth his praises, not only with our lips but in our lives, by giving up ourselves to his service, which is perfect freedom, and by walking before him in righteousness and true holiness all the days of our life.'

"Stand fast therefore in the liberty wherewith Christ hath made us free; and be not again entangled in the yoke of bondage!

"Lastly, while you are devoutly grateful for the distinguished religious advantages and privileges, which it is your singular happiness to enjoy, endeavour to imbibe that social, generous, fervent, and sympathising spirit, which breathes through all the offices of our Reformed Protestant Church: and while, in the exercise of your inalienable right of private judgment, you deliberately prefer her communion, shew to all who profess conscientiously to differ from you, the more excellent way of that active Christian charity which thinketh no evil. See that your own religion is something more than protesting against the errors of Romanism. See that it daily influences your affections and conduct towards God and towards your

neighbour. Thus will the doctrines, the precepts, and the blessed consolations of the Bible be transcribed upon your own hearts. Let the word of Christ dwell richly in you in all wisdom; let it, indeed, be a 'light unto your feet and a lamp to your paths:' thus will you be guided by its Divine precepts, and partake of the blessings promised to all that truly repent and unfeignedly believe the Gospel of God our Saviour."

There is an important consideration respecting the proceedings of the Legislature relative to Popery and many other things, which is too apt to be lost sight of—namely, that the legislative and executive functions of the State are so far affected by public opinion, in important and long-litigated questions of general interest, that they are rather its exponent than its guide. It was the growing wealth, numbers, intelligence, and political weight, of the Dissenters, that wrung from the Duke of Wellington and Sir Robert Peel the abolition of the Test and Corporation Acts; and in like manner the power acquired by the Roman Catholic body in Ireland forced the same statesmen to yield to the repeal of the Papal Disability Acts. It is therefore of the first importance to enlighten public opinion, and to guide public feeling. If once any question gains a firm hold upon the people, it will eventually find its way to the Legislature and to the Executive Government; as we find in numerous instances—as, for example, the Abolition of Colonial Slavery. It was asked, why did the Duke of Wellington and Sir Robert Peel throw power into the hands of the Roman Catholic? Their reply, acting as secular statesmen upon the principles of what they considered expediency, was, that it was because they could not help themselves; for that the proscribed party had already obtained such power that they could no longer resist their demands. We begin at the wrong end when we expect, in the case of large questions which have been long publicly discussed, to get Cabinets or Legislatures to plan all their measures in direct opposition to what they consider the decided and unalterable wish of the nation; that with which their own power is connected, and on which it ultimately depends. We must, according to the Scriptural direction, cleanse the fountain, that the streams may be pure. In regard, for instance, to that succession of measures by which Scriptural education and the influence of Protestantism in Ireland have been alarmingly interfered with, have the British public decidedly shewn their wish that the issue should be otherwise? Has not every Parliamentary advocate of Protestantism, every Exeter-Hall speaker, every writer of warning pamphlets, complained of the public apathy? Even at this moment, what overwhelming evidence have his Majesty's Government that in damaging the Church of Ireland they are rendering themselves obnoxious to the people; or that they would gain more votes in Parliament than they would lose by setting at defiance the Radical, the Infidel, the Roman Catholic, and the Revolutionary parties? Men sit still and complain, when they ought to be up and acting. If the great mass of the Protestant body of this land are left uninstructed and unimpressed in regard to the anti-scriptural and evil character of Popery, so as to make their influence duly felt in their petitions and votes for members of Parliament, it is to little purpose to vent complaints upon public functionaries. If the people are too ignorant to understand that much of the present course of public policy tends to the breaking down of institutions on which depend their own best interests, the true way to save the nation is to enlighten them. But has this been even attempted, at least in any way adequate to the importance of the object? We must calculate upon the moral certainty, that in proportion to the real strength of any body of men in public estimation, in proportion to their numbers, property, and general influence, will be eventually their weight in the public counsels. The great object, therefore, is to prevent their arriving at this stage of power. But this cannot be rightly done by force of arms: it must be done, if done at all, by gentler arts. If we can either convert the Papists to Protestantism, or unite the great body of Protestants upon principle to withstand the encroachments of Popery by all lawful means, we shall effectually prevent measures of spoliation; but if the mass of the people are either indifferent, or drawn in to espouse the wrong side, the Legislature and Cabinet will in the end take the colour of public feeling. There is no strength in such a man as Mr. O'Connell, but what he derives from the power which he represents; and his Majesty's Ministers, in deferring to him, defer only to that power; for not deferring to which Sir Robert Peel's ministry was lost. Now the great object is to weaken that power, which cannot be done merely by chafing at its exercise. Power will always in the end find its level; and if Protestants had done, or would even now do, their duty out of doors, Mr. O'Connell's influence would be of little weight. The Dissenters have very generally united with the Roman Catholics in the measures for weakening the influence of the Established Church in Ireland. If we can convince them that in so doing they are unintentionally promoting what is hostile to their own professed views, both as regards religion and the civil welfare of the people—that they are acting contrary to the glory of God and the salvation of the souls of men, and to the subverting of the Protestant

Reformation—we shall gain them over to the right side. But with their present sentiments, and believing most perversely that the Established Church, whether in England or Ireland, ruins more souls than it saves, we must deeply lament, but cannot be surprised, that they have so extensively joined the ranks of sceptical Liberalism. We must correct public opinion if we wish to correct legislation; and we have urged this consideration the more forcibly because of the too common supineness of even well-disposed persons when any thing is to be done, compared with their energy when the opportunity is lost. Political men may make a political crusade against political Popery; but what have they ever attempted to prevent the growth of Popery by pre-occupying the ground with Scriptural truth? While we are writing we observe in the Times newspaper a panegyric on Mr. Horne's pamphlet, above adverted to, with a zealous recommendation to the public to hold a Festival of the Reformation—just in political zeal, and not upon principle; for the same journalists affirm that they "care not one farthing what are the theological tenets of Popery." It is thus that every thing is turned to party spirit; and yet men profess to wonder that their opponents are not convinced by their arguments! Will Protestants even yet awake from their lethargy, and endeavour to render Popery powerless in Parliament and in the Cabinet, by annihilating its strength in the hearts of its deluded followers, and opening the eyes of the great mass of the people to discern its enormities?—So, again, if infidels or Dissenters can persuade the people seriously to believe that the Church of England is a curse, and not a blessing, there is nothing human to prevent its downfall; and it may be too late to bestir ourselves when such a conviction has reached to high places, and influenced Parliamentary majorities and Cabinet questions. The great object is to prevent the growth of such a fallacy, and to convince all classes of men, both in theory and practice, that the Church of England deserves their cordial and zealous support. In the present state of Parliamentary election, the deliberate voice of what is really settled public opinion must eventually be heard.

The importance which attaches to the preceding topics has led us into so much detail, that we must postpone the remarks we intended to offer on several other matters under the consideration of the legislature; and among others, the Slavery-Abolition question. It is most certain that the Act does not hitherto "work well," so far as the objects of its intended bounty are concerned; for the apprenticeship has proved in innumerable cases only another name for slavery. The Negroes are still subjected to the most grievous injustice and oppression; the lash is in frequent requisition upon the most petty, frivolous, and unjust pretexts; and the evident policy of the colonies is to do just as little as they can for really carrying into effect the intentions of the mother country, consistent with making out a case to bring them within the terms of the compensation. We see if possible more clearly than ever, what we contended for from the first, that there could be no effectual remedy for the evils of slavery but its prompt and entire abolition, as justice and religion demanded; and this would have been just as safe and easy as its present modification under the name of apprenticeship. During the year that has elapsed, the slaves, we fear, have not been rendered one whit the better qualified for the enjoyment of freedom; and if the colonies are allowed to continue their evasive and subversive laws and practices, the good intentions of the three estates of the realm in the Slavery-Abolition Act will be rendered of little value.

ANSWERS TO CORRESPONDENTS.

W. R. A.; J. M. H.; E. M. G.; X. Y. Z.; H. C.; SCRUTATOR; SEXAGENARIUS; G.; E. D.; ZENAS; M. J. M.; W. B.; PHILALETHES; J. G.; T. G.; H. L.; M. J.; H. I. B.; and J. E.; are under consideration.

T. B.'s *Extracts from Dens*, and various other papers, were too late for this month.

We have received a Bill for £80 for the descendants of the Rev. THOS. SCOTT, from an American Correspondent, who requests us to withhold his name. He says that America will gladly, if necessary, contribute a considerable sum in aid of the posterity of that venerable man, whom his own Church neglected while he was devoting his valuable life to the public service of the whole Christian world.

SUPPLEMENT TO RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

No. 28.] [AUGUST 31, 1835.

MONTHLY EXTRACTS

FROM THE CORRESPONDENCE OF THE

BRITISH AND FOREIGN BIBLE SOCIETY.

NEW SOCIETIES:

Continued from page 287, of No. 27.

	CONNECTED WITH
BEAMINSTER Auxiliary.	
BEAMINSTER Ladies' Association ..	*Beaminster Auxiliary.*
POWERSTOCK ..... ditto	
KEMPTVILLE Branch	
SMITH'S FALLS ditto	
MERISKSVILLE ditto	*Brockville Auxiliary.*
BEVERLEY ditto	
BELLAMY'S MILLS ditto.....	
FARNDALE and BRANSDALE Branch ..	*Whitby Auxiliary.*
CONISTON ditto	*Ulverstone & Furness Auxiliary.*
STAVELEY ditto	*Kendal Auxiliary.*
KIRKHAM Ladies' Association	*Preston Auxiliary.*
LYTHAM..... ditto.....	
RED-STREET Association	
CHESTERTON ditto	*Tunstall Branch.*
HARRISEA-HEAD ditto	
KNUTTON-HEATH ditto	
BILDESTON Ladies' Association.....	*Bildeston Branch.*
EYE..... ditto.....	*Eye Branch.*
CAERWOOD Association.....	*Chepstow Branch.*
GREAT ECCLESTON Association	*Garstang Branch.*
WETLEY ROCKS Association.....	*Leek and Moorlands Auxiliary.*

From Mr. W. Brackenbury.

Bolingbroke, Aug. 1, 1835.

I HAVE not any thing particular to report of the Eastern Division of Suffolk. The Meetings have been as well attended as usual: our present plan of Meetings is approved; and its good effects will, I trust, be manifested in due time. But I am in possession of a communication from a Clergyman to a Minister of the Gospel in another part of the county, which is worthy of being extracted from. The writer says: "I am sorry I cannot be with you to-morrow, nor accept your kind invitation to meet my friends ————. I always feel it to be a duty to attend Bible Meetings in this immediate neighbourhood; not because I can render much service at them, but because I like to be something more than an admirer of the Bible Society, sitting quietly at home. The Society has done much for the world; and, in my humble opinion, it is a Society which is better adapted than any other Society in the world to weaken Satan's kingdom. It has brought men together, who would otherwise have looked upon one another with a chilling coldness; and while it has done this, it has separated few. It has had many enemies: it still has some. This may do it good, and make it do its work better.

It has many friends, and I trust it will have many more. I believe they will increase a hundred fold. It has saved souls; but if one only has been saved by it, what has it not done? A poor fellow, from this parish, was transported for housebreaking: I gave him a Bible from our Association. He says, in a letter lately received from him: 'The parson is my best friend; for when he gave me a Bible, he gave me a Saviour.' He writes like a man in earnest. This is encouragement to go on."

From a Clergyman in London.

July 24, 1835.

THE Committee of the British and Foreign Bible Society were so kind, a few months ago, as to *give* a French Bible to a native of Guadaloupe, and once a domestic slave in that island. On being emancipated, in America, she became a servant in the household of His late Royal Highness the Duke of Kent; but has resided in Westminster during several years past. She requests me to return her thanks for the Bible; and at the same time to *repay* the full value, twelve shillings: for, having been told that the Society is occupied in supplying the Negro Population with New Testaments, she is desirous, by this re-payment, that as many copies of the New Testament as it will purchase may be added to those sent, or about to be sent, to the West Indies. It is by debarring herself of a few comforts, and by exercising economy and industry, that she is able to make this small offering, out of the income which, by God's providential goodness, she enjoys.

From Dr. Pinkerton.

Memel, June, 27, 1835.

THE next place I visited was Willenburg; where I saw Pastor Nikolaiski, whose congregation consists of about 5000 Mazure Poles. He showed me one of the Polish Testaments which he had received for distribution from the Königsberg Society; but such was the poverty of the people, he could not dispose of them even at 6*d.* per copy. The country we have travelled through from Strasburg is sterile beyond conception: most of it uncultivated; and where it has been sown, the crops of rye are so thin, that the poor peasant will scarcely receive a two-fold return. How difficult must it prove for him ever to raise a dollar to purchase a Bible for his family. His labour is paid in winter at 2*d.* per day, and in summer at 4*d.* He has one dollar (or 3*s.*) taxes to pay yearly to Government, and 1*s.* church rates. Moreover, last year, the potatoe-crops failed entirely, on which they principally live. I passed another miserable night, at the village of Babienten. A poor woman, having heard of the object for which I travel, watched my movements for some time, with great anxiety depicted on her countenance; and at last ventured to address me in Polish, telling me that she was fond of religious books, and that it would be a great blessing if I would give her a Polish Bible. A single copy of the Warsaw edition of the Testament was all I had with me: she received it with raptures of joy, embraced my hands and my feet, then held it up before her, and kissed it, shedding many tears. I learnt afterwards, from the Postmaster, that she was a poor pious widow with several children, one of a small society of pious poor in the village that have religious meetings for their edification:

they are in connexion with those at Neidenburg. We see then a people prepared to receive our Polish Bibles with German character, when ready; and among whom it is likely to prove a great blessing. In their schools the Testament is used.

* * * *

On the 23d, in the evening, I arrived in Gumbinnen, the seat of Government for Eastern Prussia. It is quite a modern town, with about 6000 inhabitants; and it is but 130 years since it was founded. Here I was sorry to find the Governor was absent. I made the acquaintance of the Counsellor for the Schools, Mr. Röttig, who, after much conversation on the state of the people, the schools, the Bible Society's labours, &c., most willingly offered his services to bring the Polish Testament more generally into the schools of the Mazures. From documents which we examined together, relative to the state of the schools and the extent of population, it appears that there are in the province of Gumbinnen alone upwards of 100,000 Protestant Mazure Poles, who understand no language but Polish, and read the Scriptures in the Gothic character; and he estimates that they are equally numerous in the provinces of Marienwerder and Königsberg. This gives a population of 300,000 Protestants, formerly constituting part of the Duchy of Masovia; among whom our 10,000 copies of the Polish Bible, printed since the year 1810, in Berlin, have been circulated, together with several editions of the New Testament. They inhabit a tract of country about forty English miles broad along the frontier of Poland, from Thorn to Gumbinnen; and also that part of Upper Silesia which lies betwixt the eastern bank of the Oder and the borders of Catholic Poland. The Prussian Government is doing every thing possible to supersede the Polish language, by the German, not only among them, but also among the Catholic Poles in the Grand Duchy of Posen: therefore both languages are taught in the schools. I have placed 600 Polish Testaments at the disposal of Mr. Röttig, for these schools; and he has promised to have them circulated to the best of his ability, and render an account. I have also placed at the disposal of the Gumbinnen Bible Society, 400 copies of the same Testament, with 50 German Bibles and 100 Testaments, for the families of both Germans and Poles. All these copies we hope to be able to send, free of expense, from Leipzig and Frankfort by the post.

Danzig, July 6, 1835.

On my arrival in Königsberg, I called on the Secretary of the Bible Society there, Pastor Kahle, and talked over with him the concerns of the Bible distribution in the province, imparting to him such observations as I thought might be useful, from the experience I had gained during my journey through part of it. He remarked, with much satisfaction, that their Society had, within the last two years, received increased strength; and that the co-operation of the Rev. Mr. Bergfeldt, Missionary to the Jews, had been of great benefit to them. He considered it best that Mr. Bergfeldt should still continue to superintend the dépôt of Scriptures belonging to our Society: out of which he had last year issued 1273 copies. Their own Society had circulated 1576 copies last year; and during the last nine months they had issued 1073. Their income is also considerably on the increase this year. I was extremely sorry to find Mr. Bergfeldt absent.

* * * *

The Moravian Minister of Königsberg, the Rev. Mr. Blühr, assured me that genuine Christianity is much on the increase in that city; that there are now several able and faithful pastors in the churches, such as Kahle, Wald, Weiss, Dr. Weiss, &c.; and that Mr. Bergfeldt is very active, and respected and beloved by all. I further paid a visit to His Excellency Von Wagnern, Chancellor of the kingdom of Prussia, and President of the Bible Society. He was remarkably civil, and put me in mind of my visit to him in Marienwerder many years ago; adding, that he had ever since followed my steps with great interest. Dr. Weiss, the zealous young clergyman above mentioned, is particularly active in the cause of Missions. He confirmed to me the statements of others relative to the revival of better principles in many of their churches. I felt much refreshed with my interview with our Königsberg friends; among whom I ought not to forget to mention a pious bookbinder, of the name of Wolff, who is very active, in various ways, in aiding the cause of Truth; and in whose shop I found the greatest collection of pious books in German, mostly of a pocket size, and handsomely bound, that ever I have met with in Germany. It seemed to me, for a moment, as if I had been transported into Mr. Seeley's shop in Fleet Street.

On the 1st instant I left Königsberg in the afternoon, and reached Elbing the following morning. Here I called upon a pious merchant of the name of Mierau, who has copies of our editions in charge from Mr. Bergfeldt, together with copies from the Edinburgh Society. He is a Mennonite; and has long distributed the Scriptures in the town and neighbourhood, among the poor. In Marienburg I came in contact with another Mennonite merchant, named Saudermann; who engaged to invite Mr. Epp of Heubuden, my correspondent, to meet me at his house the following day. In the interim, I drove five German miles, through the deep sands, to Marienwerder, where I arrived the same evening. As soon as Consistorial Counsellor and Superintendant Giehlow, and Pastor Meller, heard of my arrival, they came to the inn; and we spent the evening in talking over their Biblical affairs. They were rejoiced, beyond measure, at the opportuneness of my visit; as they were in great want of copies of the Scriptures, and had no funds to purchase them. They are both pious men; and I felt no hesitation in placing at their disposal 235 Bibles and 300 Testaments, part of them with Psalms. They have promised to me to make an effort, by means of this aid, to give a fresh impulse to Bible circulation in the province; but they could not take in hand to do any thing for the Roman Catholics, without bringing themselves into difficulties with the Romish Clergy.

From Marienwerder I returned to Marienburg, where I accordingly met with Mr. Epp, my correspondent, a respectable farmer and minister of the Mennonites, who has been long employed in Scripture distribution. He paid to me Rd. 16.20 for the last 100 Polish Testaments, which he had disposed of at 5 silv. grosch. (*6d.*) per copy to the Polish peasants who come down the Vistula, from the interior of Poland, with floats of wood, and, on their return, supply themselves with Catholic Testaments at the above rate. He earnestly begged for a large supply of Testaments for Catholics in Polish and German; assuring me, that he has an extensive field for their circulation, and that he very seldom gives

away a copy gratis. I accordingly promised to him 200 copies in Polish, and 300 in German.

* * * *

The distributions of the Bible Society here (Dantzig), last year, amounted to 1031 copies; making the total of their issues, in nineteen years, 18,937 copies. But what are these in nineteen years, among a population of 54,000 inhabitants, not to speak of the population of the surrounding country! They have, therefore, many demands for the Scriptures still, and great cause for renewed activity. I have complied with their request, and promised to them 112 Bibles and 150 Testaments, with Psalms.

Magdeburg, July 21, 1835.

BEFORE leaving Stettin, I met with an American Itinerant Preacher, from New-Orleans, named Hiestand, who had been preaching to large and attentive congregations in the principal churches of that town. He told me, that during his fifty-five days stay in Berlin he had preached forty times!—I mention this merely as a collateral evidence of the great interest which is now excited in favour of the Gospel in those towns, and of which I shall give you further proofs in this letter.

* * * *

In Berlin, I spent three days among our friends. Of these, Pastor Schweder, Depositary of the Bible Society, gave me some pleasing information respecting the increase of true piety in that city. He has lately published an instructive pamphlet "On the Influence of Bible Societies on the State of Christianity in the Prussian Dominions;" in which he draws a parallel betwixt the revival of true religion, under Spener, Franck, and Canstein, the Fathers of Pietism in the northern parts of Germany, in the end of the seventeenth century, at a time when the Protestant Church was sunk in lifeless orthodoxy and scholastic disputation, and the present revival of true religion from infidelity and indifference, through means of Bible Societies. The more general diffusion of the Holy Scriptures, and their practical exposition, in their so called *Collegia Biblica*, were the principal means they employed to set aside the fruitless and perplexing theological discussions of the schools, and to produce among all ranks vital godliness, by a return to the word of God in its power and simplicity: and in our day, in which we have had to combat a much more determined enemy to vital piety—sheer infidelity, in the forms of rationalism and neology, the sword of the Spirit has again manifested its power, and, through the general dissemination of the Scriptures, and their simple exposition in public and private meetings, true piety is again reviving in the cities of Northern Germany. Pastor Schweder seems to be sincerely engaged in the work. He has the charge of all the copies of the Scriptures belonging to the Parent Society, and issues them to their Auxiliaries according to the determinations of their Committees. I also made the acquaintance of Mr. Stobwasser, another of the Secretaries, and a pious and active friend of the cause: he is Protocol Secretary. They speak very favourably of their new President, General von Thiel; whom I did not see, as he was at the Baths in Bohemia. They are unitedly exerting themselves to bring regularity into their affairs, and trying means to produce a more general interest in favour of the Central Society, whose income is only about 1000*l.* per annum, in which sum is included the annual collections in all

the churches of the Protestants throughout the kingdom.—Their issues, last year, were 7602 Bibles and 371 Testaments.

The King of Prussia has lately caused four new churches to be built in the suburbs of Berlin, and has placed our zealous friend, Otto von Gerlach, in one of them, as pastor, among a population of 10,000 poor. He has been very active, of late years, in translating and publishing "Baxter's Life," his "Saints' Rest," and his "Evangelical Pastor," all of which have had an extensive circulation; and he has now begun to publish a Commentary on the Bible, with which he has been long engaged. Pastor Ideler, another pious friend, I found engaged in writing the Report of the Bible Society. He begged me to furnish him with materials from which he could draw correct information about our Society; which I promised to send to him. From the details I received from these friends—to whom I might add a pious lady, aged 73, residing in the palace, Pastor Kunze, Dr. Strauss, and others, it is evident that true religion is steadily making progress in Berlin; though there is still much to be desired in this respect.

* * * *

It will be remembered, that, about two years ago, Pastor Kunze received a grant of 500 German Bibles from your Committee. He has succeeded in distributing about 300 of them, and has realized 136 rix-dollars of proceeds. Of this sum he has deducted 36 rix-dollars for freight, and paid to me the remaining 100. The Rev. Mr. Ayerst has also paid to me Rd. 18. 4; and begs for a fresh supply of 100 copies, for the Jews, which I promised to send to him. He was preparing to baptize three Jews. Mr. Kunze mentioned, that, among their other Christian Societies that have sprung up of late years, that for visiting the poor was particularly useful: it consists of a Ladies' and a Gentlemen's Branch. They have also about 600 children in Sunday Schools, &c. &c. It is well, you yourself say, occasionally to take a retrospective view, and to contrast past with present circumstances. Now, when I compare the state of religion in Berlin, amongst its ministers and population, in 1814, at the founding of the Prussian Bible Society, with the present state of religion in that city, what a striking contrast! At that time, an aged Pastor, Haermes, old Mr. Jænicke, and the Moravian Minister, were the only faithful servants of Christ who continued to preach the antiquated doctrines of vital Christianity: the Churches were generally deserted, and irreligion and infidelity had spread their demoralizing effects to a lamentable extent among all ranks: but now, what a mighty influence Christianity seems again to have obtained over the public mind! and multitudes are now made willing to obey the Divine Power. May we not say, then, that we have seen the pleasure of the Lord prosper in our hands, and that the benevolence of British Christians, continued for such a number of years, has not been spent in vain. The object we originally had in view is gradually being realized; for the word of God is daily gaining the ascendancy over the infidel philosophy of the age. Every year is adding to the number of faithful young Ministers, who love and serve Jesus as the Son of God and only Saviour of man; and the leaven of Divine Truth is spreading more and more.

From the Evangelical Society at Geneva.

AMONG the number of persons who have contributed to the cause of Bible Missions, is a young girl, poor as to this world, but rich in faith.

She came one day (writes the Minister of Lamott Chalençon) and offered 8 francs. I thought this a large sum, recollecting that it was but a few days since she had brought 5 francs for the Missionary Cause. I made a remark to her to this effect; when the poor girl said, "Sir, these 8 francs do not belong to me: they are really the Lord's property. Before winter, I applied to my master for 8 francs on account of my wages, (she is a domestic, and has no other fortune but her wages,) with which money I bought a sheep, and fed it through the winter; promising, if my sheep should lamb, to devote the produce to the cause of God. The Lord has granted my desire; and these 8 francs are the price of my lamb."—Oh, how delightful is it to witness the self-denial of those who are content to impoverish themselves for the kingdom of heaven's sake! What would be the happy result to the world, if all, both rich and poor, were to join in imitating the bright example of this poor servant girl.

From the Rev. John Beecham, Secretary of the Wesleyan Missionary Society.

July 9, 1835.

We have commenced a Mission during the past year, with a very encouraging prospect of success, at Port-au-Plaat, Hayti. Our Missionary had obtained a small box of French and Spanish Scriptures from Nassau, which he speedily sold for two-thirds of the cost price: and such is the desire manifested by the people to have the word of God, that he is anxious to have a supply without delay. But I will give you an extract from Mr. Tindall's letter:—

"As soon as I announced the Scriptures, which I had received from Nassau, for sale, at two-thirds of the cost price, as invoiced, the applications for the Spanish, in particular, were so numerous, that very speedily I had not one left; and many, very many, have been the applications since: and great has been the disappointment at being unable to obtain the Sacred Volume. I have a few French Testaments still remaining, which will be more saleable in the French part of the island. I have told the anxious Spanish inquirers, that I would send to England for more. And if the Bible Society would forward me a supply, principally in Spanish, with a few French and English, they could be sold and distributed with (I trust) great benefit among this dark and benighted people."

An extensive field of Biblical and Missionary labour appears to be opening in St. Domingo; and we are so encouraged by the prospect, which recent success warrants our contemplating, that we shall probably send another Missionary without delay.

REMITTANCES RECEIVED IN JULY.

	Free Contributions.	*For Bibles & Tests.*
Aberdeen	..	3 14 0
Aberystwith	..	58 9 10
Ackworth, remitted in June	..	6 11 9
Alford	30 0 0	
Ampthill, remitted in June	..	3 0 0
Andover	..	14 0 0
Barton, remitted in June	..	43 0 0
Battersea Ladies' Association	..	4 12 8
Beverley	..	24 14 6
Ladies' Association	5 5 6	
Bishop Wearmouth and Sunderland	..	72 1 7
Blackheath	..	40 3 0
Ladies' Branch	50 0 0	
Bourton, remitted in June	..	10 1 6
Brecon	..	15 15 6
Bridlington	..	39 5 7
Brixton and Stockwell	50 0 0	
Burslem	..	100 0 0
Bury, remitted in June	..	26 12 8
Carnarvon	50 0 0	100 0 0
Cerne	24 12 7	
Cheltenham	30 0 0	20 9 0
Cornwall, remitted in June	..	100 0 0
Croydon	20 0 0	12 0 0
Donington	..	3 0 0
Dorking, remitted in June	..	36 9 2
Dudley ditto	..	1 15 0

	Free Contributions.	For Bibles & Tests.
Durham Association	..	19 0 2
Evesham	..	30 3 0
Fredericton, New Brunswick,	20 0 0	60 0 0
Halifax	..	19 12 0
Ditto, remitted in June	..	30 0 0
Hammersmith Ladies' Assoc.	8 7 6	
Acton ditto	5 0 0	
Hanley and Shelton	70 10 6	59 9 6
Hereford	..	86 7 4
Ladies' Association	30 0 0	
Bodenham ditto	5 0 0	
Brimfield ditto	4 18 0	
Lucton ditto	2 5 8	
Glasbury ditto	5 0 0	
Hay Branch	5 0 0	
Heywood	..	24 18 7
Horncastle	..	5 0 0
Ditto, remitted in June	..	50 0 0
Hope (*Flintshire*) ditto	..	16 13 0
Isle of Ely	70 0 0	55 18 5
Islington	..	50 0 0
Keighley	..	30 0 0
Leicester	..	70 0 0
Market Harborough	20 0 0	
Loughborough	17 0 0	
Lutterworth	50 0 0	
Melton Mowbray	20 0 0	
Leighton Buzzard	..	3 19 8
Macclesfield	..	50 0 0
Madeley, remitted in June	..	16 16 8
Monmouth	..	7 9 13
Montreal	..	93 15 0
Nailsworth	..	10 0 0
Nantwich	..	25 0 0
Newcastle and Pottery	..	29 13 4
Newtown (*Montgomeryshire*)	..	5 7 0
Northampton	..	0 4 0
Daventry Branch	5 0 0	
Creaton ditto	15 0 0	
Spratton ditto	5 0 0	
Welford Branch	2 10 0	
Daventry Ladies' Association	6 2 2	
Ravensthorpe Association	2 0 0	
Scaldwell ditto	2 0 0	
Naseby ditto	1 0 0	
Nottingham	..	130 12 6
Mr C. H. Clarke (don.)	10 0 0	
Ladies' Branch	25 0 0	
Greasley and Eastwood ditto,	50 0 0	
Eastwood Association	10 0 0	
Kimberley ditto	3 2 11	
Heanor ditto	5 0 0	
Oundle ditto	12 0 0	14 7 5
Pembrokeshire	..	97 5 0
Petworth, remitted in June	..	15 19 0
Pontefract	..	40 0 0
Poole	..	12 5 4
Radnorshire	..	6 6 0
Richmond (*Surrey*)	..	2 10 0
Romford & Brentwood	72 11 9	34 5 0
Romsey	10 0 0	
Rosskeen	10 0 0	
Rugby	70 0 0	
Rutland and Stamford	40 0 0	71 1 1
Sevenoaks and Westerham	30 0 0	6 3 0
Shaftesbury	..	19 1 6
Southwark	50 0 0	
Staines	30 0 0	30 4 0
St. Alban's	..	39 15 4
St. John's, New Brunswick	25 0 0	27 3 0
Stockbridge	..	8 1 1
Stourbridge	20 0 0	50 0 0
Suffolk (East Division)	..	265 13 3
Swansea	20 0 0	73 13 4
Tewkesbury	32 2 0	
Towcester Ladies' Association	..	11 13 7
Tring and Berkhampstead	30 0 0	
Tunbridge & Tunbridge Wells	..	50 0 0
Warwick	10 0 0	33 11 4
Ladies' Association	20 0 0	
Leamington Ladies' Branch	20 0 0	
Wensleydale	..	45 11 6
Westminster	..	75 4 7
Wellington (*Somerset*)	26 19 6	58 0 0
Whitchurch (*Shropshire*)	..	24 10 0
Wimborne	59 18 6	21 15 11
Ditto, remitted December last,	..	90 9 4

DONATIONS OF TEN POUNDS & UPWARDS

Ballance, late Mrs., of Hackney	25 0 0
Kemble, H, Esq., Camberwell	(add.) 50 0 0
Tritton, H., Esq., Battersea	(add.) 25 0 0
Cooper, Dr., Dorchester	10 0 0
Whitfield, Rev. Mr., Lawford, Essex	(add.) 10 10 0

LEGACIES OF TEN POUNDS & UPWARDS

Maitland, Ebenezer, Esq., late of Clapham Common (less duty)	109 8 1
Sundius, C., Esq., late of Stoke Newington,	10 0 0
Jobson, Rev. A, *D D.*, late of Wisbeach (duty free)	50 0 0
Bradshaw, Mrs. Grace Bridges, late of Islington (duty free)	100 0 0
Paynter, F., Esq., late of Denmark Hill, duty paid by the Executors	200 0 0
Hawes, B., Esq., late of Worthing (less duty and charges) 3½ per Cents	1000 0 0

DONATIONS *for the* NEGRO FUND, *received between July 6, & Aug. 8, 1835.*

AMOUNT OF CONTRIBUTIONS PREVIOUSLY REPORTED...£15,328. 7*s.* 4*d.*

Abbey Tintern	4 4 0
Aberdeen Auxiliary	21 11 0
Abergavenny	9 15 6
An Old Soldier	0 10 0
Axford, H., Esq., Bridgwater	1 1 0
Benniworth, Mr., High Toynton	1 0 0
Bridport	5 1 0
Bristol	4 2 0
Brixton and Stockwell Auxiliary	12 17 6
Celestan, Adelaide	0 12 0
Charmouth	2 7 0
Chepstow	3 16 2
Croydon Auxiliary	2 0 0
Driffield Branch	1 0 0
Earlon, Longsdon and Stanley Association,	5 0 0
From a Friend to the poor Negroes in the West Indies	5 0 0
Gillingham	1 2 6
Hereford Auxiliary	0 15 6
Kilham Ladies' Association	1 16 0
Leamington Association	1 5 0
Lyme	2 15 8
Milborne Port	1 15 5
Milverton Association	9 0 0
Newport	2 1 5
Pembroke Auxiliary, including 12*s.* 6*d.* collected by Miss Jones	0 15 6
Penrith Branch	20 12 5
Pontypool	3 15 6
Ruthin Branch	1 17 3
Shaftesbury	2 0 0
Sherborne	4 15 0
Shropshire Auxiliary	21 5 5
Shuttleworth, Mr. John	0 10 0
Skipton Auxiliary	1 10 0
Wirksworth Ladies' Association	11 2 6

R. Watts, Printer, Crown Court, Temple Bar.

THE

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RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

To the Editor of the Christian Observer.

ON THE NEED AND SUFFICIENCY OF INTERNAL GUIDANCE IN THE DETAIL OF DUTY.

THAT first convictions mark a most critical and important era in the history of a soul, will be readily admitted. First convictions are usually the most sharp and powerful, and, if successfully resisted, conscience will very probably be for ever silenced, at least to all useful, practical purpose; in fact, except as a tormentor, perhaps be never heard. Under first self-dissatisfactions, doubts, and convictions, unless light be honestly and judiciously sought for to discern the path of duty, conscience will be entangled in scruples; while followed, it will prove a false guide, leading continually into situations of embarrassment and perplexity; and it will not unfrequently be itself for ever lost amid intricate labyrinths, which are at length discovered to be palpably erroneous and delusive. Such a discovery must soon destroy all confidence in this stern and unsparing, yet ignorant guide. Now this light will never be had by conferring with flesh and blood as our casuist: it can be obtained alone from the word of God, and by prayer. Unless, too, Divine grace prevent our dallying with first convictions, and postponing attention to their appeals to a "more convenient season;"—unless it stimulate and strengthen us resolutely to move forward in the narrow path of duty, when thus discovered, before conscience has been wholly overborne by innate corruption and oft-repeated temptation; we are likely to sink back almost insensibly into deeps of worldliness and spiritual apathy, from which few ever again emerge. What voice can Nature utter to awake the man who sleeps amid the thunders of Vesuvius or the roarings of Niagara? What appeal can natural conscience ever make effectually to alarm the sinner who has sought out and discovered a treacherous anodyne, and has found repose amid the writhing horrors of his first convictions?

It is then evidently of vast importance that no vent should be left open, except through repentance unto salvation, by which this pungent and stimulating yet volatile energy may escape; and thus that conscience should be "shut up unto the faith." The awakened conscience has many obstacles to surmount, and many devious paths to seduce it from the narrow way. Many adversaries are combined, and ever ready to strangle in the birth the heir of immortality. The distractions of sense, the wanderings of imagination, the corruption of man's fallen nature, the hurry of business, the vexations of worldly care, and the allurements of worldly pleasure,

all tend to divert conscience from attention to its exciting objects, and dissipate its alarms. The instinctive love of peace and fervent breathing after present happiness, tempt the buffeted soul to run for shelter into any port from the raging storms of an excited conscience, and, rather than sail upon this troubled sea, to repose any where, in a treacherous uncertain calm, however far from the haven where it would be.

But nothing more effectually lulls the conscience, and speaks "peace where there is no peace," than false or inadequate views of the extent that moral disease which first convictions, as an infallible symptom, indicate; and, consequently, of the extent of the repentance requisite; for repentance, as the great remedy that faith applies, must be commensurate with the disease. Conscience is generally aroused by some specific object, some past sin, now felt as such: some present sin, now scrupled. But conscience does not enlarge its sphere of contemplation, and by the aid of this thread of light penetrate the dark chambers of a corrupt and disordered heart—if it confine itself to poring with microscopic eye upon the object which first excited it—the appeal will issue in no beneficial result. superstition will provide an atonement for the past sin, and self-righteousness will regulate the scruple, and become its substitute.

Sometimes, when the mind struggles between a fondly-cherished sin and an accusing conscience, and finds that it can effect no compromise by which the sin can be preserved and conscience soothed or satisfied, anxious to impose upon itself, it recurs to some spiritual director upon whose character it can prop itself; and, like the dying patient or the despairing client, unable to face the dreaded truth, is content to procure an opinion, by imperfect or distorted statements, which will speak false peace to conscience. This is the most dangerous hypocrisy—an hypocrisy by which its subject imposes upon and fatally deceives his own soul. Sometimes too, in a sincere but legal spirit, the awakened conscience honestly desires to know, that it may fulfil, the detail of duty; but, ignorant of the spiritual nature of Christianity, and of the complicated mechanism and infinitely varied movements of the soul, it seeks this knowledge in servile bondage to tutors and governors, and not through the teaching of an in-dwelling and free Spirit. Instead of studying how it may purify the fountain, that the stream may be pure also, it addresses itself to the laborious and impracticable drudgery of filtering the stream to its remotest labyrinths.

Attention is loudly called to this error by the frequency of its appearance among the newly-awakened. Unless in those few instances where God with high hand hurries on the work of grace and cuts it short in righteousness, the demand of the neophyte ever is, *not* for general principles, but for specific directions, which he who desires little knows that he is wholly impotent to follow. You hear confessions and complaints of the self-dissatisfaction and scruples with which the mind is exercised, and anxious desires to be instructed in the detail of duty. This is all delusion. Doubtless there are many questions on which the opinion of a judicious and experienced Christian friend, with a clear head and upright heart, would be of inestimable value; but even on such subjects we should ever remember, that, to be valuable, or even safe, the case should be stated and the opinion received in a spirit of prayer—*of prayer*, that the one may not be coloured by prejudice, or the other dictated by misconception.

Language, even though aided by its powerful allies, tones and gestures and visible emotions, bears no proportion to the infinite experiences of the human soul. Even when we most anxiously desire to exhibit the feelings which labour for utterance in our bosom, and to pour forth from the fulness of an overflowing heart a deep and rapid and transparent stream, we find the channel too narrow to give vent to it; and just in proportion to

the depth and intensity of our feelings is the sense of constraint and the hopelessness of sympathy. No two minds more closely resemble each other than do two countenances, or two minutely detailed histories of the lives of different individuals. Indeed, those lives, with all their circumstances and associations, are the materials from which in a great measure the minds are formed, and which impart to each its peculiar shade and colour. We can never, therefore, be certain that the most accurately delineated experience of our own mind elicits similar associated emotions, and is perfectly reflected in every line and feature from the mind of another. The surface upon which it strikes in that moral prism, which tinges every object, will impart to it a peculiar character and shade of colour. "To the pure all things are pure; to the defiled and unbelieving is nothing pure, because their mind and conscience are defiled." He alone who constructed the mechanism, and possesses the master-key of human hearts, can penetrate their deep recesses, unlock the secret chambers of each, and give liberty to its imprisoned thoughts and emotions. When, therefore, the call is accurately to define the precise line of duty in all the details of life, the answer must be, that this is not the prerogative of man, who looketh but upon the outward appearance, but of God, who looketh upon the heart; that no mere man who ever trode the earth could do this. "Such knowledge," man must ever say, "is too wonderful and excellent for me; I cannot attain unto it."

The Law in some measure did this, and the Law was a ministration of death. It accurately defined the path of duty: it enforced duty by the most powerful sanctions: but it totally failed in obtaining a conformity to it, "in that it was weak through the flesh"—in that man's *nature* was opposed to it. His will—the executive faculty, if I may so express it, of his moral government—was hostile to its requirements. All, therefore, that the Law could effect, was to serve as a preparatory dispensation. It gave man the knowledge of sin: it convinced him experimentally of his impotency to redeem and sanctify himself: it shut him up unto the faith, with but one avenue of escape, which free grace, that justifies the ungodly, opened; and thus served as a "schoolmaster to bring him unto Christ, that he might be justified by faith."

But when any under the Gospel asks that the path of duty should be defined to him in detail, he asks not only what is derogatory to the high privileges of his moral nature as an intellectual, deliberative, free agent, but also what is derogatory to his still higher privileges, as a party to the new covenant. In that covenant the contract on God's part is, "I will put my laws into their minds, and write them in their hearts: and, They shall be all taught of God." He gives up his birthright and best inheritance under the new covenant, who asks to be governed by a law and guided by a light *without* him; instead of being emancipated from the restraints and bondage of the Law, and admitted into the glorious liberty of the children of God. Instead of aspiring to be freed from the Law, by being crucified with Christ in that nature to which *alone* the Law was addressed, he waives his privilege, and is content still to remain in bondage.

Law, we should ever remember, originated in disobedience, and thence derived its necessity and existence. "The Law was not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for men-stealers, for liars, for perjured persons, and if there be any other thing which is contrary to sound doctrine." In a word, law was not given to stimulate but to controul nature; and of this

the best proof is, that no law exists to compel us to follow the instincts of nature. There is, for instance, no law, human or Divine, to compel us to eat, drink, or sleep; and why not, since abstinence were death? Simply because *that* law is written in our own hearts, and is an instinct of our own nature; because our liberty is all that is requisite to ensure its fulfilment; because, in fact, we are that law unto ourselves.

Now just so the Christian, though thus dead to the Law, is yet "not without law to God, but under the law of Christ." But that law is the law of love—the instinctive impulse of a new and regenerated nature, conformed in principles and affections to the mind of Christ, renewed in righteousness after the image of Him who created it. The eternal law of righteousness rises spontaneously in his own bosom. It is in him "a well of water springing up unto everlasting life," and flows out in his daily conversation from the purified fountain of his own heart, and in the current of his own affections. He is dead to the Law, because, his old man being crucified with Christ, it is no longer *he*, the rebel *object* of Law, that lives, but Christ, the *Lawgiver*, that liveth in him. He is governed by no law but a law written in his own heart, because he is "taught of God," the Fountain from which law emanates, and is led by the Spirit of God.

This, in the mouths and lives of the regenerate, is not antinomianism in theory, nor can ever lead to it in *their* practice: their new nature is their security. It is true, that, if adopted as a barren creed, and acted upon by those who have not the mind of Christ, and are not led by the Spirit, it must inevitably range such in hostility against the law of God, and thus multiply their sins and increase their condemnation. It professes to take off the restraints of a lower dispensation, under which the unconverted, who have not yet risen above the Law as a system of controul, should still be kept in necessary bondage, and suffers the nature to develope and confirm itself. The consequences to the unregenerate of this liberty, to which they have not the slightest claim, are fatal: they ever abuse grace to licentiousness. But this, so far as it results from an open and explicit statement of Gospel privileges—privileges, observe, in which they have no part—is unavoidable. It is a principle which runs through all nature, moral and material, that "to him that hath shall be given, and from him that hath not shall be taken away even that he hath." There is a moral as well as physical principle of attraction, by which virtue and piety, as well as wealth and matter, attract their like, and accumulate. This principle the Gospel distinctly recognises. It openly avows, that, according to the spirit which animates men, the Gospel must ever be to them "a savour of life unto life, or of death unto death." Free mercy, like the solar ray which melts the snow yet indurates the soil beneath, while it softens love will harden impenitence. That liberty of a sanctified soul, which imparts to holiness the elevation and dignity of a free-will offering, not an extorted tribute, if misconceived and held doctrinally, not attained experimentally, by an unsanctified soul *can* be but abused to licentiousness.

The Gospel, as a dispensation, is designed to elevate man in the scale of moral being. This it can effect only by making him more independent of extrinsic controul and authority, and thus imparting a higher moral character to his actions. It emancipates him from the "tutors and governors" of the legal dispensation, into the manhood and liberty of self-directed, self-controuled, moral agency. To him, therefore, who has the mind of Christ, in whom Christ lives and walks, and who is led by the Spirit, the Gospel is the highest privilege, because its liberty and enfranchisement impart to his unconstrained obedience the moral elevation of a free-will offering. As David said, in one of those moments of inspiration when he anticipated the Gospel, "He walks at liberty while he seeks God's com-

mandments;" or, as our profoundly spiritual and experimental Liturgy says, He finds "God's service perfect freedom;" for God can command nothing which sanctified affections do not anticipate. But, on the other hand, to him who has *not* passed from death unto life, but who is still under the dominion of the god of this world, the spirit that now worketh in the children of disobedience, his forced emancipation from the tutors and governors of the Law, the true nature of which he has mistaken, has given no beneficial privilege. On him, in whatever degree he presumes to appropriate it, it has conferred but a power of running riot, with less restraint from within, and less materials from abroad to produce conviction of disobedience and sin. Such persons, from the very constitution and tendency of their corrupt nature, must ever abuse grace to licentiousness. But this is unavoidable. Every plan which God can devise for elevating any race of his creatures in the scale of moral being, since it must necessarily be accompanied with an increase of moral freedom, must also afford proportionable facilities to those who misconceive or reject it, and array themselves in hostility against him, to sink into lower depths of destruction. "Woe unto thee, Capernaum! thou that art exalted unto heaven shalt be thrust down into hell."

This death to any law without us; this emancipation from any written law but that written on our own heart; this transfer of the law from the statute-book to the heart, which God promises by his Prophet as the chief blessing of the new covenant, and for which, in our Communion Service, we pray at the close of each proclamation of the moral law; is most assuredly the essential characteristic and grand mystery of the Gospel: it is the peculiar office and work of the Holy Spirit: it is the true theory of Christianity; and, so far as he is crucified with Christ, is illustrated in the practice of every Christian.

But is not, it may be asked, the moral code of the New Testament just as much a law, though of a less strict and stern character, as that of the Old Testament? I answer, first, that the moral code of the Gospel is *not* less strict and unbending; and next, I repeat that it is not at all a law to the regenerate, in the proper meaning and intent of law, as a system of restraints, an instrument of controul. Christian liberty does not result from the Gospel's lowering the tone of the law of holiness into unison with the jarring and discordant affections of the natural heart, but from its bringing up and attuning the soul to harmony with that law. The emancipating change is not in *God's law*, but in *man's nature*. The eternal law of righteousness is essentially unchangeable as that God from whom it emanates, and whose nature it faithfully represents. One jot or one tittle is not abated by the Gospel: this were to retrograde in the dispensations. Nay, the peculiar privilege of the Gospel is, that it sheds a clearer and more diffusive light upon the length and breadth and depth and height of the law of holiness, and more fully developes its spiritual depth and exceeding broadness; while, at the same time, by bringing in the law of love, it purifies man's nature, and expands his heart to apprehend and embrace it.

The New Testament, as it appears to me, is given less as a law to govern us, than as a test by which to prove and examine ourselves—as a mirror, in which we may see both ourselves and Christ; not only what we *are*, but also what we *ought* to be. The Gospel, in the several graces and virtues to which it exhorts, gives the distinct features of the Divine character. If these seem difficult to be conceived by our weak and dull apprehension, it familiarizes them; if they seem incompatible, it harmonizes them; by holding up to our view a living personification of them in Christ. Thus has God condescended to become "Immanuel, God with us," that he may

render himself manifest *in* and *by* the flesh. Thus has he stooped to unite himself with man, that he may raise man to God. The Gospel *teaches* us the mind of God in its precepts, and actually *shews* it to us exemplified in its history of Christ. It then holds up this mirror to our hearts, and asks, Is this your picture? If not, it bids us pray, "in the name of Jesus," by whose atonement and intercession alone we have access to the Father; and promises that "He from whom cometh every good and perfect gift, and who is the Author and Finisher of our faith," will pour into our hearts that Holy Spirit which alone can sanctify, and guide us into all truth.

This I take to be the grand use of the written Gospel. It is not so much a law without us, as a standing declaration of God's will concerning us, even that will of God which is our sanctification—a *fac-simile*, as it were, of the inner man of the perfect Christian with which to compare ourselves—a law only to the lawless; or if to the believer, only just in that degree in which he has "failed of the grace of God," fallen short in advancing into the Gospel kingdom, and becoming a party to and partaker in the blessings of the new covenant. Grace *might*, and no doubt *has*, regenerated many who have never heard the sound of the Gospel, and has moulded them, by a law written in their own hearts, into the essential features, at least, of the image of Christ, which that Gospel fully depicts. Such persons, it is evident—indeed St. Paul has distinctly asserted it in his Epistle to the Romans—in fearing God and working righteousness, must have been governed, *not* by a law without them, but by a law within them; written, "not with pen and ink, but by the Spirit of the living God; not on tables of stone, but on the fleshly tables of the heart." Such persons have been guided, not by an itinerary or chart of their spiritual course, but by a voice within them, whispering in the ear and thrilling to the heart of the inner man, "This is the way, walk thou in it." Such was manifestly the case with every heathen who "feared God and wrought righteousness, and was accepted of him:" such is no less really the case with every true Christian.

It is not, let it be remembered, by momentary illapses and sudden impulses that the Divine Spirit guides into all truth. This supposition is the basis of enthusiasm, and the pregnant source of error. The Spirit that teaches, or attests the sons of God, does not hover over, but descendeth and abideth upon them. The Spirit teaches by permanent and abiding influences, which gently bend the will into conformity with the Divine will; sanctify the affections; assimilate the tastes and tempers to the Saviour's humility, purity, and love; gradually *re*-form the plastic heart, in the mold of the Gospel, to the whole mind and image of Christ; and thus enable it, less by reasoning than by a Divine tact, intuitively to discern the things that differ; and by the instinct of that Divine nature, of which, in all that is moral and spiritual and holy, it has been made partaker, to refuse the evil and choose the good.

But although the Spirit of God *could*, no doubt, if God so willed it, abundantly supply the absence of the written word, yet that written word is an inestimable gift. The movements of our minds are various and wonderful; we are a mystery to ourselves. A line, which the eye of our feeble reason cannot distinctly trace, separates the regions of imagination from those of pure thought; and it is in those "chambers of imagery" that Satan holds his court, and transforms himself into an angel of light, and sits enthroned as God, and but too frequently *as* God is worshipped. It is true, that when God arises upon the soul his enemies are scattered and flee before him: the false lights which Satan had lighted up grow dim and fade away when the Sun of Righteousness arises: and therefore, where

the Spirit of God really is, no soul, that is faithful to grace, and desirous of enjoying its privilege of assurance, can long remain in doubt, or fear lest all be but delusion. But if any man have *not* the Spirit of Christ, "the strong man armed" may convert this empty house into his palace and fortress, and his goods will be at peace. Satan may transform himself into an angel of light, and lead such a soul into dark and inextricable labyrinths of delusion. He may hurry it on—and we are not without awful instances of this, not only where heathenism has altogether excluded men from the written word, but also where priestly ambition and sectarian bigotry have robbed them of it—until at length it has deified its own fancies, prejudices, and even lusts; has become its own god, and, what the *history* of superstition alone could render credible, its own tyrant as well as Satan's slave!

Here, then, is the inestimable blessedness of the written word, that it enables us to "try the spirits, whether they be of God." Amid the perpetual fluctuations of our own frames and feelings, judgments and opinions, faiths and fears, it holds up steadily to our view an unchangeable standard by which to try all. We may ever go "to the law and to the testimony" to rectify our judgment, to assure our faith, and to tranquillize our souls: and we may go with the security of a full conviction, as a principle of amendment, that "if they speak not according to this word, it is because there is no truth in them." I am convinced, that in point of fact there is no person sincerely endeavouring to live an interior life, who has not frequently found the written word throw a sudden and new light upon a case which he had pleaded to his own satisfaction, whether against God or man, before the tribunal in his own bosom. The false verdict of an approving conscience is often wholly reversed by an appeal "to the law and to the testimony." Often has the first conception which crossed the mind of some particular obliquity been introduced by this sword of the Spirit. A new ray has thus been let in upon the soul, to render visible its darkness and disorder; and a meaning and a spirit have thus been given, by an internal experience with which conscience was previously satisfied, to the letter of some criminating text.

In these days of Polyglotts and Polymicrians, when surely it were not uncharitable to say that many more possess than study, much less *live*, the Bible, we should be careful to remember that no improved portability and increased facility of reference can dispense with the necessity for collecting and treasuring up the precepts of the Bible in the mind, and imbibing its spirit into the heart. A Concordance and an unstudied Bible are by no means sufficient to arm the soul against urgent and unexpected temptation. "The weapons of our warfare are not carnal, but spiritual;" and therefore the sword of the Spirit should be carried, not merely in the hands, but in the heart. For all *practical* purposes of the Christian warfare, the well-furnished memory of each should be his text-book, his regenerated heart his Bible. When thrice our Lord thus repelled the tempter, "It is written," I much doubt that he produced the volume of the book in which was written the appropriate text, and read, rather than recited it from memory. But I little doubt that when he thus indignantly spurns the tempter, "Get thee hence, Satan," outraged loyalty of heart anticipated even the memory of that text by which he proceeds to justify his indignation; "For it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve."

Every man who is "not far from the kingdom of heaven," and who sincerely desires to enter in, *wishes* to have the path of duty defined to him; and no doubt thinks that if this were done clearly, and by adequate authority—if, in fact, he could be assured that God said of any particular course,

"This is the way, walk thou in it"—that this would fully meet his want, and that no created power within him or without could bar that course from him. But this is all self-deception: the external evidence is amply sufficient to convince and direct a willing mind; the defect is a reluctance from within. "If they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead." Men come to spiritual directors as did the young ruler to our Lord, inquiring, "What shall I do that I may inherit eternal life?" But the one can as little define this, as the other, unaided, could follow it. He alone who constructed, and who still superintends and regulates, the complicated mechanism of the inner man, can say when the machine is in perfect order—can look at actions, and analyze the springs of thought and feeling which feed them—can probe the heart, and touch the hidden ulcer of the soul—can apply the specific test, which would send grief and alienation into the heart of the zealous and imposing self-deceiver—can say what is *this* or *that* man's duty in each particular instance; what, in certain cases, would or would not be sin in any individual. No: for this knowledge, in its minute detail and practical application, each must honestly and sincerely look within his own bosom: he must pray to God that he may find it there; and he must then bring it to the infallible test of the written word.

I have dwelt at so great length on the impossibility of having the rule of duty defined from abroad to suit the numberless and complicated varieties of individual character and circumstance, because it involves in it the grand and essential principle of the Gospel, the necessity of regeneration—"Unless a man be born again, born of the Spirit, he cannot *see* the kingdom of God."

But will, it is next asked, regeneration effect the desired object? Assuredly it will. Regeneration will communicate to the soul all needful light and strength. The Spirit, promised as a guide into all truth, will leave none in whom it abides ignorant of aught in the details of conduct with which it were beneficial to him to be acquainted.

Regeneration does not, indeed, in a moment *thoroughly sanctify* the soul, so as to transform, without any gradual and intermediate process, a sinner into a saint; but it implants in the soul a *principle of perfect sanctification*. It does not in a moment eradicate the evil propensities of nature, and the evil habits of education; but, with the full consent of the will, and cordial approval of the whole soul, it has struck a mortal blow at their root; and though they may here and there force out a sickly shoot, they are in sure and speedy process of decay.

Nor does regeneration in a moment *thoroughly enlighten* the soul. The midnight darkness, which envelopes the soul of the natural man, is not instantaneously dispelled by meridian beams of the Spirit; so that in a moment, from utter ignorance, he is given to see all the bearings of Divine truth, and all the path of duty, in its detail and complexity. This, indeed, was the experience of the great Apostle of the Gentiles. The physical light which shone *around* him at his miraculous conversion, but faintly illustrated the brighter spiritual light that suddenly flooded his whole soul. By this spiritual light his soul was instantaneously illuminated with a knowledge of the Gospel, which he was thus enabled to preach forthwith; and which knowledge, as he himself declares, he "received not of man, neither was taught it but by the revelation of Jesus Christ." But this is not the ordinary mode of the Spirit's operation. The light of grace, as of nature, dawns mildly upon the soul, and shines more and more unto the perfect day.

But though regeneration does not in a moment either *thoroughly sanctify* or *thoroughly enlighten* the soul, yet it *radically changes* the heart. It

does not divide the possession with Satan, but brings into captivity every thought to the obedience of Christ. Regeneration does not mend the soul by patch-work, but makes it wholly new. Conversion, as the very term implies, turns it wholly round—makes it face about, from darkness unto light, and from the power of Satan unto God; in order that it may desert from the ranks of the enemy, and pass over from death unto life. Christ crucified, held up to the eye of faith, and received into the affections, is the magnet of attraction which thus draws it. "I, if I be lifted up, will draw all men unto me." Thus the converted soul receives, through the medium of the will and affections, a new nature, a new principle, a new object, a new impulse, a new tendency, a new life: in short, "old things are passed away, and all things are become new." It is the fountain which has been purified; and therefore the stream, to its remotest distance, will be intrinsically, and in its own nature, pure. Extrinsic circumstances may indeed defile it: spiritual declension and coldness, inconsideration, unsubdued temper, urgent temptation, may indeed sometimes, for a moment, disturb the stream of life: but it has within it a principle of recovery. It is essentially pure, and the effects of these disturbing causes will soon subside and pass away for ever. But every voluntary and deliberate action, word, and thought, however unimportant—all that is done upon calculation—is regulated by evangelical principles and motives, because the soul recognises none other: even "the horses' bells are holiness unto the Lord."

Nor do I here declaim upon any imaginary theory of perfection, to scare the timid and offend the weak; to cause the feeble knees to faint, and the trembling hands to hang down. Assuredly, among the many blessed anticipations which make the believer frequently "desire to depart and to be with Christ," it is not among the least that the walls of this leper-house will be completely taken down, and the soul finally and entirely delivered from the body of this death. Emancipated from its corruptions, its infirmities, and its wants, the soul will then freely expand, fully develope itself in its own liberty, and be perfected. But surely the Divine Spirit is able and willing—is pledged to it, and actually *does*, even here below, guide the believer, faithful to his still small voice, into all needful truth.

What, then, should be the reply to him who asks daily guidance in the path of holiness and peace? Perhaps this:—Cultivate, by constant reading of Scripture and serious meditation, a spiritual mind, and a deep and practical sense of the all-importance of eternal things. Let no frivolous apologies supply your lack of service at the various ordinances of public worship. You can plead high authority for doing good on the Sabbath-day, but none, unless mercy demands or necessity compels, for absenting yourself from his temple on the Lord's-day; and, assuredly, unpreparedness, as a plea for turning away from the table of the Lord, is but excusing sin by sin. Keep continually open, by private spiritual prayer, a communication with heaven. Avail yourself of the various opportunities of beneficence, to the bodies and the *souls* of men, which Providence may furnish: as occasions offer, "do the work of an evangelist," "heal the sick, and preach the Gospel." This is *your* part; God, who has given you "*to will*," will also give you strength "*to do*" it; and *in* doing this you will rear within your own bosom a spiritual temple, in which you will soon know experimentally that the Holy Spirit of God, the Comforter, the Sanctifier, and the Guide into all truth, has taken up his abode. Conscience, thus enlightened by the word and Spirit of God, will be, to every important purpose, a sufficient guide. Herein exercise yourself, to "maintain always a conscience" thus enlightened, and then "void of offence toward God and toward man." Thus will you not only be divinely guided, so

as to prevent your ever wandering far or dangerously from the narrow way; but you will also be divinely supported and comforted, so that you will find, amid all the changes and chances of this shifting and troubled scene, an ever-salient spring of rejoicing, in the testimony of your own conscience. But to this end you must follow conscience *faithfully*, in simplicity and godly sincerity; not entangling it in worldly interests, nor warping it with carnal feelings. And, especially when it utters hard sayings, and summons to duties unpleasing to flesh and blood, you should beware of the common and ensnaring delusion, which flees from its wholesome but stern admonitions, and betakes itself to the prejudiced or mistaken counsels of others; and which strives to shield itself from the convincing Spirit and from self-reproach, beneath the inadequate authority of frail and fallible man. Pray earnestly to your Heavenly Father, in the name of his Eternal Son. Listen honestly to the responding Spirit. Pursue faithfully the path of *known* duty, whithersoever it leads—for it is only in traversing the path immediately before you that the more distant objects, whether of grace or of nature, are revealed. Do this, and you will have within you, what you now seek without you—and without you must ever seek in vain —"the opinion of a friend with a clear head and upright heart," upon the various details of life. J. M. H.*

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* Our valued correspondent touches upon some points on which it is not easy to give the full statement on the one side without a liability of its being construed to the disparagement of the equally true statement on the other. Even in "the king's highway," not less than in "the passages to the Philistines' garrison" (1 Sam. xiv. 4), there is "a sharp rock on the one side and a sharp rock on the other side; and the name of the one is Bozez ("fortasse floribus abundat;" *Poole's Synopsis*); and the name of the other Seneh" ("Ibi fortasse rubi et spinæ;" *Ibid.*); and, in order to keep in the right path, we must as much avoid the rock that seduces us by its flowers as that which might wound us by its thorns. The Antinomian, alarmed by the briers of the sterile Sinai, lulls himself to repose, as he fancies, amidst the flowery meads of Zion; but the fatal soporific that benumbs him into deadly torpor, is not the true fragrance that breathes from those celestial altitudes. To drop the allusion, a wrong use may be made either of the Christian's emancipation or of his obligations—as is the case when the latter are construed legally, instead of evangelically; and the former licentiously, instead of holily. Some clergymen, who seceded from our Church a few years since, urged that they could not in conscience read the Ten Commandments in the public service, for that the Christian is under "the law of love," and not of injunction—that he is dead to all written precepts, having God's law written in his renewed heart. And so at this moment a controversy is in progress among the Society of Friends, respecting the authority of the revealed will of God; it being urged by some members of that body that "the light within," or "the secret dictates of the Holy Spirit in the heart," is the true revelation by which a Christian is to be guided. Now in all this there is most serious danger; for if the written word be not made the code by which we are to be guided, a door is opened to every excess of fanaticism and laxity. The phrase "the law of love," as frequently used, does not convey a correct idea. Love, strictly speaking, is not a law, but an affection or motive: neither is regeneration, or conversion, or the indwelling of the Spirit of Christ in the soul, a law, though it implies a disposition given to obey the law of God when known; but the knowledge of the law itself must be gained from Revelation. Love would not teach a man that he is to keep especially holy one day in seven, or to be baptized, or to commemorate the death of Christ in the Lord's Supper. These are precepts of direct law, binding upon the Christian; love being not the law or rule, but the incentive to obey the law when known. A mere ceremonial obedience, without faith and love and newness of nature, would indeed be but a shadow and mockery; but still, where these exist, a guide to obedience is necessary; and, as our correspondent justly remarks, even the most advanced Christian is not to trust to mere "frames and feelings" as a guide to duty, but to go to the written word, as "an unchangeable standard," and there "to rectify his judgment, to assure his faith, and to tranquillize his soul." There are some other points in our Correspondent's paper on which we might remark, but our readers will best form their own comments.

ON ST. PAUL'S REASONING, ROMANS VI. VII.

To the Editor of the Christian Observer.

In the sixth chapter of the Epistle to the Romans, St. Paul explains the manner in which the grace of Christ redeems us from the curse of the Law. He shews that this redemption is not merely an outward translation from one state into another—an alteration of name, without any corresponding change of nature;—on the contrary, that Christian freedom implies a deliverance from sin, and that this deliverance is in some way effected by that death of Christ, which is to be "reckoned" by the Christian as his own. For the same Jesus Christ who died, was also raised again incorruptible; and it would profit us nothing to have died with our Redeemer, if we did not also pass on with him into that second life which can by no means be made to co-exist with sin.

In the seventh chapter he proceeds with the same argument, and contends, that, except by the death above spoken of, it was not possible for the old law to go out of force: for "the law hath dominion over a man as long as he liveth" (ver. 1). As an instance of a legal obligation which lasts during life and then ceases, he adduces the relation between husband and wife; and, employing this illustration as a type for his general argument, he represents the Law as a first husband, from whom we are set free by our death with Christ. And, pressing the analogy still closer, he says that, when we are married to our second husband, the offspring of this new marriage will be different altogether from that of the former marriage (vers. 2—4). "For when we were in the flesh, the motions of sins, which were by the Law, did work in our members to bring forth fruit unto death. But now," by our death, we are delivered from the Law, in which we once were held (vers. 5, 6).

But this statement requires some explanation. When it is said that the motions of sins owe their existence to the Law, the question arises, Is the Law sin—that is, the cause of sin? St. Paul answers, that the Law does not, strictly speaking, produce sin; but that it may be said to do so, as producing the conviction and consequent condemnation of the sinner. When, for instance, a law is promulged which forbids lust, the law is said to produce this sinful affection only as it determines its sinfulness and appoints the punishment which is to follow. Without some law or other there would be no condemnation, and sin, therefore, would be barren; it would not produce its deadly fruit (vers. 7, 8). Assuming, then, mankind to be at any time living under no law, the bringing in of a law would lead directly to condemnation and death. 'I myself, suppose*, was once alive without the Law, but when the commandment came, sin revived and I died. And so a commandment which is confessedly good, and which gives life to all who obey it, brought death, and not life, to me: for sin, by its deceiving and destroying nature, converted it into an instrument of death' (vers. 9—12). Are we then to say that what was in itself good, became notwithstanding a cause of death? St. Paul objects even to a statement thus cautiously worded†. And his reason is, that the bringing in of the Law is not a primary element in our moral history; a fact which might be considered separately, and without reference to any antecedent event. The Law had entered because of sin; and therefore, whatever painful consequences may

* It is often asked, At what time was St. Paul without the Law, and so alive? The answer should be, that the case is altogether hypothetical. In order to shew what was the actual tendency of the Law, the Apostle imagines a time when as yet there was no law, and then inquires what would be the effect of its introduction amongst mankind.

† "Quamvis enim, peccatum augendo, mortem generat, Paulus tamen *ab hâc invidiâ consulto deflexit.*" (Calvin.)

have proceeded from the Law, we are to impute them, not to the Law, but to the sin which introduced it, and which, in working death by a thing so excellent, only proves its own nature to be superlatively sinful (ver. 13).

I have given the above sketch of St. Paul's argument for the purpose of remarking, that he has here answered to two distinct objections which might be brought against the doctrine of *salvation by grace*. It might be charged with tending of itself to produce sin; or, if not that, with the almost greater fault of fastening a like imputation upon the discarded Law. St. Paul shews that neither of these charges would be true. In answer to the first he says (chap. vi.), that the death of Christ being not more the consequence than the end of sin, is in that sense accounted to be the death of Christians also, as it leads to the commencement in them of a new and holy life. He does not determine in what manner a new principle of life was brought into the world by Christ; he says nothing, till afterwards, of the spiritual power by which the righteousness of the Law is re-established in our depraved nature (viii. 4); but he desires the objector to contemplate the death and resurrection of Christ as symbols merely, representing first the consequence of sin, and then its removal and end. And it is important to observe, that by this manner of treating the subject he introduces nothing but what may be made obvious to common sense and reason. With Christians he might have reasoned from the testimony of the Spirit of Christ; and he does so in a subsequent chapter; but for objectors (and St. Paul in the sixth chapter is speaking respecting, though not *to*, such persons), it was better to make use of the first principles of Christianity. He therefore reasons thus:—The death of Christ was the effect of human sin; his resurrection was a sign of its removal: how, then, can conformity to Christ consist with a continuance in sin?

The second objection which St. Paul supposes to be brought against his doctrine, arises out of his own statement (vii. 5), that "the motions of sins, which were by the Law, did work in our members to bring forth fruit unto death." He afterwards repeats this statement three times successively, but each time in altered terms. In ver. 8 he says, that "sin, taking occasion by the commandment, *wrought in him all manner of concupiscence:*" in ver. 10, that "sin, taking occasion by the commandment, *deceived and slew him:*" and then, lastly, in ver. 13, that "sin, [taking occasion] by that which is good, *worked death in him.*" The last of these three forms is a key to the rest; and is of use for fixing the true meaning of the remarkable phrases which go before. Neither is it difficult to see for what reason St. Paul was led in the first instance to use the stronger language. It was his object to place the Gospel in manifest opposition to the Law; and as righteousness was shewn to proceed from the former, so, on the contrary, the latter was for an instant to be made the exciting cause of sin: *it looked as if it was so*, when it brought into the world condemnation and death. I cannot persuade myself that St. Paul has not thus explained the meaning of ver. 8, by the comment contained ver. 13: though many expositors interpret the latter verse from the former, and think that the Apostle speaks of the Law, not merely as bringing sin into evidence, but as producing, literally, "all manner of concupiscence." Professor Stuart takes this view of the passage, and states what he conceives to be an understood principle in human nature, and which St. Paul, without distinctly referring to it, might very well suppose to be present to the minds of his readers—namely, that "opposition to the desires and passions of unsanctified men inflames them, and renders them more intense and unyielding." Of the authorities which he produces in support of this exposition, Calvin stands first; who, in his comment on ver. 5, speaks of "the vicious nature of mankind, which, in its perverseness and lust, only breaks out the more furiously for being

curbed by the restraints of righteousness." Mr. Stuart quotes also the following passages: "Neque inficior quin acrius à lege exstimuletur caro ad concupiscendum;" and, "Per legem instigatur cupiditas nostra, ut in majorem ebulliat insaniam." These remarks occur in Calvin's comment on ver. 8, the whole of which ought, for accuracy, to have been extracted. "All the evil," says Calvin, "arises from sin and the corruption of the flesh: the Law gives the occasion merely. But, although St. Paul may seem to speak only of the *exciting* power by which the Law instigates our passions, and makes them rise into greater wildness; yet I understand him as referring principally to the *knowledge* of sin, as if he had said, The Law *detected* in me all manner of concupiscence; which, while it was latent, might be said not to exist. Neither yet do I deny that the flesh receives from the Law an additional stimulus to concupiscence, and in this way also comes out into the light; which might, of course, happen to St. Paul. But what I have said of the *manifestation* of sin, seems to suit better with the context." Mr. Stuart has not noticed the difference in complexion between the whole passage and his insulated extracts from it. Calvin wishes to combine the two senses which St. Paul's words will bear; or, rather, he does not know how to exclude either of them. It should be observed, however, that the interpretation which Mr. Stuart rejects is regarded by Calvin as the primary one.

M. J. M.

STRICTURES ON ABBOTT'S YOUNG CHRISTIAN.

(*Concluded from* p. 541.)

I NOW beg to offer some remarks on the two concluding chapters of Mr. Abbott's "Young Christian;" and, first, on the eleventh—Personal Improvement. In page 327, the author, after specifying some of the ordinary faults discoverable in young persons, adds, "Thus every person under 25 years of age is the victim of some moral disease, from which, though they may be Christians in a sense, they are not fully freed." It is not easy to discover what is the author's meaning in this passage; but I would observe, that the Bible recognises no Christians but those who are such in a scriptural sense; who are true believers in Christ: and there is no particular age at which any Christian is *fully* freed from faults generally, or from his besetting fault. Every believer, the most exalted in spiritual attainment, carries about him until death the moral disease of sin, though he is not the *victim* of it; but it is difficult to consider any one a real Christian, of whom it may be said, he is *the victim of any particular sin*. The word "victim" implies the condition of one devoted, sacrificed; this, applied to a true child of God, is at least singular language. The believer may—and, alas! too often does—occasionally fall under the influence of some besetting sin; but the idea of his being its victim seems inapplicable to one in a state of grace. "If ye walk in the Spirit ye shall not fulfil the lusts of the flesh:" "Whoso abideth in Him sinneth not:" "Whosoever is born of God doth not commit sin." I presume the author, in the sentence adverted to, does not mean by "Christian in a sense" a merely nominal Christian: such an interpretation is at variance with the context.—In page 329, the author, in reference to temptations, tells his young Christian readers: "You have, I think, two duties—first, to avoid all *great* temptations; and, secondly, to encounter the *small ones*, with a determination, by God's blessing, to conquer them." This duty at least possesses the characteristic of novelty, which *primâ facie* is no recommendation. It is a very extraordinary method of dealing with temptation. The only test of the lawfulness of encountering

temptation, is the certainty that we cannot avoid it but by going out of the path of duty. When our Lord puts such a petition into our mouths as "lead us not into temptation," he does not class temptations into little and great, but tells us to pray not to be led into any temptation. Besides, who can draw the line between "little and great?" and what Christian, who knows the deceitfulness of sin and of his own heart, will dare to say that any temptation will be little? And who is warranted in expecting Divine assistance in a contest which he might and ought to have avoided?—The author's observations in pages 335, 363, on the freedom of the will, are, in my judgment, not calculated to elucidate, but rather to obscure the subject. He raises an imaginary difficulty, by confounding the controuling power with the thing controuled. The will of man is neither a controuling nor a self-determining power; but is controuled and determined by his intellect, his affections, his principles and motives, or whatever may constitute his character: as they influence, so he wills to act. Again, in page 345, the author intimates that something, which he calls the will, is more or less a controuling power over the affections, although not to the same degree as over the motions of the body; and then he emphatically, and in capital letters, says, "*the heart is not independent of our controul to such a degree as to free us from moral obligation and accountability.*" I object to this passage, as conveying a very dangerous inference —namely, that the state of man's heart is the ground of his moral accountability: if this be the true principle, the harder a man's heart becomes by sin, the less his accountability. The heart of man by nature is enmity against God; it cannot in its natural state love God; and man by his own power cannot make his heart love God; but it is a most unscriptural doctrine to say, therefore, that man is not responsible to God, and that his enmity, instead of aggravating, offers an excuse for his guilt.—In page 347 the author addresses himself to *Christians* whose hearts are not entirely unrenewed. How can this be? If a real Christian, or true believer in Christ, his heart must be renewed; if not, he is no true Christian, but only nominally so. It is not easy to reconcile the ideas of being "born again" and only renewed in part. Perhaps the author thinks it may be something like being what is called "half baptized." The partial renewal is to be completed, according to Mr. Abbott, "by reflecting on God's goodness." The cause and effect are here transposed. So also in the following passage, where "steady principle" is made the result of "benevolent effort."—In p. 349 Mr. Abbott mentions the last means of growing in grace to be, dependence upon, and prayer for, the Holy Spirit; which, I should suggest, is the first in importance: but, among the means of grace enumerated, the faithful contemplation of, or, as it is called in Scripture, looking to Jesus as a crucified Saviour, is not once mentioned. This passage in page 349, and the observations which follow, lead me to point out perhaps the most unscriptural and obnoxious statement in the whole work, and with which I shall take my leave of the "Young Christian." The author gratuitously starts a difficulty, which I consider it would have been more judicious, in a work addressed to the young, to have omitted altogether. The subject did not call for its notice, and he might have urged the necessity of a humble dependance on the Holy Spirit, and earnest prayer for its bestowal, upon the authority of numerous passages in Scripture; and under such a sanction he might have safely left the duty: but this is, among others, an instance of the author's unfortunate method of marring the usefulness of his work. The obnoxious passage I allude to will be found in page 351: it is as follows: "Let us, then, in the spirit of humility and cordial trust in God's word, believe our Maker when he says 'that he has mercy on whom he will have mercy, and whom he will he hardeneth;' let us believe this

cordially, *however difficult it may be to understand what* CAN, *in such case,* BE THE GUILT *of the* HARDENED ONE." I give the whole passage; but in the concluding words lies the poison of this unscriptural and dangerous passage. The whole force of the author's objection and difficulty arises from the assumption (entirely at variance with the repeated declarations of Scripture) that God is a positive agent in hardening the heart of the sinner, whom He ultimately condemns and punishes for that sin which, by hardening his heart, He constrains him to commit. If there is one evil doctrine more horrible than another, it is this, which makes the Holy God the author of the sin he punishes: it, in fact, undeifies Jehovah; for a God who is the author or efficient cause of sin, must be infinitely evil, infinitely hateful. When Scripture says that God hardens the heart, it must, of course, be taken in a sense consistent with the tenor of numerous other passages of Scripture, declaring that God can do no evil, nor in any sense be the author of it. Man (so far as God is concerned) in this respect is free; he is not constrained to evil, nor restrained from good. The obvious meaning of hardening, explained by other Scriptures, is, that God leaves the sinner to the free workings of his own corrupt nature, withholding from him the restraining and sanctifying influences of the Holy Spirit; which are, in truth, *sovereign* blessings—by which is meant that these influences are not *due* from God to the sinner, to constitute him a responsible moral agent, but they are communicated as a free gift of God's sovereign bounty. By this necessary interpretation of the expression "hardening," Scripture is reconciled with Scripture; and there remains no other difficulty than that which man can never solve in this state of his being—namely, the permission of sin at all in His creation, by an infinitely benevolent and beneficent Being. That sin exists, no rational being can doubt: it presses upon his notice from every object around; it has a living testimony in every bosom. That God is infinitely and unimpeachably holy, no one truly can or ought to deny. Here the difficulty must be left, *not* where Mr. Abbott leaves it. God can in no sense be the author of the creature's sin; that must be traced exclusively to the creature himself—to the necessary defectibility of the creature, as derived, dependent, finite—the necessary and inseparable adjuncts of a created being: for God cannot communicate to any other being his own underived, eternal, independent perfections—it is impossible, in the nature of things. If, then, God leaves the creature to his own inherent resources, he must, from the very nature and condition of his being, fall; and it is not *due* from God to the creature, that He should confer upon him *invincible* grace. There is no greater difficulty that the allwise Disposer of good should, in the exercise of his sovereignty, confer that saving grace upon some which he withholds from others, and which is strictly due to none, than there is in his conferring those temporal advantages upon some which he withholds from others; and no one, in his right mind, presumes to object to this exercise of Jehovah's sovereignty. The subject above discussed is confessedly abstruse and difficult, and one which has for ages perplexed the wisest: it is not easy to think, much less to write or speak, clearly upon it: it is not, therefore, one which a judicious teacher would force upon the attention of the young inquirer. I would add, in conclusion, that whatever may be the difficulty attending the subject above alluded to, there is nothing in it to justify Mr. Abbott's unscriptural conclusion. If one truth pre-eminently commands the unreserved assent of a rational being, it is, that God can in no conceivable sense do evil; and any statement which intimates the slightest doubt upon this primary and fundamental truth, should be rejected with the most unqualified disapprobation.

The various objections which I have advanced against Mr. Abbott's "Young Christian" have led me to the reluctant conclusion, that I

ought not to recommend, or in any way promote, the circulation of the work; although, as I before observed, it contains much that is valuable, communicated in a very attractive form. I almost despair of seeing an edition so corrected as to remove all the defects I have noticed: if however, contrary to my expectations, such an edition should make its appearance, I know of many Christian friends who would give it a cordial welcome. Apologizing for the space I have occupied in your valuable and well-conducted periodical, I am, &c.

PHILALETHES.

FIRST EXPEDITION OF THE PILGRIM FATHERS.

To the Editor of the Christian Observer.

The following account of the expedition, landing, and settlement of the Pilgrim Fathers in New England, given in Bancroft's History of the United States, is so highly interesting, that I should be glad to see it transferred to your pages. I ought, however, to add, that what Bancroft calls "democratic liberty" is not that licentiousness which the phrase may now seem to imply; for no persons could be more anxious for orderly government according to the ordinance of God, and for the establishment of religious as well as civil institutions, than the venerated Puritan emigrants from England.

A CHURCHMAN.

And now [1620] the English at Leyden, trusting in God and in themselves, made ready for their departure. The Speedwell, a ship of sixty tons, was purchased in London; the Mayflower, a vessel of 180 tons, was hired in England. These could hold but a minority of the congregation, and Robinson was therefore detained at Leyden, while Brewster, the teaching elder, conducted the emigrants. Every enterprize of the pilgrims began from God. A solemn fast was held. "Let us seek of God," said they, "a right way for us and for our little ones, and for all our substance." Anticipating their high destiny, and the sublime doctrines of liberty that would grow out of the principles on which their religious tenets were established, Robinson gave them a farewell breathing a noble spirit of Christian liberty, such as was then hardly known in the world:—

"I charge you before God and his blessed angels, that you follow me no farther than you have seen me follow the Lord Jesus Christ. The Lord has more truth yet to break forth out of His holy word. I cannot sufficiently bewail the condition of the Reformed churches, who are come to a period of religion, and will go at present no further than the instruments of their reformation. Luther and Calvin were great and shining lights in their times, yet they penetrated not into the whole counsel of God. I beseech you remember it, it is an article of your church covenant, that you be ready to receive whatever truth shall be made known to you from the written word of God."

The Pilgrims were accompanied by most of the brethren from Leyden to Delft-haven, where the night was passed "in friendly and Christian converse." As the morning dawned, Robinson, kneeling in prayer by the sea-side, gave to their embarkation the sanctity of a religious rite. A prosperous wind soon wafts the vessel to Southampton; and, in a fortnight, the Mayflower and Speedwell, freighted with the first colony for New England, leave Southampton for America. But they had not gone far upon the Atlantic before the smaller vessel was found to need repairs; and they entered the port of Dartmouth. After the lapse of eight precious days they again weighed anchor; the coast of England recedes; already they are unfurling their sails on the broad ocean, when the captain of the

Speedwell, with his company, dismayed at the dangers of the enterprise, once more pretends that the ship is too weak for the service. They put back to Plymouth, to dismiss their treacherous companions, though the loss of the vessel was "very grievous and discouraging." The timid and the hesitating were all freely allowed to abandon the expedition. Having thus winnowed their numbers of the cowardly and the disaffected, the little band of resolute men, some with their wives and children, in all but 102 souls, went on board the single ship, which was hired only to convey them across the Atlantic; and on the sixth day of September, 1620, thirteen years after the first colonization of Virginia, two months before the concession of the grand Charter of Plymouth, without any warrant from the sovereign of England, without any charter from a corporate body, the passengers in the Mayflower, under the guidance of a faithless captain, who had received a bribe to thwart their purposes, set sail for a new world, where the past could offer no favourable auguries.

Had New England been colonized immediately on the discovery of the American continent, the old English institutions would have been planted under the powerful influence of the Roman Catholic religion; had the settlement been made under Elizabeth, it would have been before activity of mind in politics. The Pilgrims were Englishmen, Protestants, exiles for religion; men disciplined by misfortune, cultivated by opportunities of extensive observation, equal in rank as in rights, and bound by no code but that which was imposed by religion, or might be created by the public will.

The eastern coast of the United States abounds in beautiful and convenient harbours, in majestic bays and rivers. The first Virginia colony, sailing along the shores of North Carolina, was, by a favouring storm, driven into the magnificent bay of the Chesapeake. The Pilgrims, having selected as the place of their settlement the mouth of the Hudson, the best position on the whole coast, were, by the treachery of their captain, conducted to the most barren and inhospitable regions of Massachussetts. After a long and boisterous voyage of sixty-three days, during which one person had died, they espied land, and in two days more were safely moored in the harbour of Cape Cod. Dutch cupidity and English intolerance combined to effect the first settlement of New England.

Yet before they landed, the manner in which their government should be constituted was considered; and, as some were observed "not well affected to unity and concord," they formed themselves into a body politic by a solemn, voluntary compact.—

"In the name of God, Amen: We whose names are underwritten, the loyal subjects of our dread sovereign, King James, having undertaken, for the glory of God and advancement of Christian faith, and honour of our King and country, a voyage to plant the first colony in the northern parts of Virginia, do, by these presents, solemnly and mutually, in the presence of God and of one another, covenant and combine ourselves together into a civil body politic, for our better ordering and preservation, and furtherance of the ends aforesaid; and by virtue hereof, to enact, constitute, and frame such just and equal laws, ordinances, acts, constitutions, and offices, from time to time, as shall be thought most convenient for the general good of the colony. Unto which we promise all due submission and obedience."

This instrument was signed by the whole body of men, forty-one in number, who, with their families, constituted the one hundred and one, "the proper democracy," that arrived in New England. John Carver was immediately and unanimously chosen governor for the year.

Men who emigrate, even in well-inhabited districts, pray that their

journey may not be in the winter. Wasted by the rough and wearisome voyage, ill supplied with provisions, the English fugitives found themselves, at the opening of winter, on a barren and bleak coast, in a severe climate, with the ocean on one side and the wilderness on the other. There were none to shew them kindness or bid them welcome. The nearest French settlement was at Port Royal: it was five hundred miles to the English plantation at Virginia. As they attempted to disembark, the water was found so shallow that they were forced to wade; and, in the freezing weather, the very act of getting on land sowed the seeds of consumption and inflammatory colds. The bitterness of mortal disease was their welcome to the inhospitable shore.

The season was already fast bringing winter, and the spot for their settlement remained to be chosen. The shallop was unshipped, and it was a real disaster to find that it needed repairs. The carpenter made slow work, so that sixteen weary days elapsed before it was ready for service. But Standish and Bradford, and others, impatient of the delay, determined to explore the country by land. "In regard to the danger," the expedition "was rather permitted than approved." Much hardship was endured; but what discoveries could be made in Truro and near the banks of Paomet Creek? The first expedition in the shallop was likewise unsuccessful. "Some of the people that died that winter, took the original of their death" in the enterprise; "for it snowed and did blow all the day and night, and froze withal." The men who were set on shore "were tired with marching up and down the steep hills and deep valleys, which lay half a foot thick with snow." A heap of maize was discovered, and further search led to a burial-place of the Indians; but they found no more corn, nor any thing else but graves.

At length the shallop was again set out, with Carver, Bradford, Winslow, Standish, and others, with eight or ten seamen. The cold was severe; the spray of the sea froze as it fell upon them, and made their clothes like coats of iron. That day they reached Billingsgate Point, at the bottom of Cape Cod, on the western shore of Wellfleet Harbour. The next morning the company divided: those on shore found a burial-place, graves, and four or five deserted wigwams, but neither people nor any place inviting a settlement. Before night the whole party met by the sea-side, and encamped on land together, near Namskeket, or Great Meadow Creek.

The next day they arose at five; their morning-prayers were finished; when, as the day dawned, a war-whoop and a flight of arrows announced an attack from the Indians. They were of the tribe of the Nausites, who knew the English as kidnappers; but the encounter was without further result. Again the boat's crew give thanks to God, and steer their bark along the coast for the distance of fifteen leagues. But no convenient harbour is discovered. The pilot of the boat, who had been in these regions before, gives assurance of a good one, which might be reached before night; and they follow his guidance. After some hours' sailing, a storm of snow and rain begins; the sea swells, the rudder breaks; the boat must now be steered with oars; the storm increases; night is at hand; to reach the harbour before dark, as much sail as possible is borne; the mast breaks into three pieces, the sails fall overboard; but the tide is favourable. The pilot, in dismay, would have run the boat ashore in a cove full of breakers. "About with her," exclaimed a sailor, "or we are cast away!" They get her about immediately, and, passing over the surf, they enter a fair sound, and get under the lee of a small rise of land. It is dark, and the rain beats furiously; yet the men are so wet and cold and weak, they slight the danger to be apprehended from the savages, and, after great difficulty, kindle a fire on shore.

Morning, as it dawned, shewed the place to be a small island within the entrance of a harbour. The day was required for rest and preparations. Time was precious; the season advancing; their companions were left in suspense. The next day was the "Christian Sabbath." Nothing marks the character of the Pilgrims more fully, than that they kept it sacredly, though every consideration demanded haste.

On Monday, the 11th day of December (old style), the exploring forefathers landed at Plymouth. A grateful posterity has marked the rock which first received their footsteps. The consequences of that day are constantly unfolding themselves as time advances. It was the origin of New-England institutions. Inquisitive historians have loved to mark every vestige of the Pilgrims; poets of the purest minds have commemorated their virtues; the noblest geniuses have been called into exercise to display their merits worthily, and to trace the consequences of their daring enterprize.

The spot, when examined, seemed to invite a settlement, and in a few days the Mayflower was safely moored in its harbour. In memory of the hospitalities which the company had received at the last English port from which they had sailed, this oldest New-England colony obtained the name of Plymouth. The system of civil government had been established by common agreement; the character of the church had for many years been fixed by a sacred covenant. As the Pilgrims landed, their institutions were already perfected. Democratic liberty and independent Christian worship at once existed in America.

ON DENS'S THEOLOGY.

To the Editor of the Christian Observer.

In the year 1819 I purchased, at Antwerp, the *eighth edition* of Dens, published at Mechlin the same year. It was offered to me by a bookseller as the accredited text-book of the Flemish Universities. On examining it, I find that Dens was for 40 years President of the Seminary, and that he died at Mechlin in 1775. The tracts "De Virtute Religionis" and "De Sacramento Penitentiæ," only, are his: the others were drawn up by Neesen, who was also President of the Seminary for forty years, and died in 1679; with the exception of the tract "De Jure et Justitiâ," for which the Roman church is indebted to Bertrand, a canon of the metropolitan church of Mechlin.

The dogmas contained in this work are described as the subject matter of the Theological Lectures. They were printed in order to save the students the trouble of writing them down from the dictation of the different Professors. It was thought best to draw up these theses in the interrogative form, not to induce a reply from the student, but in order to awaken and preserve his attention. Dens dedicates his work to the Cardinal Archbishop of Mechlin, who was in the habit of personally attending the general examinations of the students.

The whole work, in the year 1758, received the official approbation of Foppens, the censor of the metropolitan press, who bestows especial commendation on the two additional tracts compiled by Dens himself.

Nicolas Pauwels (not Pawels), born at Louvain, was President of the College of Arras, and died in 1713. He wrote a voluminous work on Practical Theology.

You wish to "learn distinctly what are the doctrines of Dens on the question of falsehood and equivocation." I will give you them as briefly

as is consistent with fairness, and in his own words, from his tract "De Virt. Rel." vol. iv. p. 338:—

"Officium veritatis non postulat, ut semper et ubique veritas pandatur, cum oporteat aliquando veritatem quampiam silere et occultare."

"Possumus mentiri per scriptum, per gestus," &c.

"Mendacium officiosum dicitur, quod committitur solùm causâ utilitatis propriæ vel alienæ."

On "mendacium perniciosum" he is not perfectly clear. He says: "Præter malitiam mendacii habet adjunctum nocumentum vel malum aliquod, ex quo contrahit malitiam aliam;" and then proceeds to say, that "mendacium perniciosum est ex genere suo peccatum mortale, secundùm malum adjunctum." But he omits to characterize it "secundum malum suum." I find no estimate of the simple "malitia mendacii," whether it be a mortal or a venial sin.

"Officiosum mendacium et jocosum sunt ex genere suo peccatum veniale; possunt hujusmodi mendacia ratione scandali, finis, &c., fieri mortalia:" but, as he himself observes, this identifies them with pernicious lies.

"Omne mendacium est intrinsecè malum, et lege naturali prohibitum."

"Non licet mentiri ad cavendum homicidium. Mentiri est malum major, quam permittere homicidium merè permissivè." "Proinde non licet mentiri ad avertendum mortem aut interitum Reipublicæ, vel quæcunque alia mala: in hujusmodi perplexitatibus debent homines confugere ad auxilium Dei, Angeli Custodis," &c.

I need not point out to you how this bears on the secrecy of the confessional chair. To falsify a promise or an oath, is lying of the most serious kind; and the anti-social abominations of Popery stand confessed in *assuming* this to be a greater crime than non-interference to prevent murder or treason, though, as appears below, you may lie for the benefit of the Pope.

"Restrictio *purè* mentalis committitur, dum profertur enuntiatio, quæ spectatis omnibus circumstantiis et signis externis falsa est, sed cui in mente loquentis interne adjicitur, vel subintelligitur aliquid, per quod fieret vera, quod internum tamen nullo signo manifestatur aut connotatur."

"Q. An restrictio purè mentalis excusat à mendacio?

"R. Negativè: quia illa restrictio interna nullo externo signo manifestatur, adeoque non consignificat; ac ita enuntiatio externa manet simpliciter falsa.

"Insuper per restrictionem purè mentalem turbaretur societas humana eodem modo, quo per mendacia.

"Probatur etiam ex damnatione hujus Prop. 26, Innoc. XI.: 'Si quis vel solus vel coram aliis, sive interrogatus, sive sponte propriâ, sive recreationis causâ, sive quocumque alio fine, juret se non fecisse aliquid quod reverà fecit, intelligendo intra se aliquid aliud quod non fecit, vel aliam viam ab eâ in quâ fecit, vel quodvis aliud additum, reverà non mentitur, nec est perjurus.'"

This comprehensive condemnation of Jesuitical mental reservations is full and satisfactory.

"Notum est omnibus quod legati regum possint dicere, se nescire ea quæ habent sub secreto legis; quia qualitas legati hoc consignificat et restringit." This is one of the grounds on which he defends our Lord from the charge of mental restriction, at Mark xiii. 32, as being the legate of the Father.

Here, then, we have the key to the innumerable falsehoods and tergiversations of Papal legates and official ministers. Their confidential capa-

city, it is avowed, excuses a violation of truth, when the interests of their employer—*i. e.* of the Pope, or of mother church—require it.

On equivocation he says: "Æquivocatio non continet mendacium, in quocumque sensu accipiatur"—(*i. e.* as I translate, in whatever sense the hearer may take it)—"quia verba externa verè significant illum sensum, quem loquens in mente habet: et sic differt à restrictione purè mentali, in quâ verba externa non continent sensum mentalem." He defends equivocation by the lie of the angel, at Tobit v. 18. This, he asserts, is a mere equivocation, for the name, in Hebrew, means "adjutorium Domini." The angel is not much aided by this pitiful subterfuge.

His false and most mischievous conclusion, as to the moral character of equivocation, originates in a slavish adherence to Thomas Aquinas' imperfect definition of a lie: "Locutio contrà mentem loquentis," p. 339. The essence of a lie, as every Protestant moralist allows, is in the *intention* to deceive; but the Papist tells us, if for a just reason you can clearly veil the truth in words which, although in one sense they convey it, will be falsely understood by the person addressed, you do not incur the guilt of falsehood. Thus guilt or innocence is made to depend on the dulness or cleverness of the deceiver. That I may not be thought to misrepresent the worthy President, I add his own words:—

"Obj. Utens tali æquivocatione intendit alium fallere et decipere: atque id est contra sinceritatem societatis humanæ; ergo non licet.

"R. Neg. ass." (assertio): "sed intendit dicere verum quod habet in mente: ad deceptionem alterius ex malâ ejus intelligentiâ habet se permissivè" [he does not deceive him; he allows the inapprehensive to deceive himself]: "et propterea ut ab omni peccato excusetur, requiritur justa causa."

Mr. M'Ghee's first question, quoted by you, is from Neesen's part of the work, vol. ii. p. 75. I give the question in full, which will convey much of the information you require:—

"An et quomodo tenetur quis confiteri fidem, dum de fide, vel religione interrogatur?

"R. 1°. Si ille à personis privatis interrogetur, quamvis non liceat fidem negare coram illis, tamen fidem confiteri non tenetur (nisi aliunde Dei honor, vel utilitas proximi id exigeret); sed interrogationem vel tacendo vel repellendo contemnere licet.

"2°. Tum quis à potestate publicâ—v. g. â principe, magistratû heretico—interrogatur de fide vel religione; an sit Catholicus, an talem vel talem articulum teneat; non est licitum tacere, vel verbis ambiguis uti, sed candidè et apertè oportet fidem confiteri, quamvis ex confessione istâ mors certa immineret. Talis est constans Ecclesiæ sensus, et unanimis SS. Martyrum praxis: unde meritò reprobata fuit ab Innocent. XI., hæc propositio 18: 'Si à potestate publicâ quis interrogetur, fidem confiteri, ut Deo et fidei gloriosum consulo, tacere ut peccaminosum per se non damno.'"

We may observe, that regard to truth is not here assigned as a reason for prohibiting equivocation, but the honour of God. Thus the prohibition to use ambiguous words is reconciled with the permission to equivocate on just occasions, conceded afterwards by Dens.

Dens, or rather Neesen, is plainly opposed to Pauwels on the question "An sit sacerdos," &c., quoted at length, and correctly, by Mr. M'Ghee.

My ideas of justice require, that, if you publish the above, *the whole* should be printed—what is in favour of the Roman Catholics, as well as what makes against them.

T. B.

ON THE PROFANATION OF THE SABBATH.

To the Editor of the Christian Observer.

I FEAR that the Infidel tracts and teaching of our time are producing their natural fruit in an increasing profanation of the Sabbath; at least I have observed, with extreme affliction, that the practice of *crying goods* on that day, in the neighbourhood of the metropolis, is now becoming common. Had it been merely their sale, I might not have troubled you; for in that case, as my own attention would hardly have been excited, I should not have invited yours; but, disturbed as I now am in the early worship of my family, as well as at other periods of the day, by the disgraceful crying of one and another commodity for sale, I cannot shut my ears to the evil: and, sinful as is our Sabbath trading, none, I suppose, can doubt that its sinfulness is greatly aggravated by the additional disturbance of those who, but for this further offence against the Sabbath, would be left in comparative ignorance of much of the mischief that is going on about them. The continued refusal of Parliament to protect the people in the better observance of this blessed day, by visiting its profanation with such civil penalties as are rendered necessary by the altered value of money, is exceedingly to be deplored; but, defective as the existing law is, it is some consolation to find that the Statute 29 Charles II. c. 7 (commonly called the Lord's-day Act), does yet supply a sufficient remedy in respect of *crying* goods on the Sabbath, though less so in regard to their *sale*. The penalty for *selling* is (as is too well known) but five shillings; which the hardened offender will constantly pay, and then laugh at the law of man, which has done its worst: the punishment, however, of *crying* those goods (with two absurd exceptions, milk and mackerel) is the summary *forfeiture of those goods*. Now this is a point of much importance, which I consider it a duty to make *known* as widely as possible, for the benefit of my fellow Christian sufferers. Nothing can be clearer, than that the legitimate remedy appointed by that Statute is the seizure of the article thus noisily obtruded on a Christian public, and, therefore, that every constable or police officer has only to do his duty. A few examples thus made in any given district, will effectually abate this nuisance; and there is this further advantage in the remedy in question—namely, that, while almost all offenders against the Sabbath either refuse to give their names and residences to such as would summon them before a magistrate, or else supply false names and addresses, no knowledge of the person is rendered necessary under the provision to which I allude, but the remedy is immediate without it, and fully adequate to the occasion. In this view, the establishment of the New Police in and about London is of much importance, as nothing can be clearer than that these officers have but to act, at the instance of any clergyman or other resident who may require them, or even to execute the same obvious duty without being specifically charged with it, in the case of every individual offender.

I have, indeed, no doubt, that even if the Statute to which I refer were not in existence, the interference of any regular officer would be equally his duty, as the offence of *publicly crying goods on the Sabbath* is an obvious offence against public decency, which any civil officer has power to put down in virtue of his office: but as the Statute in question removes all doubt on the subject of its illegality, and also establishes a specific remedy for the offence, there can be no need to resort to the unwritten law, especially as every magistrate might not feel himself equally at liberty to act upon it.

ZENAS.

ON THE IMPUTATION OF SIN WITHOUT LAW.

To the Editor of the Christian Observer.

YOUR correspondent M. J. M., in your Number for August, page 468, says: "Though sin was in the world before the time of Moses, yet it could not be imputed in a case *where no respect was had to any law;*" meaning, I suppose, that there might be a case in which no law was sufficiently known to have any force against sin. This statement is dangerous and unscriptural. It is dangerous, as it supposes the relation between God, as a moral governor, and man, as a moral agent, to have been suspended during that interval; and man thus exempted from all moral responsibility, divested of the means of knowing his Creator and his own state and obligations, excepting those which the works of nature exhibited. It is also contrary to the doctrine and facts of Scripture, which speak of man at all times as a sinner in practice, as well as in nature. Cain must have known some law which forbad murder; for he speaks of his punishment being greater than he could bear—or, according to the marginal reading, his iniquity being greater than might be forgiven—but he never once asserts his innocence, or complains of the injustice of his punishment. The Flood came upon the world of the ungodly for *actual sin;* the cities of the plain were destroyed by fire for *actual sin* (1 Pet. ii.). Joseph, too, must have known of some law which condemned adultery when he said, "How can I do this great wickedness, and sin against God?" These are only a few instances out of many, but enough for my purpose. Sacrifices, too, were instituted from the beginning: there must, therefore, have been a frequent acknowledgment of sin in the offerers. We may then scripturally assert, that there was some law before that given from Mount Sinai through which men were convicted by their own consciences, and also proved to others to be actual transgressors, so that God was shewn to be justified in their punishment. We have also the Apostle Paul's authority that "sin is a transgression of the law;" and that "where there is no law there is no transgression;" and yet, that "they that have sinned without law shall perish without law," and they that have "sinned in the law shall be judged by the law." How can these passages be reconciled with themselves and each other, without supposing that the law was known in some form before it was promulgated on tables of stone from Mount Sinai, and that it was in both cases the rule of judgment to those who were under its several dispensations?

My humble apprehension of the scope of the Apostle's argument, which, in answer to your Correspondent, I am bound to offer, is, that it was to prove the doctrine of the imputation of sin in Adam as the federal head of the covenant of works, and that of the imputation of righteousness in Christ as the federal Head of the covenant of grace; and the superabounding blessings of the latter over the evil effects of the former, inasmuch as they were a *free gift* to the cancelling of many offences, and justification unto life, while the consequences of the former were the *necessary desert* of sin; and in order further to prove the *universality* of imputed sin in the natural posterity of Adam, the Apostle adduces the case of infants, as of those "who had not sinned after the similitude of Adam's transgression;" not actual sinners, and yet were, no less than others, partakers of his depravity.

W. R. A.*

* May not W. R. A. have misapprehended M. J. M.'s meaning? M. J. M., in a paper in our present Number, without being aware of W. R. A.'s objection, incidentally says that the case of being without law was only "assumed" by the Apostle, and was "hypothetical."

A HACKNEY-COACHMAN'S SERMON.

To the Editor of the Christian Observer.

It was Saturday evening. I went to see my friend once more, and found him engaged in settling accounts preparatory to his embarking for the Continent in a steam-packet, which was to leave on the following morning. I knew that with a little management he might have proceeded on the Wednesday preceding; but it was of no use to speak of that now, for the state of his wife's health did not seem to allow of delay till the middle of the following week, and the arrangements were made for the passage of himself and his family. A suggestion which I had thrown out a day or two before, in the prospect of his going by the Sunday steamer, that they should go on board on Saturday night, in order to avoid as much as possible disturbance on the sacred morning, had been disregarded. My friend composed himself with the hope that he would be permitted to read prayers and a sermon on board the steamer; but even that was uncertain. He had his head full of little concerns which had yet to be attended to, and his temper was soured by some exceptionable items in his landlady's bill; so that I did not feel that I should be doing any good by pleading for the sacredness of the coming day. I should at all times have been reluctant to assume the character of a teacher of Sabbath duties towards my friend, whom I highly respected; and under present circumstances I should have been seriously apprehensive of an unpleasant discussion, had I attempted such a thing: and yet, after all, I felt uneasy at his going without some admonition as to the unsuitableness of his proceedings to the sacredness of the approaching day; for it was quite apparent that he did not see the magnitude of the loss to his own soul, and the souls of other passengers, from their spending the Lord's-day in the bustle and distraction of mind inseparable from such a voyage; nor the evil of countenancing the habitual breach of the Sabbath committed by the owners, officers, and crew of a vessel which is regularly profaning that day by setting out on its voyages across the sea.

When I bade farewell to his wife, he desired to walk with me to a coach-stand, in order to engage a conveyance to the water-side for next morning. We stopped at the first coach, and the driver hastened to receive our commands; but as soon as he understood the time at which his services were wanted he declined the employment—"I never turn out on the Sunday, sir: any other day of the week I shall be at your service." The man's behaviour was perfectly civil, but determined. I rejoiced in my heart. My friend turned away from him with an air of unconcern, and with some words like, "Oh, very well: it is all right;" but he felt, I could perceive, a regard towards the coachman; and indeed he said, as soon as we were out of his hearing, "I am glad to see the man is so conscientious." I then sought to fasten the nail of conviction in his own conscience, by saying, "That was a sermon from a hackney-coachman to two gentlemen."

The conviction, I regret to say, did not produce an immediate change of action; and another coachman was immediately found, who had no such scruples. I took leave of my friend, and have not seen him since. I can only wish and pray that the coachman's sermon may not be lost upon him. By the blessing of God it shall not upon me; and perhaps it may be profitable to some who read this little account. Let us be willing to learn from any one who appears to have advanced farther than ourselves in following up a theoretical knowledge of God's commandments by practical obedience to them in the conduct, though it be to the apparent detriment of temporal interests. "The Lord is able to give thee much more than this." (2 Chron. xxv. 9).

HsC.

ON TEACHERS MAINTAINING IN AFTER-LIFE A MORAL INFLUENCE OVER THEIR FORMER PUPILS.

To the Editor of the Christian Observer.

No one, who has taken a warm interest in the superintendence of schools for the poor, can have failed to desire, when a child leaves school to go into service, that some regular system were devised which would keep up the bond of union between teacher and scholar, and extend its influence, which had been so strong and sweet in childhood, to the season of youth and riper age, when it is perhaps still more needed.

Perhaps your correspondents will suggest some hints which may be the result of their own experience on the subject: in the mean time the subjoined extract from the letter of a clergyman, in answer to inquiries concerning a successful attempt of his own on this point, may serve to draw attention to it, and induce many to adopt some plan of the kind. Is it not to be wished that there were such an appendage to every well-ordered school for the poor? The Reverend writer says:—

"I am ready to confess that the forming a connecting link between the young, *after they leave school*, and their benefactors, is a subject I have very near my heart. I rejoice to find God is inclining the minds of others to this subject—a subject which I think has been too long neglected, or not acted upon systematically; and what has been the consequence? Many a promising child has fallen from its own stedfastness, and many have left the bosom of *our* Church, unable to find *in it* that attention to youth of their age which is found in other denominations of Christians. But you will say, You do not ask me for the causes or effects of certain evils, but for plans for destroying the cause, and then the effect will cease. And here is the difficulty—to form a plan by which, every year at least, we shall see our old scholars, assemble them at *one* spot, at *one* time, at least *once* a year. To say an annual reward shall be given according to the merits of each, is rather to be *grafted upon* the plan of assembling them, than to be the *cause* of their coming. They will not come for this alone many years together; besides, many will grow above the idea of receiving a reward; add to which, many will not come because they will feel they deserve none; and hence, instead of seeing *all your old scholars*, but a few will assemble. This plan has been tried and found wanting.

"My fear is, that you will think the simple plan by which I would assemble them, deserving rather of a smile than a serious thought. It is simply that of *once a year*, and on the *same day* in the year, giving them tea in their old school-room. But then, as you are not dealing with *children*, great circumspection and wisdom will be required in the management of the assembly. You would think it strange if I were to say, that, to ensure the perpetuity of such an annual meeting, I should have one lady to make tea for every eight or ten young women—an urn before every tray—cream, and not milk—*lump* sugar, not the other kind—a nice *white* cloth spread over each table—and at least one course of bread and butter, the rest good common, plain cake. I should strongly recommend the presence of as many ladies and gentlemen as the room would admit; and, to crown the whole, all the clergymen in your neighbourhood, &c. &c.; by whom the young people should be addressed on the duties and deportment of servants; of course their own immortal interests being kept in view in all the addresses, of which there ought to be three or four, not long, and as interesting as possible. I feel I have entered too much into the detail of the meeting, which, after all, must be guided by local circumstances as to its length, and other minor points. I know some may object to the idea of

tea, but I would almost assert that it is the only *bell* that would assemble *all* your old scholars; and you ought to aim at assembling all who have the privilege of coming.

"And now I come to the point of the *privilege* of *being allowed* to come, and the *rewards* when they are assembled.

"1. No one to be allowed to be present unless they produce the certificate of good conduct, &c., which they received *when they left the school.*

"2. No one to be allowed to be present unless they produce a certificate, or note, signed by their master or mistress, that their conduct had been every way proper; also stating how long they have lived in their service.

"Both these certificates should be sent to the school a week before the day of meeting, that it may be known how many will be present, and to whom rewards are due.

"The first rule will introduce (if it be not already there) a plan which ought to be in every school—that of giving a certificate of good conduct, signed by one of the committee, when a child leaves. Experience proves this plan to be most productive of good to a school: the fear of not obtaining this certificate when they leave, greatly affects their conduct. A book, or register, should be kept by the school-mistress, containing the name and place of abode to which the child goes when she leaves school; and the girl should be encouraged to apply to the mistress of the school when she wants a situation.

"In reference to *rewards*, they will depend entirely upon the state of your funds. The annual meeting will be considered a sufficient reward by the young people, and they will require no other; yet if you can give rewards, perhaps you would do so according to the time they have lived in service in one place. Certainly, I should say, give no reward to those who have lived less than one year in one place.

"I will only add an outline of the first meeting we had in S——, when the plan succeeded beyond the most sanguine expectations. And, lest I should forget, let me say, if you are desirous of making the attempt, do not be discouraged by the opposite opinions of others. I had to contend (at my first effort of this kind) with the contrary opinion of some of my brother clergymen, and very many ladies, who have all since acknowledged the excellency of the plan for the end in view; and since I left that parish, it has been continued by those who were my warmest, though friendly, opponents.

"Our first meeting was held by sending an invitation to those old scholars who were then at home or in service, and permitting them to come the *first* time *without* the above certificates. We admitted also the teachers, monitors, and those who were likely to leave school that year. One hundred and fifty servants were present, and one hundred ladies and gentlemen, who also had tea (each lady had her own servant to wait on her); and the expense did not exceed nine pounds, which included the hire of forms, tea-cups and saucers, printing, and every thing. This was paid, partly by admitting ladies and gentlemen, *friends and subscribers* to the school, by tickets, for which they paid 2*s.* 6*d.* One year they did *not* pay, and paying the half-crown was found in every sense *better.*

"At five o'clock all met, every thing being previously prepared. Grace was sung before and after tea. Then a prayer was offered up by one of the clergy. An exhortation was delivered by the Vicar, chiefly upon the evils of dress. Another clergyman addressed them more immediately upon their duty to God. Then a hymn was sung. Next Mr. Montgomery, the poet, spoke upon the temptations of youth, and the general blessings they had received, and were then enjoying. Then followed an address upon the importance of care in forming connections, and briefly alluding to the

marriage state. A hymn succeeded; and I believe I finished by a general address on their duties as servants, and on devotedness to their Saviour. There was a concluding hymn; the Vicar pronounced the blessing; and at half past eight all were gone.

"The *eighteen* clergymen who were present, and every one else, acknowledged it to have been a most pleasing and interesting evening, and fraught with the best prospects. Every subsequent meeting has, I believe, only confirmed the ideas then formed."

Another friend of mine, who many years ago adopted a plan for the benefit of the servants brought up in her schools (holding out the promise of rewards to the value of seven, fourteen, and twenty-one shillings, when they had kept their first place one year, and the same or any subsequent situation three or five years), gives the following account of its history and success. I must add, that she does not consider the *rewards* so influential as the bringing of the young women annually under the notice of their former friends and teachers. She says:—

"In reference to our own Servants' Friend Society, though only partially embracing the objects proposed, I can speak confidently of the great advantage it has been to our young people. As far as I can recollect, it was established seventeen or eighteen years ago, in consequence of the miserable habit into which the girls had fallen, of leaving their places; and I can only say, that in this respect it produced a complete revolution, and our parish became rather proverbial for the good conduct of our servant girls. I remember a few instances. One, a girl of thirteen, who went into Sir B. C.'s family as nursery *girl*, in process of time took a *nursery-maid's* place in the same family; was then advanced to that of *nurse;* then became Lady C.'s own maid; and is now, at the age of (I suppose) about thirty, a confidential housekeeper. Others I know, who have kept their places in the same kind of way; and one or two more equally long. My plan was to *write* to each mistress when I found a girl had been sufficiently long, and to request her character, with permission to be present on the fourth of June, our day for annual rewards and examination of our girls' school; at which the servants were present, and partook of the children's feast after receiving their own prize. The letters were publicly read; but I requested also to be informed of any *failings*, the reply to which I considered as a *private* communication, and therefore in private endeavoured affectionately to speak to them on the subject. But this was a plan suited to a *village*, nor did it embrace the important object of annually collecting *all* our former pupils; which is, indeed, most desirable, and in this nothing can exceed Mr. ——'s plan at S——."

Again requesting suggestions from your correspondents, and with many thanks for your assistance in drawing attention to a subject which has for its aim the glory of our blessed Lord, and the fulfilment of his command "Feed my lambs," I remain, &c.

O.

ON THE RELIGIOUS WORDING OF WILLS.

To the Editor of the Christian Observer.

It is fearful to witness the rapidity with which the public recognition of religious truths is fading away from official documents and secular transactions. Our ancestors commenced almost every serious action with some religious form or formulary; whereas of late years, except where innovation is not easy—as in various public and international proceedings—there is in too many cases a silent omission of accustomed expressions, which were

at least a nominal—and often doubtless a real—acknowledgment of the presence and the providence of God. Even in that solemn transaction, the drawing up of a man's last will and testament, it is now usual, I understand, to omit the solemn preambles used by our forefathers; such as, "In the name of God, Amen;" "My soul I humbly commend to the mercy of Almighty God," and the like. It may not be known to some who scoff at such declarations, that Edmund Burke commenced his will as follows:—"First, according to the ancient good and laudable custom, of which my heart and understanding recognise the propriety, I bequeath my soul to God, hoping for his mercy through the only merits of our Lord and Saviour Jesus Christ." Let all your readers open their Will—if, as becomes a Christian, mindful of the uncertainty of life and the duty of being prepared for death they have made one—and examine whether they have expressed themselves as seriously as befits so solemn a document. Might they not even improve upon the hint, and make their last will a posthumous sermon to their surviving relatives and friends? A few lines of holy admonition might fall with peculiar weight upon the feelings and the conscience of survivors, when their earthly remains lie silent in the tomb.

D. C.

ON SELFISHNESS IN CONFESSION.

To the Editor of the Christian Observer.

In replying to your correspondent Μετανοησαμενος, in your Number for August, page 481, I beg to assure him of my sympathy in his solicitude respecting the genuineness of his confession and repentance; and I regret that any expressions of mine should have been the occasion of sorrow to him, though I cannot convince myself that those expressions justify the inferences he has deduced from them.

Before offering a few remarks upon the subject immediately under discussion—namely, selfishness in the confession of sin—I will just touch upon a question of great interest, which has no necessary connexion with that topic, nor with my strictures in your Number for July, but which your correspondent has introduced into his letter, with a wish apparently to obtain an opinion upon it. He asks, "Is a person, seeking for pardon and peace under the accusations of a guilty conscience—remorse, if you please—by confessing his sins and pleading the atonement of Christ, to consider himself unpardoned, unreconciled, until he has a sense of his being forgiven, and at peace with God through Jesus Christ?" I beg humbly to offer my opinion, that a person thus earnestly and honestly seeking an interest in the atonement of Christ, is pardoned, although he may not enjoy the happy assurance that he possesses that blessing. My own experience, with that of many Christian friends, leads me to the conclusion that hope, rather than assurance, is the characteristic state of by far the larger proportion of true believers. I do not mean to infer that it should be so, for I think they live much below their privileges; but I merely state my opinion that such is the case; and I mention it for the comfort of your correspondent, and others similarly circumstanced.

I now advert to the immediate topic of his letter. He suggests what he considers an improvement in my mode of stating the difference between the confession of the culprit and that of the believer. He remarks, that, instead of saying that the confession of the culprit, supposed by Abbott, is not a Christian confession, "*because it arises from the selfish feeling to relieve a guilty conscience,*" I should have said, that "the difference is that the sinner (believer) sues for pardon and seeks for peace through the atonement of

a Saviour; whereas the culprit seeks for peace by confession alone." This is certainly another mode of conveying my meaning in part, but it does not convey the whole. I adopted the expression used, because I thought it would suggest to the reflecting mind more than I had explicitly stated, but which, for the purpose of condensation, I omitted. In alluding to my words, he has left out—I am sure, from the spirit of his observations, quite unintentionally—the important word which precisely marks the difference in the confession of the two characters supposed. Upon referring to my paper, he will find that I said that "the culprit's confession arises from *purely* selfish feelings"—by which, of course, I meant *exclusively* selfish feelings. The culprit's confession is made to give vent to the bursting fulness of a soul goaded and vexed, but not humbled, by the upbraidings of a guilty conscience. His confession cannot have any reference to the transfer of his guilt and its penalty to another. The case of the culprit assumes that he is an unconverted sinner, and exclusive selfishness is the characteristic of the unrenewed soul. It is true that the believer's confession of sin, and his desire of escaping its penalty, involve also selfish feelings; for it cannot, in the nature of things, be otherwise; but his is neither a sinful nor an exclusive selfishness—it leads him to God, as a God of mercy, loathing his sin, and humbled under a sense of its guilt and desert; desiring forgiveness only in that way by which the Divine attributes can be vindicated and glorified; and earnestly pleading and gratefully accepting the means provided for his pardon. He trusts the promises of God made to the penitent; believes in Christ; and just in proportion to the simplicity and strength of his faith in those promises is the clearness and the comfort of his assurance that his sin and its penalty have been transferred to his blessed Surety. But the culprit's confession has neither godly sorrow nor hatred for sin; he laments its consequences, because they fall upon himself; and he meditates escape from suffering, irrespective of the claims of God's holiness and justice. In this is exclusive selfishness.

Your correspondent seems to have inferred, that, because confession is not *wholly* devoid of selfish feeling, I supposed that it cannot be Christian; but nothing could be more remote from my meaning. If indeed confession, like the culprit's, is *exclusively* selfish, it must be sinful, for it is the sorrow which worketh death; but not so with that confession which is the accompaniment of godly sorrow. There is implanted by the Spirit of God, in the renewed soul, that legitimate love of self which in Scripture is called "the love of the soul," and which involves an earnest desire for its salvation: it is indeed recognised by God as the standard of our love to our neighbour. No believer can approach God without this self-love; nay, he cannot possess spiritual life without it. That desire, therefore, of being relieved from the distress of a burdened conscience, which leads the penitent to the foot of the cross, though in a sense selfish, is one of the invariable symptoms of a renewed soul: it leads him thither, confessing his sin, to rejoice in the hope, if not the assurance, that the "intolerable burden" which would sink him into hell has been borne for him by a crucified, risen, interceding, and sympathizing Saviour.—I hope I have now satisfactorily explained myself to your correspondent.

PHILALETHES.

ON THE DOCTRINE OF ASSURANCE, AS PREACHED BY SOME WESLEYANS.

To the Editor of the Christian Observer.

Upon referring to your volume for 1833, I accidentally met with a letter,

signed "A Wesleyan Minister in London," written in answer to some complaints from a Clergyman, and in language so temperate and conciliating, that I feel assured I may ask advice in a matter in which the Wesleyans are concerned, without giving offence: and should the information I seek come from that quarter, it will be the more satisfactory; and if from the same pen, the more welcome.

Nearly seven years I have been curate of the parish in which I am residing, and in which I found a Wesleyan chapel; and with my parishioners of this persuasion I have lived on the most friendly terms. About two years ago, a "Primitive Methodist chapel" was built by an individual, of whom I cannot but speak in the highest terms for his zeal and good conduct, but a "William Manuel," as described by Mr. Wesley in his Journal—a well-meaning man, but acting contrary to his own principles and example, in a determined separation from the Church. The doctrine which causes the division—and I am very anxious to know how it can be deduced from Scripture—is, that there must be a perceptible assurance of the forgiveness of sin. Except a person can declare that he has known and felt at a particular time the pardon and the removal of the burden of sin, and can state when and where he "obtained liberty," he is not a converted man. If this has been felt, all is well; and if the impression be made in the public meeting, there is a public rejoicing. *Yet* the frequency of backsliding and relapses among new converts might lead the advocates of this doctrine to doubt whether, in some cases, they have not hastily and rashly taken upon themselves to pronounce the forgiveness of sin; and might shew them the more excellent way of waiting for "fruits meet for repentance;" for, assuredly, every tree planted by our Heavenly Father shall bring forth his fruit in due season. It is in vain to urge the possibility of being deceived, since "the heart is deceitful above all things:" they appeal each one to his own experience. Some have heard a voice distinctly saying to them, "Go in peace: thy sins are forgiven thee;" nor will they apply, as a caution against self-delusion, the declaration of our Lord (John v. 31), "If I bear witness of myself, my witness is not true;" or the case of the self-justifying Pharisee in Luke xviii. Neither can I learn, from those with whom I have conversed, any passage of Scripture which promises such impressions. The texts which they produce shew only the necessity of faith in Jesus Christ, and the influences of the Holy Spirit; in which important points I heartily concur with them, as also in the experiences which the established Christian is privileged to enjoy—"joy and peace in believing"—"a joy unspeakable, and full of glory"—"the full assurance of hope."

In Dr. Adam Clarke's Exposition of the New Testament I find the doctrine in question adopted, and made the key of interpretation to various passages; but I cannot discover whence he obtained this key. Again and again he maintains that we must feel and know that our sins are forgiven—meaning something, I presume, beyond the full assurance of hope and faith; otherwise there is no difference between us. Could the paralytic, Matt. ix. 1—7, have rejoiced in the assurance of the forgiveness of his sins, had he not heard the word of Jesus pronouncing him forgiven, accompanied with another outward witness, the miraculous recovery of his strength, and being enabled to take up his bed and walk? And thus, as the venerable commentator Scott says, "If we be indeed inclined and enabled by the grace of God to do that which of ourselves we have not the disposition, and consequently not the ability, to do, we also may know that our 'sins are forgiven,' and that our 'faith hath saved' us."

The doctrine of perceptible salvation irrespective of fruits, is one that readily obtains followers,—especially when preached by zealous men, and

with a confidence that assumes the authority of Scripture; and it must operate to the prejudice of a parochial minister, who, because he does not preach the same doctrine, must be held forth as a blind guide and an unconverted man, and therefore incompetent to lead, instruct, strengthen, or convert others. In conversation with a woman who formerly lived at ———, under the ministry of the late ——, she thus emphatically expressed her remembrance of him: "Ah, sir, he was indeed a good man." Yet, in the same breath in which she concurred with me in the hope of his salvation, she added, "But you know, sir, he was an unconverted man;" —thus judging the tree, not by the fruits, which she allowed to be very good, but by her own impressions. For your private information, I subjoin the name of this minister; and if he was not one of those servants of God who have departed this life in His faith and fear, and for whom we should bless His holy Name, and whose example we should pray for grace to follow, I am under the greater delusion.

That we may preach the doctrine of assurance of salvation faithfully, we must preach it scripturally, as it is written; neither adding to nor diminishing aught from it. While we pray that "we may have a right judgment in all things," we must seek its attainment by the use of the appointed means; searching the Scriptures daily, whether these things are so.

T. G.

ON ANNOUNCING THE COLLECT FOR THE DAY.

To the Editor of the Christian Observer.

In reply to "A Country Vicar"—who asks, in your Number for August, "whether it is not quite as necessary to announce the Collect for the Day as, in reading the Psalms, to mention the day of the month"—it will surely require little more than to point out the practice adopted (I do not know where it is prescribed) by the Church, of reading the Psalms alternately between the minister and people. That practice does not apply to the Collect, to which a response of *Amen* only is required of the congregation. In order to ensure a prompt compliance with the practice of alternate reading, it is needful that the congregation should have some little time allowed them for turning to the proper Psalms in their Prayer-books, so that they may be ready to join in reading the second verse as soon as the minister has gone through the first. That object is attained by mentioning the day of the month; and this announcement comes in at a time when the people are standing, having just finished an act of praise to God. The announcement of the Collect, on the contrary, comes in at a time when the people and minister are (or ought to be) on their knees; and interrupts the most solemn addresses to God, by a scrap of information to that part of the congregation who are so little in the habit of looking forward to the devotions of the Lord's-day as to be incapable of turning with readiness to the appointed Collect, if they wish to do so.

To me the announcement of the Collect for the Day has always seemed an irreverent interruption of a most solemn act of devotion, and an interruption without an adequate object; since, though the use of the Prayer-book is admirably calculated to assist religious worship, yet it is not essential to the act of prayer that the eye should be able to follow the printed words which the minister is audibly pronouncing.

HsC.

AMERICAN DIVINES:—THE REV. C. H. WHARTON, D.D.

To the Editor of the Christian Observer.

I ENCLOSE for your notices of American divines, a memoir of a very remarkable and excellent man, the late Rev. C. H. Wharton, D.D., Rector of St. Mary's Church, Burlington, New Jersey, who was received to his eternal rest in July 1833, in the eighty-sixth year of his age and the sixty-first of his ministry; being at the time of his decease the senior presbyter of the American Protestant Episcopal Church. Yourself and your readers will probably differ with him in some of his opinions; and you may feel surprise at his mistaken views respecting the Jesuits, and regret at his identification with that too exclusive section of the American Episcopal Church of which Bishop Hobart was the most memorable champion; but the narrative will still be found highly interesting and instructive, and I would that both England and the United States had not a few such men as Dr. Wharton.

THETA.

Charles Henry Wharton was born at Notley Hall, in St. Mary's county, Maryland, on the 25th of May, Old Style (answering to our *5th of June*), A. D. 1748. His ancestors were Roman Catholics; and the family residence, so named from a former governor of that province, was presented to his grandfather by Lord Baltimore. His mother, whose family was also among the original settlers, he described as "a woman of sweet manners and uncommon beauty." He is to be added to that host of great and good men whose greatness and goodness, under God, are due to a mother's precepts, piety, and prayers. At the age of seven years he was attacked by a dog, and rescued providentially by his father's promptness, who, seizing a gun, shot the furious animal while the child's head was in his jaws. In 1760, being then in his twelfth year, he was sent to the English Jesuits' College at St. Omer's. He remained there two years, when the college was broken up by the suppression of the order. He then removed with the teachers and pupils of the college to Bruges, where he completed his scholastic education. Some subsequent years he spent at Liege, giving instruction in mathematics, in which science he was a great proficient. He was also (so far are these branches of learning from being incompatible) a classical scholar of the highest order; and it may be added, a writer of elegant verses, and in many departments a rich, ripe, and most accomplished scholar.

Mr. Wharton's letters of orders, as sub-deacon, deacon, and priest, are all dated in 1772. The breaking out of the war of the American revolution kept him unwillingly in Europe. He resided chiefly at Worcester, in England, as chaplain to the Roman Catholics of that city. His heart was warm in his country's cause; and he wrote a poetical epistle to General Washington, which was read in manuscript by Sir William Jones. The original, with suggested alterations in the hand-writing of that distinguished man, is still preserved. The poem, with a sketch of General Washington's character, was published in England, and sold for the benefit of the American prisoners. In the year 1782 his mind is known to have been much distressed on the subject of his religious creed.

He returned to his country in the first vessel after the peace; and visited Philadelphia in May 1784, for the purpose of publishing his celebrated Letter to the Roman Catholics of the city of Worcester. "This production," says the venerable Bishop White, "was perused by me with great pleasure in manuscript; and the subject of it caused much conversation during his stay in our city. The result was my entire conviction that the

soundness of his arguments for the change of his religious profession was fully equalled by the sincerity and disinterestedness which accompanied the transaction." Another occasion will be taken to speak more fully on this subject. No one who knew the stern integrity of Dr. Wharton's character, and his extremely delicate sensibilities, will question, however strong its language, the truth of his own declaration, that the mental anxiety which accompanied that change nearly cost him his life. The first approaches to conviction he firmly resisted, and yielded only to compulsion. The transition, so painful in its process, was most thorough in its result; and the subject of it fulfilled the precept of our Saviour to St. Peter, "When thou art converted, strengthen thy brethren." His controversial work is among the very best on that subject. It was characteristic of Dr. Wharton, who was one of the most amiable and honourable of men; and it ought to be received as no common evidence of his sincerity, that, though he so thoroughly renounced the errors of the Church of Rome, he never denounced its members. His reverence for its great lights was unfeigned. Of Archbishop Carroll, his antagonist in controversy, who was his kinsman according to the flesh, he spoke, to the very last, with warm affection. Of the society of Jesuits, though rejecting the errors of their creed, he was the bold and able champion, and he reprobated the dissolution of their order as a foul stain on the history of the Roman Church. A striking instance of his generosity should here be recorded. As an eldest son, he inherited the ancestral estate. On taking Holy Orders in the Roman Church, he conveyed it to his brother. Long after he had renounced the errors of that Church, it was discovered that the conveyance was not complete; but he immediately executed a sufficient instrument, and thus, for the second time, alienated a most valuable property, his only earthly possession.

After his return to America, he resided for one year at the family mansion. He was, after that, Rector of Emanuel Church, Newcastle, Delaware; then he officiated in the Swedish church at Wilmington; and thence removed, in 1798, to Burlington. In 1801 he was unanimously elected President of Columbia College, in the city of New York; which office, after attending one commencement, he resigned. He was also urged to accept the Presidency of the College at Beaufort, South Carolina, with the Rectorship of the parish, but declined the offer. He was elected a member of the American Philosophical Society, under the Presidency of Dr. Franklin. He was many years a trustee of Princeton College; and, at the establishment of the General Theological Seminary of the Protestant Episcopal Church, he was nominated to one of the first Professorships. In his pastoral relation, Dr. Wharton was loved, respected, and confided in, as the father of all the people of his charge. The whole community in which he lived esteemed him as their friend—indeed, he must have been a singularly bad man who was Dr. Wharton's enemy.

Notwithstanding his advanced years, and a very feeble constitution, Dr. Wharton retained his powers of intellect until the last. His last ministrations in his parish were on Whitsunday, May 26, 1833, when he preached and administered the holy communion. His last public act was his attendance at the convention of the diocese of New Jersey, at Camden, on the 29th of May, when, by the animation of his countenance and manner, the earnestness with which he engaged in the several discussions, and the manly and vigorous support which he gave to the measures proposed by the Bishop, he seemed like a man of less than half his years. He had no violent disease, but rather sank from the inability of his constitution to rally its enfeebled energies. In his whole sickness he was perfectly re-

signed and tranquil. He put not his trust in any thing that he had done. His sole glory was in the cross of Jesus Christ. His testimony to the power and excellence of the Gospel was full, explicit, and affecting. It was the triumph of a true and living faith. It left nothing to be desired but grace to imitate it, and to follow him as he was the follower of Christ. Sinking gradually day by day, he at last fell tranquilly asleep, and rests with God. The funeral service at his interment was performed by the bishop of the diocese, and was attended by the patriarchal Bishop White, who had been nearly fifty years his friend; by a number of the clergy of New Jersey and Pennsylvania; by his weeping congregation; and by the whole community, uniting to honour him dead, whom living they had loved. By his will, of which the bishop of the diocese was executor, he gave his library to the parish of St. Mary's, and, at the decease of his widow, a thousand dollars to the General Missionary Society, and the residue of his estate (having left no children) as a fund to increase the stipend of the rector of St. Mary's.

In Dr. Wharton there was a rare combination of great and varied excellencies. In purity of mind and heart he was almost like an infant. His character was transparent in its beautiful simplicity. He was a personification of that loveliest attribute of love, "Charity *thinketh no evil.*" Though among the very first of American divines, revered and honoured by all who ever knew him, he was the humblest and most diffident of men. He seemed not only unconscious of his distinction, but incapable of such consciousness. There was in him, as nearly as in humanity there can be, an absorption of the principle of self. He had literally learned, in whatsoever state he was, to be therewith content. To all mankind his heart overflowed with kindness and charity. He was emphatically a man of peace. His charities were constant, generous, and unostentatious. He was the most tender and affectionate of husbands. Constitutionally reserved, and rendered more so by education and early habits, he associated intimately with but few; but to them he was the most agreeable of companions and the most engaging of friends. He was a lover of little children, and of course beloved by them. In sickness and in sorrow he was prompt and assiduous, as the minister of consolation. The poor rise up and call him blessed. The tears of a whole congregation were mingled in his grave.

While his rich and varied learning made him the most delightful and instructive of companions, his wonderful simplicity was an effectual preservative from dogmatism and pedantry. With true Christian devotion he had consecrated it all to God. He might have shone in science, distinguished himself as a classical scholar, or given delight as a poet; but chose to be known only as a divine. He brought his great learning, his sound wisdom, his singular moderation, to excellent use in the first counsels of the infant Episcopal Church of his native land. To him, it may be stated on the authority of Bishop White, the revision of the Liturgy is much indebted. In the General and Diocesan Conventions he was always present, and always useful. His last duty was performed at the Convention of the diocese; thus dying, as it were, in the service of that Church to which he had devoted his long life.

As a preacher of the Gospel, Dr. Wharton was always instructive, always persuasive. His sermons were in a chastened style of oratory, evidently written from the heart, and with a diction like crystal for purity and perspicuity. He always preached Christ crucified. The cross was the great central light of his system, both in faith and morals. The sinfulness and helplessness of man, salvation by grace through faith, the necessity of a

new creation unto holiness, and the agency of the Divine Spirit in producing it, were his prevailing themes. Thus setting up the cross of Christ, it was his purpose and his habit to set it up ever in the Church. He was a Churchman in heart and soul. He was indeed kindly affectioned to all of every name, and would gladly have gathered, by any compromise but that of principle, the pious of other denominations into the fold of the Church. But principle he never would surrender. Later experience rendered him more cautious than he once had been. He became more and more the admirer and the advocate of the primitive principles and intrepid policy which have been identified with the immortal name of Hobart. He again and again expressed his conviction that the entire Church was to be inviolately preserved; and that the strictest adherence to all its provisions and regulations was the surest path, not only of truth and duty, but of charity and peace.

The religion which Dr. Wharton proclaimed with his voice, and defended with his pen, was the actuating principle of his life, as it was his stay and solace in death. It gave him the victory over himself, and that achieved, all other conquests were easy. The Cross in which he gloried, had crucified the world to him, and him unto the world. His piety was deep, fervent, and unostentatious. The aliment on which it fed was the pure word of God: it was enkindled in him by the Holy Spirit: it was sustained and cherished by daily intercourse with Heaven. He was punctual every day in self-examination, and secret meditation and prayer. These he regarded as the means, and not the end, of religion. This he ever strove to manifest in love to God and love to man; and, through Christ strengthening him, it was the experience of his life, as it was the testimony of his death, that "the kingdom of God is not meat and drink, but righteousness, and grace, and joy in the Holy Ghost."

POETRY.

For the Christian Observer.

NATURAL BEAUTIES.

THERE's beauty in the soft, warm, summer morn,
When leaves are sparkling with the early dew,
When birds awake, and buds and flowers are born,
And the rich sun appears, half-trembling, through
The crimson haze and dim luxurious hue
Of the far-eastern heavens;—there's beauty deep
From mountain tops to catch the distant view
Of quiet glen-wood, path-wild craggy steep,
Or cool sequester'd coast where lonely waters sleep.

There's beauty in the noon-tide atmosphere,
When willows bend their graceful boughs to meet
The fountain waters, delicately clear;
When mid-day heaven the wild carols sweet;—
There's beauty in the tender traits which fleet
Along the skiey shores and isles of gold—
That seem just form'd for holy angels' feet—
Gleaming with gifts of an immortal mould!
Lord! could Thy name be lost while men such scenes behold?

There's beauty in the still, blue hour of night,
When streams sing softly through the moonlight vale;
When one by one shoot forth the stars to light,
Dreamy and cold, and spiritually pale;

There's beauty on the ocean, when the gale
Dashes the merry billows to the strand,
When like a phantom flits some wandering sail,
White as the moonbeam on the glittering sand,
And distant flute-notes rise, touched by some skilful hand.

There's beauty in the dreams of early life—
Beauty and splendour, and romantic light—
When golden sleep with fairy gifts is rife,
And angels visit us, exceeding bright;
When temples formed of the rich dews of night
Image a thousand rainbows; and the trees,
With ivory boughs and blossoms silver white,
Wake heavenly music to the sacred breeze;
And ships of amber float upon the diamond seas!

There's beauty in the storm;—the far, deep roll
Of the majestic thunders, like the cheer
Of charging hosts, swells the dilating soul
With love—deep love—and reverential fear
For Him who curbs the whirlwind's red career,
And grasps the living lightning in his hand!
For Him who of all beauty is the sphere—
The centre of the glorious and the grand—
The light of sun and star, of heaven and sea and land!

W.B.

THE POLAR STAR.

Polar Star of life's dark sea!
All unknowing how to steer,
Saviour, I would look to Thee;
O'er the watery waste appear;
Let no cloud obscure Thy light;
Shine encouragingly bright.

O'er the rolling billows shine;
Faith to Thee her eye will turn,
Though the stormy night be mine,
If my Beacon I discern;
If my Guiding Star appear,
I shall quickly lose my fear.

Though the foaming billows rise,
I shall scarce their threatening see,
If I turn me to the skies,
If I fix my gaze on Thee:
Guiding Star, oh, give Thy light!
Lead me through the stormy night!

J. E.

REVIEW OF NEW PUBLICATIONS.

PREFACES TO MRS. H. MORE'S LIFE.

Prefaces to the Second and Third Editions of the Life and Correspondence of Mrs. Hannah More. By W. Roberts, Esq. 1835.

Most of our readers have doubtless perused Mr. Roberts's "Life and Correspondence of Mrs. Hannah More;" but the third edition of the work is, perhaps, in the hands of but few of them; and as it contains some important statements relative to a question which has been much discussed in our pages—namely, the religious character and death-bed of Dr. Johnson—we shall extract from it, by way of appendix to our former papers on this subject, such passages as are necessary to complete the chain of evidence. We should long ago have reviewed Mr. Roberts's eminently interesting and valuable work; but it was already so extensively read, and many of its most important and striking passages ran so rapidly the round of the newspapers and magazines, that our purpose was in a good measure fore-

stalled: though there was one particular in which we thought that we could assume novel and useful ground—that is, in endeavouring to trace out, more distinctly than Mr. Roberts has attempted, Mrs. More's religious history. This still remains to be effected; and we would suggest to the excellent biographer himself to supply the exposition. The materials which he has furnished are ample for the purpose; but the rise and progress, the impediments and conquests, of true piety, in the character of this beloved and venerated lady, exhibit in these volumes a somewhat perplexed maze. Nor is the biographer and compiler to be blamed for this; but he gives some of his readers credit for too much of the exercise of the faculties of comparison, combination, and abstraction, when he concludes that they will all of them distinctly trace, without his aid, the growth of religion in the heart of the subject of his narrative, from its germination to its maturity. He has scattered, in the course of his volumes, many admirable incidental remarks, bearing upon the question; but he has not essayed to draw out the spiritual moral of the whole narrative, by bringing together the several epochs of Mrs. More's religious annals—her early convictions of Sacred Truth; her repentances and checks of conscience; the many indications of the Divine Spirit striving in her heart; her advantages and disadvantages in regard to opportunities of scriptural instruction; the anomalies and inconsistencies of her character while living after the fashion of the world, and yet conscious that this was neither the path of duty nor of happiness; her evident inquietude while in this dangerous condition; her struggles, and her ultimate deliverance; the grace of God triumphing over habit, example, and temptation, causing her to renounce her former self—and her present self too—and bringing her heart into obedience to the Gospel of Christ. A judiciously executed sketch of such particulars as these might be rendered highly instructive; and it would obviate some considerable difficulties, which have been felt by many religious persons in perusing the narrative, and some self-indulgent misconceptions, which the vain and worldly-minded might be disposed to draw from Mrs. More's history—as if all that she did or wrote or thought when she was ignorant, or but partially informed, or halting between right convictions and wrong predilections, afforded a pattern instead of a beacon. If Mr. Roberts would fully explain these matters to the careless and unrighteous, even at the risk of what they might think a little prosing or sermonizing, he would add to his already many powerful claims on the public gratitude.

But we are wandering from our present object; which was, not to review the Life of Hannah More, but to extract some passages from the introduction to the third edition of the work, respecting Dr. Johnson. Our readers are aware that the writers in the Quarterly Review had treated Mr. Roberts in very savage mood, and, among other particulars, in regard to a letter which he found among Mrs. More's papers, and printed, as giving some very interesting information relative to Dr. Johnson's last days. That letter had long been familiar to our readers, as well as the other documents upon the subject referred to by Mr. Roberts, with others which illustrate and corroborate them (see the list in our Number for January last); but the following passages from Mr. Roberts ought now to be added, as the mistatements of the Quarterly Review have been widely promulgated with intentions the most hostile to scriptural doctrine and a godly life, which the Quarterly Review is pleased to consider the dream of a band of obscure fanatics, who have striven to draw Dr. Johnson into their community. We are heartily glad that the reviewers attacked Mr. Roberts, as they have thus elicited a reply which will be of great public service, by making known more widely the religious history of Dr. Johnson's latter days and years, and shewing the only source from which such

a man could eventually find peace to his soul. Mr. Roberts's castigation of his defamer—we wish a less severe word would suffice—is so effective, that the wisest thing the Quarterly Reviewer can do will be to let him alone in future *. But our object is to shew the testimony borne by our

* We confine our extracts in the text to the passages which relate to Dr. Johnson; but it is only fair to Mr. Roberts, who has been most unjustly vituperated for no crime but being the biographer of a Christian lady who was not of the Quarterly Review school of theology, to give, in a note, a specimen of the potency of his reply to the charges alleged against him, of inaccuracy, incompetency, and so forth. The extracts will explain themselves.—

"And now for the Quarterly Reviewer.

"The numerous friends and admirers of Hannah More, and those who are kindly disposed towards her biographer, have been urgent with me to repel the attack of this unsparing enemy. I was reluctant to do it, well knowing that this sort of mischief is very transient, and that as soon as the malignant performance has spent its ephemeral breath, the carcase of the criticism is left to moulder amidst the heap of antecedent accumulations. It seemed also, that to one who has declared the Editor of Mrs. More's life to be of all men the most accomplished for the task of spoiling that which had been committed to his care, the sale of 2000 copies in the first three weeks of the publication, and of another 2000 in the course of the next three months, and that, too, of a work of four thick volumes, was a virtual answer;—an answer still growing and gathering strength by the publication of a third edition of 2000 more. It seemed hardly to be believed, even upon the affirmation of the Quarterly Review, that a life and correspondence committed to the management of one with whom no editor can dispute the palm in the art of robbing what he touches of its interest and entertainment, should still be attended with such extraordinary success." pp. xii. xiii.

"The critic has discovered that Mrs. More and her biographer are alike tainted with fanaticism; nor scruples to call the latter a narrow-minded sectary. The truth is, as must appear to every reader of ordinary acquaintance with the great subject of man's salvation, that the writer of this article is ignorant beyond the reach of shame, of what it most imports him to know. Any Sunday-school lad would inform him, that what he calls a sect, is only our common Christianity, to be seen on the surface of the Gospel, but which has no attractions for him or his flippant fraternity. The Editor belongs to the same sect as the lady whose life he has delivered over to the entertainment of the public and the malice of the reviewer,—the sect which was first christened at Antioch, with whose Founder the reviewer seems but indifferently acquainted." pp. xiv, xv.

"I have been guilty, it seems, of a flagrant anachronism in the date of one of Dr. Langhorne's letters, who is made in 1775 to talk of his wife as living, the same having died in 1768; and true it is his wife did die in 1768, and that still he speaks of a living wife in 1775; and why not, if he married again? and so in truth did Dr. Langhorne, whose second wife died in 1776, and thus the problem is solved. But what does all this signify? the work of misrepresentation is done, and the Reviewer's purpose is answered; retributive justice follows at a slow pace, and attention is diverted to some fresh object of the critic's malevolence, before the shame of the exposure can overtake him. The Reviewer probably went to the Cyclopædia, or to Anderson's British Poets, to see what he could find about Dr. Langhorne, and there he found the second wife, and the intemperance of Dr. Langhorne, side by side in the narrative; but this was a part of the story he did not want, it being necessary, for his purpose, that the sobriety of Dr. Langhorne should be vindicated, and his second marriage expunged. Having let in as much of the truth as he wanted, the falling portcullis cuts the narrative in twain, excluding what was inconvenient, and leaving him master of the mutilated remainder, to do with it all his pleasure.

"So careless or unfortunate is this Reviewer, that there is scarcely a fact adverted to by him throughout his performance, which he has not contrived to mistake or misstate." pp. xv, xvi.

"He complains that 'we are left in the dark as to the great practical question, how far the scheme of the schools realized, in the issue, Hannah More's fervent anticipations.' A man must be left in the dark as to the contents of a book he will not read, or reads only to misrepresent. A perusal of the twelfth chapter of Part III., or the third chapter of Part IV., would have dissipated his darkness, and given him the discomfort of seeing more than he wished." pp. xvi, xvii.

"Hostility to the memory of Hannah More was in the Quarterly Review an act of consistency. I do not complain of it. But I charge him with being an unmanly enemy. The article in question affords the clearest proofs in support of this allegation. Amidst professions of great respect, slanders which the critic seems ashamed to adopt, he is not ashamed to insinuate; and I shall not stoop to the vindication of one, who

great moralist, in his most serious hours, to those scriptural doctrines which he had long misapprehended; and the repose which he found, amidst the accusations of an awakened conscience, in the cross of his Saviour, to

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always disdained to use any other defence than the dignity of her deportment, the transparency of her principles, and the consisteney of her life.

" I will only advert to a specimen or two of the Reviewer's mode of resuscitating calumnies which had ceased to breathe, unless in the gross atmosphere of vicious and ignorant vulgarity. Speaking of the proposal of marriage and the rupture of the treaty, the critic says, ' In spite of those rumours to the contrary, which took so preposterous a shape in the table-talk of Lord Byron, we doubt not that Miss More's part in the transaction was blameless.' Now had Lord Byron been asked what he really meant, would he not of course have answered, ' What can I know of a person whom I never saw, with whose personal history I am wholly unacquainted, and who was an old woman before I was sent to school?' And was it becoming in a writer in a journal professing to be moral and conservative, to allude in terms of equivocal unbelief to rumours which, in fact, had no existence but in the loose fancy of a reckless jester upon all that he now knows to be supremely solemn. More useful and honourable, surely, had it been for the Quarterly Review, had it felt it to be its duty, as it really was, to discountenance, which it never did, the many mischievous products of that noble pen which issued from time to time, to the manifest injury of the public morals, from the same press, and the same mart, which sent out into the world the fruits of their own periodical labours.

" The critic ends his remarks on the matrimonial treaty between Mr. Turner and Mrs. More, with observing that that passage in Mrs More's life ' requires elucidation,' leaving it to be understood that in his view it has not been satisfactorily explained. But what further facts could with propriety or delicacy be called for. A contract of marriage was formed between Hannah More and Mr. Turner. In a wayward mood he first suspended, and then wished to renew the engagement. Disgusted with this unseemly conduct, the intercourse was discontinued, and finally determined by the act of the lady herself, and her friends. The sensibility with which the circumstances of this affair were felt by her, was shewn in her determination to listen to no other proposals; her adherence to which determination was soon after put to the test. Every thing in relation to this delicate subject was settled by Sir James Stonehouse, whose name ought at once to satisfy an inquirer as to the perfect purity of a transaction in which he took a zealous and conspicuous part. I will not soil my page with even a notice, however slight, of some common-place jesting in which this Reviewer has thought it consistent with the character he has assumed, to indulge.

" The Reviewer brings the charge of flattery against Mrs. More; and it is readily conceded that a system of mutual adulation is but too observable in the correspondence in which she was engaged. It was, indeed, the faulty habit of some even of the most virtuous and honourable characters of the time in which Hannah More moved ostensibly in the world; but let the reader say whether the imputation attaches most upon her or her friends. If Garrick and Johnson, Mrs. Montagu and Mrs. Carter, Bishop Lowth and Bishop Horn, poured in upon her daily the language of encomium, should it excite wonder that an individual relatively circumstanced as she was, should think herself bound to respond to these courtesies and praises in a somewhat similar strain. But the Reviewer has so represented the case as to make Hannah More sustain the entire obloquy of this general habit. ' Nothing, certainly,' says he, ' can be more fulsome than the style in which the letters now published shew her to have bespattered Garrick, Johnson, Mrs. Montagu, and the leading blue-stockings.' Yes, surely, if fulsome be the right epithet, the manner in which others bespattered her was much more fulsome. But I adopt neither of these terms in reference to any of those eminent persons. They belong to Quarterly Reviewers, together with many other words of the like vituperative value, by right of occupancy and usage.

" But upon what does the Reviewer principally found his accusation? Upon two passages in Boswell's Johnson. If there were a dozen such passages, their accumulated weight would after all be trifling, for Boswell liked Mrs. More very little, and has been detected in a multitude of cases in gratifying his antipathies by means of ill-natured expressions put by him into Johnson's mouth. (See the Notes to Croker's Boswell, *passim.*) The first of these passages is a blank in Boswell, and filled up, probably by guess, from some MS. notes of Malone's. The second will enable us to judge better of all such tittle-tattle. It stands in Boswell without Mrs. More's name appearing in it, the phrase he uses being ' a celebrated lady,' and the story being as follows:—

" ' At Sir Joshua Reynolds's one evening, she met Dr. Johnson. She very soon began to pay her court to him in the most fulsome strain. ' Spare me, I beseech you, dear madam,' was his reply. She still laid it on. ' Pray, madam, let us have no

which he was eventually led to cling as his only hope. Being justified by faith, he obtained peace with God: and, had he been spared longer to the world, we may confidently believe, that, through the Divine assistance, he would have been a very different man and a very different writer to what he had hitherto shewn himself; so that it would have been seen, not merely that he had been with Socrates, but that "he had been with Jesus."

The quotation is long; but we think that none of our readers will wish that we had curtailed it, which we could not do without breaking some link of the chain of facts which have been already substantiated in our own pages, to which Mr. Roberts very obligingly refers.

"I pass to another topic, which, alas! involves me in the reproach of both fraud and folly. It really did not occur to me that I had no right to meddle with the memory of Dr. Johnson, and that I must pay the forfeiture of my presumption if I dared to claim him from the 'immense and rational majority' for my bigotted *sect*. The Quarterly Reviewers had enshrined him in their own sanctuary, and sainted him in their own calendar, and no legend concerning him was to be believed but upon their authority.

"The Reviewer supposes me to be unacquainted with the fact of Dr. Johnson's belief in the propitiatory sacrifice, or the piety of some of his devotional compositions.

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more of this,' he rejoined. Not paying any attention to these warnings, she still continued her eulogy. At length, provoked by this indelicate and vain obtrusion of compliments, he exclaimed, 'Dearest lady, consider with yourself what your flattery is worth, before you bestow it so freely.'"

"Such is Boswell's story; and Boswell, be it remembered, had been, on one occasion at least, rather sharply handled by Hannah More. Now hear Miss Sarah More's evidence, herself having been present, writing a private letter to her sister, not intended for publication, and never, in fact, published, until sixty years afterwards.

"'Tuesday evening we drank tea at Sir Joshua's with Dr. Johnson. Hannah is certainly a great favourite. She was placed next him, and they had the entire conversation to themselves. They were both in remarkably high spirits, it was certainly her lucky night! I never heard her say so many good things. The old genius was extremely jocular, and the young one very pleasant. You would have imagined we had been at some comedy had you heard our peals of laughter. They, indeed, tried who could 'pepper the highest,' and it is not clear to me that the lexicographer was really the highest seasoner.'

"This agrees well enough with the exclamation given by Boswell, 'Spare me, Madam.' The whole was clearly a contest of raillery. But will any one believe that if Hannah More had disgraced herself by 'fulsome flattery,' and had been roughly and openly rebuked for it by the Doctor, her sister, writing in strict confidence to another sister, would have called it 'her lucky night?'

"With his usual candour and liberal bearing, the critic observes in another place, 'We hope Mr. Croker is quite right in discrediting the story of the Doctor's ever having said "She did not gain upon him, she was an empty-headed woman."' Had Johnson really said this, it would have been to his own disgrace, if the Quarterly Review has been right in the opinion it has been constrained by the voice of the public to pronounce concerning Mrs. More's 'power over the resources of our language, her keen wit and lively fancy, devoted to the best and noblest purposes.' The case stands thus:—Mr. Boswell having gone with Dr. Johnson to Bath on the 26th of April, 1776, says, 'He would not allow me to praise a lady then at Bath,' observing, 'She does not gain upon me, Sir, I think her empty-headed,' to which Mr. Croker appends the following note. 'This has been supposed to be Miss Hannah More, yet it seems hard to conceive in what wayward fancy he could call her empty-headed.'

"Now I beg to ask the question of all straight-forward and plain-dealing men, how they like this method of defending a character from an undeserved imputation. One gentleman, taking up a contemptuous remark, said to have been made by a great man upon a lady, tells every body who that lady was supposed to be, but adds, he cannot believe it to be meant for her; and then comes the kind Reviewer, who, in his zeal for the lady to whom the public attention had been thus directed, 'hopes Mr. Croker is quite right in discrediting the story of the Doctor's having ever said "She did not gain upon him, she was an empty-headed woman."' How gratified the Reviewer will be to be informed that, on referring to Mrs. More's own correspondence, it will be seen that she was not then at Bath (in April, 1776), but was resident in London from January 1776, to the June of that year; and therefore could not have been the lady then at Bath, to whom the Doctor's sarcasm applied. I claim the thanks of my critic for thus shewing him that Mr. Croker was quite right in discrediting the story as relating to Mrs. More." pp. xviii—xxiii.

Now I know all this as well as he does. I am aware of Dr. Johnson's belief in the nature, character, and cross of the Saviour: but I know also, that there is a substantial difference between the different classes of professing believers in their views of the peculiar character of the Gospel dispensation. *He* does not know, or will not acknowledge, that it is one thing to admire the morality of the Gospel, to trust to a general expectation of mercy, and to look for the rewards of our righteous acts and resolutions; and another to have an awakening conviction of our own unworthiness, of the extent of the penalty which had been incurred, of our need of pardoning grace, and of our sole dependence on the reconciliation wrought for us by the atoning blood of a self-substituted offering of infinite worth, and sinless perfection.

"The last mentioned view of the Gospel, was that of Hannah More, and I may perhaps add, is that of Mrs. More's biographer. All sectary and bigot as the Reviewer thinks me, I dare, with this confession of faith, declare myself a son of our Established Church, and proclaim my hope that as 'I was born in the lap of this mother, I may die in her bosom,' and that if her days of mourning are at hand, it may be my privilege to follow her into the wilderness, and wait upon her there.

"After all, there is a sect alluded to by the Apostle to which I trust my Reviewer does not belong—the 'ψυχικοι, πνευμα μη ἐχοντες,' and who would not be glad to rescue the memory of Dr. Johnson from the remotest participation in the character of *that* sect?

"Will not my Reviewer himself, when he comes to reflect a little seriously upon the subject, forgive my presumption in giving publicity and permanence to an anonymous letter found among Mrs. More's papers, written in a style and spirit calculated to produce in candid minds a strong persuasion of the veracity of its statements; in which the death-bed of Dr. Johnson exhibits the powerful effects of the Spirit's work in dissipating, in the loftiest mind, all grounds of self-confidence, and every false support of human construction. In this letter the Rev. Mr. Storry, of truly pious memory, is introduced as the relator of some facts respecting Johnson's last days which seemed to be worth recording. He relates, that Dr. Johnson, when drawing towards the close of his existence, expressed his wish to see a clergyman, and described the views and character of the person he was desirous of consulting. After some consideration a Mr. Winstanley was named, and the Doctor desired Sir John Hawkins to write a note in his name, requesting Mr. Winstanley's attendance as a minister. Then follows the account given by Mr. Storry of the very weak state of Mr. Winstanley's nerves in his then declining state of health, and his inability, after much struggle with himself, to overcome his dread of visiting a person of Dr. Johnson's intellectual eminence in the character of an instructor. Mr. Winstanley's sentiments and suggestions for the consolation of the dying man were communicated by letter, and appeared to make their due impression upon his mind.

"My offence consists in my having given publicity to this anonymous letter, with little or no comment from my own pen; though I might have adverted to the many reasons which exist, for inferring that towards the closing scene of his life, Dr. Johnson's views of evangelical and vital truth, became more scriptural and humble than those of the respectable and eminent persons, whose attendance upon him at this period the writers of his life have exclusively recorded, and it may be added, than those which appear to have been entertained by himself during the course of his useful and instructive career, when attention waited upon his accents, and his dogmas were received as decrees. Upon the above particulars, as well as all that has appeared in the Christian Observer, respecting the late Mr. Latrobe's visits to, and communications with Dr. Johnson, the Reviewer passes a summary sentence:—they constitute altogether a 'bungling piece of quackery,' and 'a pious fraud,' and according to this intuitive judge, 'there was not a shadow of reason for believing Mrs. More to have attached any importance to the contents of the anonymous sheet in question.'

"To this last assertion, grounded upon no pretence of actual knowledge, may be opposed the assertions of others who have heard Mrs. More speak of the 'anonymous sheet' in question, as being a document of great interest and importance: nor can the contrary be inferred from her forbearance to publish it, till it is known upon what terms she was furnished with a copy of it.

"I have been provoked by the contemptuous challenges of the Reviewer, to make some efforts to ascertain the author of the document so stigmatized. From the Rector of Great Tey, in Essex, son of the late Mr. Storry, of Colchester, I have been favoured with a letter which gives the following account of it.

"'In the year 1823, I was visiting Mr. Storry of Emberton, Bucks, and there it was that I first saw a copy of the letter which has excited so much attention. A transcript which I made of it is now lying before me, and it differs in no material point from that which you have published. It purports to be an extract from a letter, addressed to Lady Lifford, by the Rev. J. Sangar, Curate of Colne Engayne, near Colchester, a talented and excellent man, who was intimate with my family, and frequently preached for my father. At a subsequent period he officiated at St. Wer-

burgh's, Bristol, and died on the 4th July, 1818, in the full possession of Christian hope. In the correspondence of Colonel Pownall with my father, frequent mention is made of Mr. Winstanley, the account of whose health quite coincides with that given in Mr. Sangar's letter. A letter from Colonel Pownall, dated February 11, 1789, says, 'Poor Mr. Winstanley is no more; he is removed from a world, where he had but little comfort, I trust and hope to a better.'

"I will not degrade the memory of Mr. Sangar, by pleading for it in the court of these critics. He was far above the fabrication of a falsehood, or the suspicion of it, as those who remember him, and there are many that do, are ready to testify. So much for the 'anonymous sheet,' as the Reviewer calls it, which has now a name and character to substantiate its credit. And now the credibility of the narrative rests upon Mr. Storry, whose memory wants no vindication, but shall not be deprived of the honour cast upon it by a testimony which none will distrust or dispute. The following is an extract from a letter to the Editor, from William Gray, Esq. of York. 'Should you need any testimony to the veracity of the Rev. Mr. Storry as a narrator, I can give this. While at York and Hull, under preparation for the ministry, the Rev. Joseph Milner, the Rev. William Richardson, and *myself*, became intimately acquainted with him. The fact I have to mention, grounded on that intimacy, was Mr. Storry's peculiar veracity and talent for narrative. He had not a ray of warm imagination to play upon his memory, nor was he a man of much reading, but he dealt largely in social intercourse, which he applied more conscientiously to religious purposes, than almost any person I ever knew. In his oral communications, and his narrations especially, Mr. Richardson and I used to admire his memory and precision: his correctness we never had the least reason to question. He was the very person to collect and detail the particulars *relating* to Dr. Johnson and Mr. Winstanley, which *you* give in *your* work.

"'I did not know before of the attack by the Quarterly Review, for I *do not* read that publication, but I wonder not at it. It is quite in the spirit of that work. When I read your narrative (a digression certainly, but too important to be omitted, with such a document presenting itself), I foreboded an attack.'

"I dismiss the subject of the 'anonymous sheet,' which I think is now out of the reach of its anonymous defamer, with a few words concerning Mr. Winstanley. He was a Master of Arts of Trinity College, Cambridge; became Rector of St. Dunstan's in the East, in January 1771; and died in 1789, after a Christian course exercised by many trials, and a ministry accompanied with much profit to those who attended it. It suits the Reviewer to call this person '*a young clergyman*,' without knowing more of his age than of the colour of his hair, of whom the Rev. Mr. Crabbe thus speaks in his Memoir of his father, the Poet. 'This eminently respectable clergyman died in 1789.' And then produces the following testimony from his father's correspondence:—'I give you a short abstract of a sermon preached this morning, by my favourite clergyman of St. Dunstan's. There is nothing particular in it, but had you heard the good man, reverend in appearance, and with a hollow slow voice deliver it—a man who seems already half way to heaven—you would have joined with me in wondering people call it dull and disagreeable to hear such discourses.' So much for the '*young* clergyman,' and so much for the 'sectarian and methodistical' sources from which this anecdote is derived.

"As the Editor of these Memoirs, I have no direct concern with Dr. Johnson's memory, but as the Quarterly Reviewer has taken occasion from the production of the letter containing Mr. Storry's narrative, to cast discredit upon all that has been said of the change of the religious views of that eminent person towards the conclusion of his life, and especially of the late Mr. Latrobe's intercourse with him, I will add a few words on that subject.

"The cordial respect entertained by Dr. Johnson for the late Mr. Latrobe, and the dignity and worth of that Christian minister's character, are facts well known and remembered. It is well known, too, that Mr. Latrobe was unlikely to neglect his opportunities of turning the thoughts of his dying friend to the true condition of his soul, and of intercepting the fallacious comfort which others were finding for him in a complacent review of his meritorious life. Mr. Latrobe was, in truth, much in Christian communion with Dr. Johnson: not, certainly, when Sir John Hawkins, or Dr. Brocklesby, or others were *attending* upon him, but at times when the world and its blandishments were silenced and suspended. But, says the Reviewer with his usual flippancy, 'All Mr. Latrobe's part in the affair was, that he called at Dr. Johnson's three days before his death, but did not see the Doctor (See Croker's Boswell, vol. v. p. 322).' Now, in a letter to the Editor of the Christian Observer, published in January 1828, from the Rev. C. I. Latrobe, now living, the testimony of his father is preserved respecting the state of Dr. Johnson's mind, as gathered from his frequent interviews with him in the concluding period of his life. 'Dr. Johnson,' continues Mr. C. I. Latrobe, 'during his last illness, had sent his servant every day to our house, to know when my father, who was absent from London, would come back, with a request that he would attend him, and I wrote frequently,

to urge him to hasten his return for that purpose. The moment he arrived, he went to the Doctor's house, but found him speechless, though quite sensible. My father affectionately directed him to the only Saviour, and to dependence on his merits and atonement alone, and reminded him of the only source of true repose in life and death. The Doctor shewed, by pressing his hand and other signs, that he well understood and thankfully received the address.' Such is the statement so pertly remarked on by the Reviewer. But let the grandson of Mr. Latrobe, the present Rev. J. A. Latrobe, be heard. In a letter lately received from him, he says:—

" ' My father's memory failed him, when he asserted that " his father returned to London only the day preceding the Doctor's death: " as it appears, from written documents, which we possess, that he returned Dec. the 8th; and as the Doctor died on the 13th, there were *five days*, during which it is more than probable, my grandfather, whose visit Johnson had so earnestly desired, would call many times, though my father, who felt no particular interest at that time in the circumstance, did not mark them with sufficient attention. As to the other mistake—the assertion that Dr. Johnson died in the *morning*, when it turns out he died in the *evening*; that he was *speechless*, when it appears from Mr. Hoole's Diary, only *that he spoke to nobody*—(Croker's Boswell, iv. 473)—no person of any candour, considering the circumstances, could for a moment adduce them as disproving the general accuracy of the statement. That Mr. Hoole makes no mention of any other visit to Dr. J. than *one* (Dec. 10), can be considered of little weight, as he would mention the names only of such visitors as happened to call while he was there. Stripping my father's account therefore of the acknowledged inaccuracies—the fact seems to have been, that my grandfather, when he arrived in town, visited the Doctor as soon as possible; was not able to see him at first (see Hoole's Diary), but ultimately did see him shortly before he died, though at that time he *spoke to nobody*—(Hoole's Diary). My grandfather's services therefore to Johnson *on his death-bed*, it will be readily allowed, amounted to nothing more than the few words of comfort he may have uttered at the time, upon which neither he nor his friends have laid any weight. The value that Johnson set upon his religious instructions, and his opinion of Johnson's religious state, rest—not upon an hour's conversation on a death-bed, but upon an intimate acquaintance of some years, for which fact Boswell may be a sufficient authority, though others might be adduced. Of course his capability of ministering in such matters will be variously estimated. Those who, like the Quarterly Reviewer, deem that real religion consists in a mere head-conviction of " the propitiatory sacrifice," and that any suggestions as to the unsoundness of a reliance upon such a conviction while the heart is uninfluenced, is an insinuation to the disparagement of " the rational and immense majority of the religious public in this country—their faith and their practice "—will necessarily reject his opinion as ' enthusiastical and sectarian;'—these, on the other hand, who " have not so learned Christ," but know from their own experience, that " faith worketh by *love*," will rejoice to have the attestation of a man of my grandfather's well-known piety and spiritual discernment to the fact, that the eyes of so decided a formalist as Johnson were opened to see his need of a Saviour, and his soul brought to seek rest—not in his prayers, meditations, and self-righteous resolutions—but, where Mary found it, sitting at Jesus' feet, and hearing his words. Nor will such be inclined to reject my father's declaration of what he himself heard from my grandfather's own lips, on account of some trivial mistakes of memory. As for the opinions of men so prejudiced and party-coloured as the writer in the Quarterly Review, there is in them so little, even of an appearance of impartiality, that I cannot conceive them to have much weight, even among those for whom they are intended.'

" Such are the principal circumstances belonging to the intercourse of the late Mr. Latrobe with Dr. Johnson, to the consideration of which I have been drawn, not certainly by my general subject, but by the unmannerly and unwarrantable observations of the Reviewer upon the publication of what he calls the ' anonymous sheet ' found among Mrs. More's papers.

" It is rather curious by the way to remark, that this gentleman quarrels with all who dare talk of ' the conversion ' of Dr. Johnson, whereas, in truth, that expression is used, not by any of the persons against whom his anger is directed, but *by Dr. Johnson himself*. At page 335, of the fifth volume of Mr. Croker's work, is found a prayer composed by Johnson eight days before his death, in which the Doctor emphatically thus prays, ' Forgive, and accept my *late conversion*.'

" The passage in which the Reviewer raves most ridiculously on the subject of Dr. Johnson, and quarrels most seriously with Mrs. More's biographer, on his account, is the following:—

" ' The attempt to persuade us that Dr. Johnson's mind was not made up as to the great fundamental doctrine of the Christian religion, until it was enforced on him, in extremis, by sectarian or methodistical zeal, cannot redound to the credit of Mr. Roberts's understanding. If he had condescended to read the Doctor's own " Prayers and Meditations," he would have found him to have been, as far back

as his religious feelings can be traced, fully convinced of the *propitiatory sacrifice*. In the prayer on his birthday, transcribed himself thirty years afterwards, he expressly states his hope of salvation to be "through the satisfaction of Jesus Christ." And as in this faith he lived, so undoubtedly he died.'

"Now, in the first place, all that the Reviewer has affirmed with respect to my own part in this affair, is the creation of his fancy administering to his malice. He accuses me of making an 'attempt to persuade people that Dr. Johnson's mind was not made up as to the great fundamental doctrine of the Christian religion until it was enforced on him by sectarian or methodistical zeal.' I have attempted to *persuade* nobody of any thing, but have produced the letter in question, as an interesting document, and deserving of attention, leaving it perhaps too bare, rather than otherwise, of comment.

"With respect to the great man, who seems to lose something of his greatness in passing through the hands of this officious friend, it seems not to be understood, that while it is fully admitted that Dr. Johnson had, throughout his life, a decided belief in what the Reviewer calls 'the Atonement,' and 'the Propitiatory Sacrifice,' it may be, and is, the opinion of some of the best-informed upon this subject, that until shortly before his departure, this doctrine, though professedly embraced by the great moralist in the abstract, and as a formal truth, occupied a low, false, and unscriptural place in his religious system;—that it is one thing to entertain a belief of the fact of the Atonement, and another to make that right application, and self-appropriation of it, which constitutes real, saving, and sanctifying Christianity.

"Now of both these states of mind there is the most satisfactory ground for believing that Dr. Johnson had experience—that he halted some time between the two—and that finally, to the comfort and repose of his soul, he settled in that which ascribed the whole work of his gratuitous redemption to the miracle of the cross.

"Nothing could bear stronger testimony to the change alluded to than the different aspects under which death presented itself to his thoughts at the different stages of his Christian progress. In the February of his last year, 1784, he had told Sir John Hawkins, 'with a look that cut him to the heart, that he had the prospect of death before him, and that he dreaded to meet his Saviour.' But in the December of the same year he speaks to the same friend of 'the loathing he had felt of sin, and of himself,' and adds, 'at these times I have had such rays of hope shot into my soul, as have almost persuaded me that I am in a state of reconciliation with God.' (Croker's Boswell, vol. v. p. 333.)

"Henceforward, the Saviour, who had before appeared to him as a kind of teacher of a system of salvation by works mixed with repentance, becomes *salvation itself* to him. His petitions are now no longer for 'ability to fulfil the *conditions* of salvation;' but he thus prays, 'Grant, O Lord, that my *whole hope and confidence* may be in his merits and in thy mercy; forgive and accept my late conversion; enforce and accept my imperfect repentance.' (Vol. v. p. 335.)

"His will commences with the solemn declaration, 'I bequeath to God a soul polluted by many sins, but I hope purified by Jesus Christ.' Boswell adds, 'Dr. Brocklesby, who will not be suspected of fanaticism, obliged me with the following account:—

"'For some time before his death all his fears were calmed and absorbed by the prevalence of his faith, and his trust in the merits and propitiation of Jesus Christ.'

"The same writer supplies us with the statement of those who attended him during the last twelve hours of his life:—

"'At the interval of each hour they assisted him to sit up in his bed, and to move his legs, which were in much pain, when he regularly addressed himself to fervent prayer. He said his mind was prepared, and the time of his dissolution seemed long. No man could appear more collected, more devout, and less terrified at the thoughts of the approaching minute.'

"And this was the man who, but a few months before, could not bear the most distant allusion to death, and was filled with dread at the thought of 'hearing that sentence of which there is no revocation.'

"Most assuredly he did *not* 'die as he lived;' for he lived in a vain and fruitless endeavour to work out a justification for himself by his own obedience, but he died 'loathing himself' for his 'sins and pollutions,' and trusting simply to the cross. He lived amidst terrors and alarms at the thoughts of death; he died collected, devout, unterrified, thinking the 'time to his dissolution to be long.' This was not dying as he lived, except in the confused apprehension which the Reviewer seems to entertain of all these distinct marks and indications of the progress of religion in the soul.

"Those who have leisure and curiosity to sift this controversy further, will find in the Christian Observer for the years 1827, 1828, 1831, and 1832, and the Number for Jan. 1835, the particulars of Dr. Johnson's acceptance of the humbling truths of the Gospel, awakening him to the fullest perception and acknowledgment of his own sinfulness, and sending him to the cross of the Saviour, with nothing to plead but

that Saviour's merits; and for a full, spiritual, and masterly discussion concerning the indications of an important change in the mind of Dr. Johnson towards the close of his life, I refer with great pleasure to the 'Christian Essays,' by the Rev. S. C. Wilks.

"From the facts and observations occurring in the important and able journal above alluded to, it may with great satisfaction be collected, that there was a portion of Dr. Johnson's life and interior character of which many of his admiring friends were ignorant: they did not see it, or they did not comprehend it; or, if they did comprehend it, they did not seem to consider it as useful for their purpose, being in bad keeping with that picturesque exhibition of character, which they knew to be most attractive and entertaining in description." pp. xxiii.—xxxvi.

We will add nothing to these facts and inferences, which we would hope will convince the Quarterly Reviewers themselves, as they must do their readers, that—to use the mildest language—they have been mistaken in their statements. As for their charitable intimation that the writers in the Christian Observer have plotted to palm a pious, or rather an impious, fraud upon the public; and to capture Dr. Johnson from the sober wholesome religion of the Quarterly Review, to invest him with the order of Evangelical Fanaticism, we say no more than "Shall a man lie for God?" The doctrines of our venerated Reformers and Martyrs, which are the doctrines of Holy Writ, need not the name even of Dr. Johnson to add lustre to them; and the worst we wish for any who oppose them is, that through the Divine mercy they may be led to embrace the faith which once they attempted to destroy.

THE SOCIETY OF FRIENDS.

1. *A Beacon to the Society of Friends.* By Isaac Crewdson.
2. *A Defence of the Doctrines of Immediate Revelation and Universal Saving Light, in reply to "A Beacon."* By Thomas Hancock, M.D.
3. *A Letter* by Thomas Thompson *to the Author of "A Beacon;" with a Reply by* Isaac Braithwaite.
4. *An Appeal to Scripture on the Doctrine of Justification, and on the Duty of Studying the Bible.* By a Member of the Society of Friends.
5. *An affectionate Address to the Society of Friends in Great Britain and Ireland.* By a Member.
6. *A Letter to Isaac Crewdson.* By Richard Ball.
7. *Extracts from Periodical Works, on the Controversy amongst the Society of Friends.*
8. *A Remonstrance to the Society of Friends.* By B. W. Newton.

In our Number for last May we alluded to the important discussions in progress among the members of the Society of Friends, which we hoped—and we still hope, and believe—will terminate, by the Divine blessing, in much eventual good. We expressed our mournful conviction that the appeal so often made by Friends to an inward monitor, under the idea of its being divinely guided, to the displacing from their due authority the revealed and infallible Scriptures of truth (which is one of the chief particulars under discussion in the present argument), is a most dangerous error; and one which has produced that uncertainty, and often unsoundness, of doctrine, and those other mournful effects, which the most enlightened and spiritually-minded Friends so deeply lament. We added, that we should probably revert to the subject, not in a spirit of controversy, but as most anxious to see the members of this much-respected Society, as a body, as sound in the faith as they are in general exemplary in their moral deportment, and active in deeds of benevolence and mercy. We have, however, so little taste for entering without pressing necessity into controversies

of any kind, and most of all into those without our own immediate pale, that we might not have been very ready to address ourselves to this task, had it not in some measure been forced upon us incidentally; in consequence of a paper in our last Number, by a correspondent, upon the Hon. and Rev. B. Noel's epithet of "orthodox" as applied to the Society of Friends; and of several letters which we have since received upon the subject, and in some of which we are reproached with injustice to the Society, in representing a large portion of its members as subordinating the infallible revealed word of God to their own inward impressions, and in not being "orthodox" in their views relative to the persons and offices of the Father, Son, and Holy Ghost.

Now in all the remarks which we have ever made upon Quakers and Quakerism (we use these current words for brevity and intelligibility, but with no intention of disrespect) we have always experienced the inconvenience of there being no accredited exposition of the opinions of the Society. To say that the Holy Scriptures are their standard, is saying nothing specific, because every sect calling itself Christian says the same; and, in truth, many of the most accredited Quaker writers do not adduce the revealed Scriptures as their standard, but appeal to a supposed inward light, which is paramount to the written word—and whither this secret impression may carry a man none can say—and the result is, that under the general garb of Quakerism is found every variety of doctrine, from Sabellianism, Arianism, Socinianism, and in some instances we might say Deism (for what is a Hicksite but a Deist?), to the most fervent piety and Scriptural exhibition of evangelical truth—we mean in regard to the Holy Trinity, the sacrifice of Christ, justification by faith, and the work of the Holy Spirit in the heart, and many other essential subjects; for we do not concede the appellation of "evangelical truth" to the opinions of even the most enlightened and pious Quaker respecting the sacraments and some other questions.

It may be said that we have mistated the fact of the Quakers not having any generally adopted exposition of the doctrines which they profess to gather from Holy Scripture—or rather, as some of them would say, of the doctrines which by internal illumination they consider to be divine—for that the writings of their founders, especially of Penn, Fox, and Barclay, are acknowledged, so far as any thing human ought to be, as their accredited standards. But Penn, Fox, and Barclay differ essentially from each other; and it would not, we presume, be possible to collect from their voluminous works any set of distinct and consistent propositions, embracing a clear opinion upon all the chief doctrines of Christianity, to which the Friends, as a body, would subscribe;—we do not mean formally, for they object to all subscriptions; but in spirit, as concurring in those views of divine truth.

If it be said that we are wrong, and that the Evangelical portion of the Quakers in the present day are doctrinally of the religion of Penn, Fox, and Barclay, we can only say that we are sorry if such is the fact. But we deny that it is the fact. They may indeed agree with those individuals in regard to the exclusively spiritual exposition of Baptism and the Lord's Supper; and also respecting oaths, vestments, war, ordinary titles of respect, an ordained ministry, and many other matters; but will they adopt their views relative to the Holy Trinity, the atonement of Christ, and the way of a sinner's justification before God; and the place and character of faith and good works in the Christian economy? So far from it, in these essential matters the Evangelical Quakers have outgrown their founders, and are far a-head of the great mass of their brethren; so that, if it were not for the important question of the holy Sacraments and of the office of

the ministry, we should scarcely acknowledge them to be Quakers; for the real essence of Quakerism, we presume, does not consist in an external garb or a peculiar phraseology, or in certain views respecting oaths, war, and appellations, in which individual members of various other societies may happen to concur with them.

We are not going over the whole question of Quakerism, but shall confine ourselves to an account of some of the chief matters involved in the controversy now pending in the Society. The whole of the writers, up to No. 7 on our list, are themselves Friends. No. 8 (Mr. Newton's publication) has only just reached us while we are writing; and what particular body of Christians the author belongs to does not appear from his pages, except negatively, that he is not a member of any "national church," as he strongly objects to all such institutions; and that he is not a Quaker, though from his knowledge of Quaker writings we might conclude that he had been educated in that society. In opening his work, we find at its very commencement the following statements, which we submit to the attention of those correspondents who have charged us with misrepresentation or mistake in reference to the current tenets of Quakerism, in the note which we added to our correspondent's paper in our last Number; and especially in what we said of the manifest unsoundness of the majority of the Quakers; and the vagueness of the language used by some even of the spiritually-minded of their number, in regard to the doctrine of the Holy Trinity, and the character and offices of the Three Divine Persons. Mr. Newton has fallen into the same mistake, if mistake it were; but how can there be any mistake when we see the Society at the present moment urging the diligent study of their early writers as the expositors of their views; and then, upon turning to those expositors, find in them the most incorrect and unscriptural opinions upon such important questions as those above specified? Mr. Newton says:—

"The following pages have been written with the desire of shewing the real character of the doctrines contained in the writings of Penn and Barclay.

"In a meeting which was held at the late Annual Conference of the Society of Friends, in London, and intended especially for the instruction of the young, their attention was directed to the example of Penn, Barclay, and other ancient Friends; and it was said by one of their ministers, that those who did not follow the principles laid down by them, 'who found any thing in the Scriptures which they had not found, were out of the narrow way, and were going in a track which led to the same point with the broad way, and that was destruction.'

"The written Epistle also, which may be considered to express the corporate judgment of the Society, strongly recommends the writings of the early Friends:—

"'We would earnestly, but affectionately, recommend to our dear Friends generally, but especially to those in early life, the frequent and serious perusal of their writings, replete as they are with instructive evidence of the sufficiency of that foundation upon which it was their concern to build, and eminently calculated, as we believe they are, to impress the mind with a deep sense of the importance of the experimental work of religion on the heart.'

"It would be greatly to be lamented, under any circumstances, that the minds of the young should be directed to the writings of men, instead of to the Holy Scriptures; but when we consider the real character of the works which are thus recommended, we can only hope that such a departure from the doctrines of Christ may be repented of and forgiven." Newton, pp. iii. iv.

"I doubt not that many have perused with joy and thankfulness the clear statements of scriptural truth, in contrast with fatal error, set forth in a work lately published, under the title of 'A Beacon to the Society of Friends.' I earnestly desire that it may prove effectually such to many among them; but the conviction, which a personal acquaintance with some has impressed upon my mind, is, that whilst shrinking from the deadly result to which Elias Hicks has drawn out his doctrines, they are unconsciously cherishing plants from the same stock, and expecting them to bring forth fruits acceptable unto God. To establish this charge by reference to Scripture, and to assist the simple-hearted inquirer after truth, has been my endeavour in the few following pages, which I now commend to the blessing of Him who has commanded us to use His Scripture for 'instruction in righteousness.'" Ibid. p. v.

We shall copy from Mr. Newton's illustrative quotations and remarks a sufficient number of passages to shew the real character of the Quaker system of doctrine, as developed by the Fathers of their communion. We rejoice to say that these are not the doctrines of a Gurney, of a Crewdson, or other much-honoured Quaker reformers, whom God has raised up for the evangelization of their brethren; but they are the doctrines of the standard writers of the Society, to whom even now appeal is made, so far as Quakerism allows of any appeal whatever. The following are among Mr. Newton's citations from the statements to be found in those writings which are so earnestly recommended to the study of "Friends generally, but especially of those in early life." We print the quotations from the Quaker writings in italics, to distinguish them from Mr. Newton's remarks:—

"'*The Trinity of distinct and separate Persons in the unity of essence, may be refuted from Scripture, and also from right reason.*' (Penn, vol. i. p. 29.)

"'*If each Person be God and that God subsists in three Persons, then in each Person there are three Persons or Gods, and from three they will increase to nine, and so on ad infinitum.*' (vol. i. p. 31.)

"This reasoning is of so very painful a character that I forbear making any further quotation on this subject. In a subsequent treatise, explanatory of the first, the author does not withdraw one of his previous statements, but acknowledges the divinity of the Son and Holy Spirit; from which it would appear that he was (perhaps unconsciously) a *Sabellian*, believing, not that there are three distinct Persons in the unity of the Godhead, but that there are three different manifestations of the *same* Person.

"I am the more anxious to notice this heresy, because of the prevailing tendency in Quakerism to confound the offices of the Son and Holy Spirit.....The now continued Priesthood in Heaven of the Lord Jesus, in its Aaronic character, as typified in Leviticus, is hardly recognized in the writings of the early Friends. Instead of this is substituted an inward High Priest (Penn, vol. i. folio 597)—'Spiritual blood' (see chap. vi.), 'inward atonement,' 'inward mediation' (Penn, vol. i. 8vo. p. 254)—notions which the Scripture carefully excludes, as utterly false and delusive." Newton, pp. 7, 8.

"'*As to my being a Socinian, I must confess I have read of one Socinus, of (what they call) a noble family in Sene, in Italy, who about the year* 1574, *being a young man, voluntarily did abandon the glories, pleasures, and honours of the great Duke of Tuscany's court at Florence (that noted place for all worldly delicacies) and became a perpetual exile for his conscience; whose parts, wisdom, gravity, and just behaviour, made him the most famous with the Polonian and Transylvanian churches; but I was never baptized into his name, and therefore deny that reproachful epithet; and if in any thing I acknowledge the verity of his doctrines, it is for the truth's sake, of which, in many things, he had a clearer prospect than most of his co-temporaries.*'

"'*The vulgar doctrine of satisfaction being dependent on the second Person of the Trinity, is refuted from Scripture and right reason.*'

"'*But if we should grant a Scripture silence as to the necessity of so satisfying His Father's justice, yet so manifest would be the contradictions and foul the repugnancies to right reason,*' &c. (Penn.)

"It is indeed true, that the sacrifice of Christ was the consequence, not the cause of the Father's love—'He spared not his own Son.' But it is also true, that this great sacrifice was necessary to vindicate the righteousness of God, in having remitted and in remitting sin. Scripture is NOT silent upon this. It is not only taught us *throughout* the Old Testament in type, as for example when it is said to Aaron, 'Go quickly, make atonement, for wrath is gone forth' (Numb. xvi. 46); but it is also expressly enforced in a very important passage in the third of Romans. We are there taught that the propitiation of the Son was for the shewing forth of God's justice.

"If satisfaction is *not* dependent upon the second Person of the Trinity, then Christ hath *not* given himself for us an offering and a sacrifice to God for a sweet smelling savour." Ibid. pp. 9, 10.

"'*Therefore I shall draw this argument, that the justification of persons is not from the imputation of another's righteousness, but the actual performance and keeping of God's righteous statutes.*' (Penn, vol. i. p. 44.)

"'*Christ's imputed righteousness is not found in all the Bible.*' (Barclay, marg. p. 115.)

"'*That ever God reputed Him a sinner is (by me) denied.—And indeed it may be thought strange how some men have made this so fundamental, an article of their faith, which is so contrary to the whole strain of the Gospel; a thing which Christ in none*

of all His sermons and gracious speeches ever willed any to rely on, always recommending to us works as instrumental in our justification.' (Barclay, id.)

" *'It is by the inward birth of Christ in man that man is made just, and therefore so accounted by God.'* (Barclay, p. 208.)

" *'Justification is.....all one with sanctification.'* (p. 208.)

" *'We understand by this justification by Christ, the formation of Christ in us—Christ born and brought forth in us. It is this inward birth, bringing forth righteousness and holiness in us, that will justify us.'* (p. 205.)

" I do not dwell on this subject, as believing that it will be sufficiently plain to all those who, through the Spirit, have believed on the Lamb slain for sin. I will, however, add one more quotation from Penn.—When speaking of the words in Isaiah, 'Unto us a Child is born, unto us a Son is given,' he interprets them of the light within, and afterwards adds, 'This is the Quaker's Christ, and Son of the living God, whom we are not ashamed to confess as that glorious light, &c. which as we have continued to observe, that spiritual blood is sensibly felt to sprinkle and cleanse the conscienee from dead works.' " Newton, pp. 13—18.

" Respecting the Father, Son, and Spirit being in all Men. (Barclay and Story.)—*'By this Seed, Grace, and Word of God and Light wherewith we say every one is enlightened, we understand a spiritual, heavenly, and invisible principle, in which God, as Father, Son, and Spirit dwells, a measure of which Divine and glorious life is in all men as a seed.'* (Barclay, pp. 137, 138.)

" *'But to return to the true doctrine in the Scripture, seeing that God is the Word, and the Word is God, and the same is "the true light which lighteth every man who cometh into the world," and assumed flesh, it followeth that God, who is omnipresent, is in all mankind; and Christ, the Light of the Father, as inseparable from Him in that respect, is in all men.'* (Story's Journal, p. 335 folio.)

" How the Light of Christ in us 'mediates and atones:'—*'But it may be asked, if the light in every man be Christ, how doth it bear our sins, and how are our iniquities laid upon it? Answer—The light, or rather He that is the light (light being a metaphor) in man, hath been, according to the Scripture, as a Lamb slain since the foundation of the world*—i. e. *sin, by disobedience prevailing, the light or principle of life, under whose holy leadings man was placed, became resisted, grieved, and, as it were, slain, which word 'slain' is also metaphorical. And as at any time disobedient men have hearkened to the still voice of the word, that message of God in their hearts—so, upon true brokenness of soul, that very same principle and word of life in man has mediated, atoned, and God has been propitious.'* (Penn, vol. i. p. 254.)

" Penn's Doctrine of the Incarnation.—*'That holy principle which God placed in the heart of Adam.'* (vol. i. p. 255.)

" *'The light and life is One in all.'* (p. 255.)

" *'The same Christ, Word-God, who has lighted all men.'* (p. 256.)

" *'The very same light, life, and power which dwelt in that fleshly tabernacle, eminently was the Convincer, Condemner, Saviour, Redeemer, yet not only as confined to that blessed body, but also as revealed in the hearts of men as He was in Paul.'* (p. 256.)

" The same doctrine taught by Barclay.—*'Though we affirm that Christ dwells in us, yet not immediately, but mediately, as He is in that seed which is in us; whereas He, to wit, the Eternal Word, which was with God and was God, dwelt immediately in that holy man. He then is as the Head, and we as the members; he the vine, and we the branches. Now as the soul of man dwells otherwise, and in a far more immediate manner, in the head and in the heart, than in the hands and legs; and as the sap, virtue, and life of the vine lodgeth far otherwise in the stock and root than in the branches, so God dwelleth otherwise in the man Jesus than in us.'* (Barclay, p. 139.)

" I earnestly request attention to this passage. It is denied—

" First, That God dwelleth IMMEDIATELY in believers, although it is written, 'Your bodies are the temples of the Holy Ghost.' 'Whosoever shall confess that Jesus is the Son of God, God dwelleth in him.'

" Secondly, The Holy Spirit is not distinguished from the Eternal Word.

" Thirdly, The manner in which Christ dwelleth in believers is said to be not *essentially* different, but only *circumstantially* different, from the manner in which the Eternal Word dwelt in the holy man Jesus: whereby the Divinity of Jesus of Nazareth is made to depend on His being indwelt in by the same Person who dwelleth in believers, and the personal union of the manhood and Godhead in Him, apart from His being anointed with the Holy Spirit, is denied.

" It is true that believers are anointed with the same Spirit wherewith Jesus of Nazareth was anointed. But he on whom the Spirit descended like a dove was not simply a 'holy man;'—He was the Word made flesh, Jehovah and man in One Person, even when He lay in the manger at Bethlehem. God and man do not become One Person in the believer, even though the Holy Spirit dwelleth in him: otherwise the sins of a believer would be chargeable upon the blessed Spirit of holi-

ness. The Holy Spirit is not only distinct, but has separate personality, from him in whom He dwells; but the Word Incarnate had no separate personality from Jesus of Nazareth.

"I earnestly press this all-important subject on the solemn consideration of my Christian brethren among the Friends; for the past and present history of the Church abundantly testifies how truly the flood gates of error are thrown open, as soon as Satan has succeeded in establishing any heresy respecting the Person of our Lord Jesus Christ." Newton, pp. 20—30.

"Besse, in his Defence of Quakerism, writes, p. 158:—'*T. Elwood says, 'If He was truly man before He appeared in that outward body which was nailed to the cross, to be sure He is not less truly man now, since that outward manhood became, as I may say, a clothing to that divine and heavenly manhood which He had before, and is glorified with it.' 'Isaac Pennington also distinguishes between the flesh and blood of our nature, which Christ honoured in taking upon Him, and the flesh and blood of his own nature which He had before.*

"'*That Christ had a heavenly manhood, a spiritual body and flesh, flesh and blood of His own nature before He was born of the Virgin, they (i. e. Elwood, Pennington, and Barclay) thought warrantable by Scripture, for Christ Himself saith, 'I am that living bread which came down from heaven: if any man eat of this bread he shall live for ever: and the bread that I will give is my flesh.' 'This,' saith R. Barclay, 'was not the flesh He took from the Virgin Mary, for that came not down from heaven, but He had a spiritual body in which His soul existed long before He took flesh of the Virgin.'*'

"I doubt not that many will be astonished at these quotations; but they are of great importance, as shewing how deeply one train of thought pervades the system. If (as we have seen asserted in a former chapter) there be Mediation, Atonement, Priesthood, &c. previous to and independent of Incarnation, then it is necessary to the completeness of the system to suppose 'flesh, blood, and manhood' distinct from Incarnation, in order to meet such a text as the following:—'The bread that I will give is my flesh, which I will give for the life of the world.'

"There are three things which I would notice in these extracts. It is said—

"First, That the Lord Jesus has resumed the same kind of manhood as He is said to have had before He was incarnate, and thus the ascension of the human body of Jesus may seem to be acknowledged, whereas it is in reality denied.

"Secondly, That which Scripture ascribes to the death of the body of Jesus, is here ascribed to His pre-existent life, which is made synonymous with His flesh, and thus the reconciliation of believers by the blood of the cross is virtually set aside.

"Thirdly, His outward body is spoken of as the clothing of His heavenly manhood; where we again detect the same notion of Christ's being personally separate from the manhood, whereby He is said to have been 'clothed,' but which (according to these extracts) He has now laid aside again." Newton, pp. 31—33.

"Moral men are to be reckoned Christians. I will quote the words of William Penn:—

"'*Let us but soberly consider what Christ is, and we shall the better know whether moral men are to be reckoned Christians. What is Christ but meekness, justice, mercy, patience, charity and virtue in perfection? Can we then deny a meek man to be a Christian?..... What shall we say then of that extravagancy which those men are guilty of, who upon hearing a sober man commended, that is not of any great visible profession, will take upon them to oast him off from this sentence,—'Tush, he is but a moral man.'*'" Newton, pp. 36, 37.

"The Heathen enabled to prophesy by the light of Christ in them. '*Though their light did not tell them the express names Christ should be called by, yet they foresaw and prophesied of his coming; and how He should come of a virgin, and both what He was and the work He came to do. The Cumean, so called from her city, was a Sybil who lived 600 years before Christ, and prophesied of Him.....I query if the Jews themselves had so positive a sense of the Messiah's coming*' (Penn, vol. i. p. 231)." Newton, pp. 40, 41.

"Barclay respecting the Scriptures.—'*We may not call the Scriptures the principal fountain of all truth and knowledge, nor yet the first adequate rule of faith and manners..... The writings and sayings of all men we must bring to the Word of God, I mean the Eternal Word, and if they agree thereunto, we stand there. For this Word always proceedeth and doth eternally proceed from God, in and by which the unsearchable wisdom of God, and unsearchable counsel and will conceived in the heart of God, is revealed unto us.*' (p. 71.)

"In the latter part of this paragraph we are taught these things:—

"First—That the writings and sayings of men are to be brought, not to the holy Scriptures as a test, but to the Eternal Word—*i. e.* to the light within. This would be untrue even if the Holy Spirit as dwelling in believers were intended; but when we remember that Barclay understands by 'this word of God and grace wherewith we say *every one* is enlightened, a spiritual principle in which God, as Father, Son, and Spirit, dwells,' we must instantly see that he teaches not only the regenerate, but the

unregenerate, those dead in trespasses and sins, to take the light of their own carnal minds for God.

"Secondly—It is manifest from the whole context that Barclay includes the Holy Scriptures themselves among those writings and sayings of men which are to be tried by the universal light within, 'If they agree thereunto we stand there.'" Newton, p. 45.

"Last year, whilst travelling in Ireland, I met a physician who had been educated as a Friend and professed entire concurrence with the doctrines of Barclay, though he believed not in the Lamb slain for sin. When the concluding verses of the ninth of Hebrews were quoted (without shedding of blood is no remission), he refused to receive it as Scripture, because it did not meet the witness of the Spirit in his own mind, and he then instanced other passages which he rejected on the same principle. Thus an unregenerate man, taught by Barclay to believe that God dwelt in him, was determining what he would and what he would not receive as Scripture, and using the very principle of Barclay in defending his rejection of the blood of the Covenant." Newton, p. 46.

"Respecting the spiritual Flesh and Blood of Christ.—'*This body and spiritual flesh and blood of Christ is to be understood of that divine and heavenly seed before spoken of*' (Barclay, p. 448).

"'*Christ understands the same thing here by his body, flesh, and blood, which is understood John* i. *by the light enlightening every man.*' (Idem, p. 449.)

"Practical Perfection.—'*I knew nothing but pureness, innocency, and righteousness, being renewed up into the image of God by Christ Jesus; so that I was come up to the state of Adam which he was in before he fell.*'—'*I was immediately taken up in spirit, to see into another or more stedfast state than Adam's in innocency, even into a state into Christ Jesus, that should never fall. The Lord shewed me that such as were faithful to him, in the power and light of Christ, should come up into that state in which Adam was before he fell.*' (Fox, p. 16.)

"'*I found none who could bear to be told that any should come to Adam's perfection, into that image of God, that righteousness and holiness that Adam was in before he fell, to be clear and pure without sin as he was.*' (p. 20.)

"'*They pleaded for imperfection, and to sin as long as they lived; but did not like to hear of Christ's teaching his people Himself, and making people as clear whilst here upon the earth as Adam and Eve were before they fell.*' (p. 142.)" Newton, p. 77.

"The following quotations from George Fox's Journal, shew the germ of the doctrines (respecting Holy Scripture) which were afterwards systematized in the writings of his successors.—

"'As I went towards Nottingham on a first day in the morning, with Friends, to a meeting there, when I came on the top of a hill in sight of the town, I espied the great steeple-house; and "the Lord said unto me, Thou must go cry against yonder great idol, and against the worshippers therein." I said nothing of this to the Friends, but went with them to the meeting, where the mighty power of the Lord God was amongst us; in which I left Friends sitting in the meeting, and went to the steeple-house. When I came there all the people looked like fallow ground, and the priest, like a great lump of earth, stood in his pulpit above: he took for his text these words of Peter, "We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." He told the people that this was the Scriptures, by which they were to try all doctrines, religions, and opinions. Now the Lord's power was so mighty upon me, and so strong in me, that I could not hold; but was made to cry out, "Oh! no; it is not the Scriptures;" and told them it was the Holy Spirit, by which the holy men of God gave forth the Scriptures, whereby opinions, religions, and judgments were to be tried; for it led into all truth, and so gave the knowledge of all truth.' (p. 24.)" Newton, pp. 100, 101.

Now, is this Quakerism, or is it not? If it be not, most joyfully shall we learn the welcome intelligence; but then it will follow that such men as Fox, Barclay, and Penn (the last especially) were not Quakers—that is, according to the present tenets of Quakerism. But if Quaker tenets have changed, and if the Society as a body does not hold the obnoxious views above specified, why countenance and recommend the writings of those who were their chief abettors? It is not the excellence of many moral precepts, or an agreement in matters of opinion respecting the externals of Quakerism, that ought to induce any spiritually-minded man in the Society to recommend writings thus fundamentally unsound; and this even without a caution respecting their false principles. Our objection to the writings of Fox, Barclay, Penn, and many other Quakers, is, that they are doctrinally heterodox; and that, as a corrupt tree cannot bring

forth good fruit, a system built upon an unscriptural basis cannot be scriptural. A too frequent error of Quakerism, and that which leads to every other, is the disparagement of the authority of the revealed will of God, and the subjecting its declarations to the controul of the "inward monitor;" so that no check is placed upon the wanderings of the human mind; but any man may receive or reject just what he pleases, and allege that in so doing he is guided infallibly by a secret influence, instead of being in bondage to a written oracle.

Have we stated this too strongly? If any of our readers think so, let them take up the first publication on our list, "The Beacon," and they will there find, from the pen of a member of the Society, a man of distinguished piety and sound judgment, and whose work ought to be perused, re-perused, and—let us add, if Friends will allow us—*prayed over*, by every member of their body, such an exposition of the "errors," the "desolating heresies," and the "fatal results" which have followed from this undervaluing of Scriptural Authority, as will more than justify all that we have said, or are about to say, upon the subject. Let the reader weigh well the following appalling statements from Mr. Crewdson's prefatory address:—

"In contemplating that desolating heresy, which in the United States of America has lately swept thousands after thousands of our small section of the Christian Church *into the gulf of Hicksism and Deism*—a heresy, in proportion to our numbers, *probably unparalleled in extent in the history of the Church of Christ*—it may be useful to bring before the view of our Society in this country *some of the errors that have led to such fatal results.*

"For, although we trust there is little danger of our being carried into such blasphemy as some of them were carried into; yet we cannot be too much aware of the errors which led to it; especially as these errors are a perversion of the truths of Christianity, and endanger the eternal salvation of man.

"The great deception appears to have originated in the assumption that we are authorized to expect to be taught the true knowledge of God and of his salvation—our duty to Him, and to our fellow-men, immediately by the Spirit, independently of his revelation through the Scriptures—an assumption which is unsupported by Scripture, contradicted by fact, and one which renders its votaries a prey to many fatal delusions.

"As a consequence of this assumption, the Hicksites denied the paramount authority of the Scriptures, even calling them a dead letter; and, whilst professing a high regard for the Sacred Writings, they gave many cautions against depending on them, under the pretext of a watchful care not to dishonour the Spirit.

"They considered certain impressions made on their own minds, and on the minds of each other, to be the dictates of inspiration; and not bringing these impressions to the test of Scripture, they were plainly liable to mistake the convictions of conscience, the illusions of the imagination, or even the suggestions of Satan, for the blessed influence of the Holy Spirit.

"By vainly attempting to compare the Scriptures with the Spirit, and asserting that the Spirit is a higher rule, they depreciated the attested revelation of the Spirit, the only standard of religious truth. Yet this attempted comparison, whatever might be their view of it, was not between the Scriptures and the Holy Spirit (for these admit of no comparison), but in reality, the comparison was between the true revelation of God by Holy Scripture, and impressions made on their own minds.

"The gift of the Holy Spirit, and his influence in awakening, reproving, enlightening, guiding, teaching, comforting, and sanctifying the heart, is, indeed, a gracious evidence of Divine love; and the doctrine ought to be held in all the fulness in which it is set forth in Scripture. The history of fanaticism, and the following extracts, however, too fully prove, that, under the profession of honouring the Spirit, a specious but false doctrine with regard to spiritual influence may be held, which is wholly subversive of Christianity.

"In publishing these extracts, in the hope that they may prove a beacon to Friends, it is important to draw their attention to the pernicious theory before alluded to; viz. that the revelation of the Spirit through the Scriptures is only a secondary rule—that the Spirit himself is a higher rule.

"Now the Holy Spirit cannot, in any proper sense, be denominated a rule. Thus to have designated Him, has evidently arisen from misapprehension of terms, and has led to confusion of ideas; for whilst we reverently and thankfully acknowledge the Holy Spirit to be the great agent in the believer, through whom his sanctification is

effected, it is plain that the rule must be that which proceeds from the Spirit, and not the Holy Spirit himself. To speak of the Holy Spirit as a rule, involves the same incongruity as to speak of God as a rule." Address, pp. 5—9.

Nothing can be more clear and scriptural than this statement; and greatly indebted is the Christian world to Mr. Crewdson for the faithfulness with which he has pointed out to his brethren the great cause of the unsteadiness of belief, and the too often serious errors and delusions, which have arisen from not making the word of God the infallible and paramount standard of religious truth. But this "assumption," which Mr. Crewsdon so justly shews to be fraught with danger, has always appeared to us almost a distinctive feature of Quakerism. When we read statements of a different character in the evangelical pages of such men as Mr. Crewdson and Mr. Gurney, or in some of the Yearly Epistles in Great Britain and America, we consider the writers as having personally a better creed than that of their founders, and as tacitly giving up the dogmas of their forefathers. The evangelical reformers among the Quakers have, by the blessing of God, succeeded beyond all that could have been expected, in promoting more scriptural opinions than, till of late, prevailed in their community. The writings and personal exertions of Mr. Gurney, in particular, have entitled him to the character of an apostle among his brethren; and his will be the blessedness of the promise, that, having turned many to righteousness, he shall shine in brightness for ever and ever. But what has been done in this respect has been, not by a recurrence to the original principles of Quakerism, but by innovations upon them. The Quakers have, of late years, mixed much with religious persons of other persuasions, in charitable institutions; they have, in various instances, "learned the way of God more perfectly" than their predecessors, and have partaken of the general revival of piety which has gladdened the land: they have so far outgrown Quakerism, and would recoil from many of the statements which have been quoted above from the writings of their most venerated founders. When they speak of the Holy Ghost as a Person*; when they are clear upon the doctrine of the atonement, of justification by faith; when they duly distinguish justification from sanctification; and when they make the Holy Scriptures the sole standard of faith and practice; they delight every truly "orthodox" mind; but they certainly secede from the views which have been usually identified with Quakerism. We should feel gratified in learning that the identification was unfounded; but then what becomes of such authorities as those quoted by Mr. Newton? And is it not notorious, that not a few

* In our last Number we said that even the publications of Mr. Gurney himself are ambiguous, in consequence of the rejection of the word "Person." When we wrote this, we had in recollection, not only the general objection, so often urged by the Quakers, as to the use of such words as Trinity, Person, and so forth, but also our Review of a work of Mr. Gurney's, which, from its giving a full exposition of his views respecting the Godhead, we examined with care, in order to discover whether, contrary to the too frequent error of the Quakers, he admitted the doctrine of the Personality of the Holy Spirit; but, to our great grief, we could find no such explicit statement; and we strongly expressed our regret at the circumstance.

Since, however, the publication of our last Number, we have referred more particularly to some of Mr. Gurney's publications, especially to his recent admirable little book on the "Portable Evidences of Christianity," in which he avows, in the most specific manner, *his full* belief in this scriptural doctrine: and, so far from there being any "ambiguity" in his statements, he expresses himself in the strongest and clearest terms, even to the employment of the identical word "Person." Nothing can be more convincing, and to us more delightful, than these extracts; and we would gladly insert them, but that Mr. Gurney has himself written to us, apprising us of his intention of favouring us with a communication upon this and some other matters; and we think it will be best that he should be his own expositor.

of the elder Quakers complain that some of their juniors are bringing in new doctrines; and that the writings of those, whom in due honour we have denominated the Evangelical body in the Society, do not exhibit the true spirit of Quakerism? The author of the second work on our list, Dr. Hancock, a much-respected Quaker physician, whose interesting work on the conduct of the Friends in Ireland during the rebellion we reviewed with much pleasure, as a remarkable record of the mercies of an overruling Providence, though we could not go to the full extent of the non-defensive principle,—Dr. Hancock, in his Reply to "The Beacon," contends that Mr. Crewdson has greatly mistated the principles of genuine Quakerism. He considers that his friend, for whom he has long entertained a sincere regard, has either changed his religious sentiments, or holds opinions different from those of the body with whom he is united in religious fellowship. So completely does he take for granted that Mr. Crewdson, as a Quaker, cannot consistently believe what it is the express object of "The Beacon" to set forth, that he writes in the most cautious manner, lest he should convey a false charge.

"I am not perhaps authorized to charge the author of the 'Beacon' with a formal denial in any part of it, of *those fundamental doctrines which have been professed by the Society of Friends ever since it was established—I mean the doctrines of Immediate Revelation and Universal Saving Light.* There is evidently considerable address in stating some of his propositions, *so warily*, as not positively to announce such a denial. But I have no hesitation in drawing an inference from his comments, in various places, unfavourable to the full and clear acknowledgment of these important doctrines." Hancock, pp. 4, 5.

So again:

"I hope not to fall into the error of charging him in general terms with a departure from the acknowledged principles of 'the Society,' and failing to adduce any specific instance to prove it. This is neither my object, nor is it consistent with my notions of fair dealing. My business is chiefly, if not entirely, with the question, whether his opinions correspond with the avowed doctrines of 'the Society.' If it shall be proved that I have taken up a wrong impression on this important question, I shall not be sorry to have it removed; while truth compels me to say, that if his religious opinions *as a Quaker are sound*, and accordant with those of Penn, Fox, Barclay, Sewel, Tuke, Bates, Clarkson, and many others, the expressions used in the 'Beacon' appear to me singularly unhappy: and therefore until I am so corrected, I shall proceed upon the principle that I have *not misapprehended* these expressions." Hancock, p. 6.

And again:

"I am willing to do the author justice in another point: and it is this, not to charge him with confounding the doctrine of a Holy Spirit with the abuse of it. Neither would I be understood myself to confound the pure influence of the Holy Spirit (which I have no objection to call the 'light of Christ'), notwithstanding what is so much insisted upon in these days as to '*distinct offices*' (*a term altogether unscriptural* and often greatly misapplied)—to confound, I say, the language, and teaching, and guidance of this Holy Light, with false or pretended illumination, in other words, to confound 'impressions' upon tossed and restless minds, with the calm image of truth from the Sun of Righteousness himself, reflected upon, and revealed in, the placid bosom of his humble followers. But, if I am not mistaken, the comments in the 'Beacon' lead to the conclusion, that this Divine influence so rarely leads its followers right, *in the present day*, as that it is become an absolute nullity, or fallacious theory, in its practical application to the militant church of Christ; and that the rejection of the doctrine of an inward light, in order that the light of Scripture might be substituted in its place, would lead us all into order, and into a sounder practice than is found to characterize our present state! But surely, if this were a true position, and a right view of things, and if nothing of Divine influence, in the days of Fox and Penn—nothing, I say, but the light and knowledge of Scripture—had operated upon the minds of men, then, I believe, *our religious Society never would have had an existence.*" Hancock, pp. 7, 8.

And again:

"To reject the doctrine of an 'inward light, because it is liable to abuse, would be to lower the standard of the Gospel from what it was in former times, merely

because men, in the present day, find it easier to attend to the teaching of the Holy Scriptures, and to the words of the preacher, than to the voice of truth, which is the voice of Christ in their own hearts. Hence, I cannot admit that the Scriptures, Divine and excellent as they are, and blessed, I trust, as means auxiliary to salvation, to thousands and millions, are to be placed above the teaching of Christ's Holy Spirit by immediate revelation; because I dare not, as matter of principle, place the effect above the cause; in other words, the letter above the spirit." Hancock, p. 8.

Once more:

"In pages 8 and 9 of the 'Beacon' I observe the words; 'The pernicious theory, ...that the revelation of the Spirit through the Scriptures is only a secondary rule;' and 'It is clear to demonstration, that there can be no higher rule than the Scriptures.' Now, as I believe in the unanswerable soundness of Robert Barclay's Propositions—that 'inward, immediate, objective revelation is the only sure, certain, and immoveable foundation of all Christian faith;' and also that 'the principal rule of Christians under the Gospel is not an outward letter, but an inward, spiritual law; therefore the letter of Scripture is not, nor can be, the chief or principal rule of Christians'—I leave the author of the 'Beacon' to draw his own inference as to my opinion of the doctrine conveyed in those words above quoted; for they seem to me to be diametrically opposed to the words of Barclay." Hancock, pp. 9, 10.

"The 'Beacon' says, p. 85, 'Would it not be presumptuously to fly in the face of Divine Wisdom, for us to say that men are converted without the knowledge of the Gospel by outward means?' *If these sentiments do not strike at the root of the doctrine of the Universal Saving Light of Christ*, so far as matter of individual opinion can go, I know not what they mean. And, for my own part, believing as I do firmly in the inward redeeming power of Christ, as well as in the efficacy of his outward sacrifice, I should think it far more presumptuous in me to assert the contrary—that men were *not* converted without the knowledge of the Gospel by outward means If I were compelled to choose one of two dogmatical assertions, I should much prefer the former—namely, that men *are* converted without the knowledge of the Gospel by outward means." Hancock, pp. 12, 13.

"The principles of the Society are well known; and though some have been ready, in every age since it was established, to slide from the foundation, those who are unstable in the present day, whether few or many, will never shake the foundation itself; for the principles we profess are built upon the unchangeable and eternal truth of God. We have not now to unlearn the catechism of our faith—to put out Immediate Revelation and Universal Saving Light, and our spiritual views of religion, worship, and the ministry; and substitute in their place a belief in the superior efficacy of any thing which is outward; because some, under our name, are turning the eye of the mind outward instead of inward, and after beginning in the Spirit, are going back to the letter, thus leaving the fountain of life itself, 'and hewing out to themselves broken cisterns that will hold no water.'" Hancock, p. 16.

"It does not become me to judge my neighbour, neither am I competent to say how far the 'searching of the Scriptures,' without any other help, might make a Christian of another denomination, I am sure that searching the Scriptures alone would never make a true Quaker." Hancock, p. 85.

Now, after these quotations from so respectable a member of the Society of Friends as Dr. Hancock, we trust that we shall not be accused of wilfully misrepresenting the doctrines of Quakerism. Mr. Crewdson and his friends are the more scriptural divines, but Dr. Hancock and the majority of the Society—at least of its elder members—are the better Quakers. We thank God for raising up such men as the author of the Beacon, and others of like mind; but we think they assume untenable ground when they reason with their brethren as members of the Society of Friends, for we cannot believe that the writings of their founders bear them out. The same incongruity has struck us in some of the Annual Epistles of the Society, which have of late years been increasingly scriptural in their doctrines and exhortations. We rejoice in this auspicious discrepancy, but we cannot in conscience say that no such discrepancy exists; for exist it does: and in proportion as Friends make the Holy Scriptures the sole standard of authoritative appeal, they will find themselves swerving from some of the opinions which have been very generally cherished by the members of their Society. The most important point, therefore, is, to induce them diligently and with earnest prayer to search the Scriptures, and to agree

to abide by this standard. But while they appeal to a secret monitor, what common test or ground have we, upon which to argue with them? Nothing, for example, seems clearer to us, than that Scripture enjoins, not only the habitual feeling, but also the act of prayer; and this at set times, in public and in private. The holy men of old prayed in the temple service regularly; and also "three times a day," or more or less often, in their private devotions or with their households. But a Friend has perhaps a mental persuasion, an inward light, that prayer is not to be thus formal, as he deems it; and, professing to be secretly guided by the Holy Spirit, he thus contravenes the express dictates of that Spirit in his revealed word. We do not apply our remarks to all the members of the Society—very far from it;—for many, as we have already said, are too scriptural in their views to be thus led astray. But that the tendency of Quakerism is to this evil, is manifest; and we therefore consider that Christians of every name—but the members of his own Society in particular—are greatly indebted to Mr. Crewdson for pointing out the danger of the path in which too many of the Friends have long been walking. He has selected, it is true, an extreme instance—namely, the case of Elias Hicks and his followers; and we have no intention of saying that the awful delusions of those unhappy men have infected the mass of the members of the Society: on the contrary, we have already noticed the very great increase of sound doctrine in this much respected body;—but then, as Mr. Crewdson has clearly proved, and as Dr. Hancock admits and vindicates, the main principle which led to the excesses of Hicksism is widely prevalent in the Institution; and it cannot be otherwise, if Quakers really follow the opinions of Penn, Fox, and Barclay; and where this principle prevails, there is no security that twenty men may not pursue twenty different paths, and some of them very bad ones, while each considers himself a consistent Friend. The fact noticed by Mr. Crewdson—that the number of persons drawn aside by Hicks's delusions has been greater, in proportion to the number of Quakers in America, than a similar adoption of a heresy in any other sect—is a portentous proof that there is something most unsound in Quakerism, upon that construction which Dr. Hancock affirms is the right one, and which is very extensively admitted by its members. Of the alarming tendencies of this principle, Mr. Crewdson has been endued with light and grace to admonish his brethren in the most faithful manner. Thus he says:

"Between mysticism and the religion of Christ, there is this essential difference: the former is chiefly a religion of feelings, the latter is a religion of faith, for it is founded on the testimony of the Spirit of God transmitted to us in Holy Scripture; and we conceive the intelligent reader, on perusing the exposure of some of the doctrines contained in the preceding extracts, must have perceived their disagreement with the doctrines of the Bible.

"Now Christianity is the only religion by which we can be saved; and, therefore, however specious any thing which is substituted may be, if we reject the Gospel we cut ourselves off from salvation; because God hath plainly declared to us who have the Scriptures, that there is no other way of salvation for us than that which he hath made known to us in the Holy Scriptures.

"We unite with the Yearly Meeting of Philadelphia, in believing that the unscriptural notion of 'the light within being the primary rule of faith and practice,' lay at the very root of Hicksism; and that the depreciation of the Scriptures (or, as was artfully termed, 'setting them in their right place,') followed as the baneful and inevitable consequence. But in connexion with these two fatal errors *were a third and fourth; for, regardless of the important distinction which is made in Scripture between the offices of the Son of God, and those of the Holy Spirit, these offices were completely confounded.* And the doctrine of obedience, or the righteousness of the law, was substituted for the righteousness which is by faith in Jesus Christ; and thus was introduced 'another Gospel;' or, in other words, an entire perversion of the Gospel of Christ. These, then, were the notions of which Hicksism in its commencement was constituted, and probably many who have ranged themselves as its abettors have not gone much beyond this point; but let it be known through the length and breadth of our Society, that its incipient state was by far the most insidious, and its victims

were much more numerous than when the broad blasphemy of some of its propagators apprized the unwary of its deadly poison; for thousands in America imbibed the subtle heresy before they were aware of its danger. 'Believe not every spirit,' was the counsel of the Apostle John, with regard to false teachers in his day, 'but try the spirits whether they be of God; because many false prophets are gone out into the world.' And when we see some who, under the guise of high spirituality, are propagating the most injurious perversions of Holy Scripture, how important is it that all, especially those who profess to be ministers of Jesus Christ, should possess correct and clear views of the Gospel, as taught in the Scriptures; lest, blinded by the self-importance which their own delusions produce, and not distinguishing between the infallibility of the Holy Spirit and their own fallibility, they become blind leaders of the blind. For if, by any partial or distorted statement, they produce an impression which the whole counsel of God, as revealed in Holy Scripture, does not warrant, they dishonour its Divine Author, by pretending his authority for what he has not revealed; whereby they greatly endanger the souls of those who receive the erroneous impression.

"To ministers, and all others in the Society, we would raise a warning voice against this deadly heresy, with an earnestness which the safety of the never-dying soul demands; and we would affectionately entreat every one to examine whether the rule of Christ and his Apostles be really his rule.

"Let us then cast aside prejudice, and reject human authority, and pray for the influence of the Holy Spirit, whereby we shall be induced thankfully to accept the written revelation; and, in the simplicity of little children, let us seek to be taught of God, by the means which his perfect wisdom has provided." Crewdson, pp. 153—155.

Mr. Crewdson has adduced a large number of obnoxious, and often grossly heretical, statements from the writings of Hicks and his followers, and has refuted them in the most convincing manner by an appeal to Holy Scripture. The references are highly appropriate and well-selected; but they cannot influence the Hicksites, who are a sort of Socinians, or in truth Deists, under the name of Quakers, believing just so much of Scripture as they would believe if no revelation existed—and no more. Their maxim is, that human reason, and not Scripture, is the test of truth—only, instead of using the word 'reason,' they call it 'the inward light;' and since the doctrine of the Trinity, the Atonement, and other essential portions of Christianity, do not happen to approve themselves to their inward light, they infer that they are not true, but are to be rejected. We remember reading, some months ago, in the American newspapers, that the orthodox Friends in New York had filed a bill in Chancery against the Hicksites, to recover some property belonging to the Society, on the allegation that the Hicksites had seceded from the principles of Quakerism; but the Vice-Chancellor dismissed the application with costs, stating, that, after the fullest examination of all that had been alleged upon both sides, he could not see that the doctrines of Hicks "differed in any important particular from that of the complainants." If the New York Vice-Chancellor could see no difference between the evangelical principles held by a pious Quaker and those of Hicks, he must be, as indeed we fear he is, a very blind man in theological matters. But we presume he meant that Quakers, however closely they may agree in their opinions respecting church affairs, vestments, and so forth, have no fixed code of sentiment upon the great doctrines of faith; so that when the Hicksites appealed to the light within as paramount to every other guide, the Vice-Chancellor did not ask whither this supposed light, which was darkness, carried them; but, taking the Hicksite dogma for the genuine tenet of the Quaker fathers, he ruled that there was no specific difference. They might differ in the most important respects upon doctrinal questions, even up to Socinianism; but by what test was true Quakerism in these matters to be tried? What is its standard? How does one Quaker know another for a brother? Is the bond of their union something spiritual? is it connected with the great leading points of scriptural truth and holy practice? or is it conversant chiefly with what may be called—not to speak it offensively—Quaker peculiarities?

Whatever it may be, the only solid basis of scriptural union in any body calling itself Christian, must be the essential verities of our holy faith, and not the exclusive habits of a sect.

LITERARY AND MISCELLANEOUS INTELLIGENCE.

The incongruities of Popery are inexplicable. A correspondent of the Dublin Christian Examiner gives the following passage, taken from the lips of Dr. Murray, the Roman Catholic Archbishop of Dublin, in a charity sermon which he heard him preach. How is it possible to reconcile the evangelical statements in this passage, with the adoration of the host, and the perpetually renewed sacrifice of Christ in the Mass? Dr. Murray had proposed "to consider Jesus, first as a Saviour, and secondly as a Judge." In speaking of Christ as a Saviour, he said, "Let us contemplate that Being who dwells in everlasting and ineffable majesty, who is incapable of receiving any increase of happiness from the homage of ten thousand worlds; who became incarnate that he might make a *full atonement* for sin: and consider, on the other hand, the utter inability of man, or of *all created beings, to make that atonement.* Jesus, the Divine and Eternal Word, without any interest of his own, but moved by unspeakable love towards sinners, became flesh, and offered Himself an atonement for sin, *which no created mortal could effect —an atonement of infinite value.*"—Imagine the absurdity of Dr. Murray's taking the wafer in his hands, and exclaiming, "Here is the Exalted Being whom I have just been describing!"

Dr. Adam Clarke conjectured that John Bunyan borrowed his "Pilgrim's Progress" from Bernard's "Isle of Man;" Bernard, his "Isle of Man" from Fletcher's "Purple Island;" Fletcher, his plan from Spencer's "Fairy Queen;" Spencer, his "Fairy Queen" from Gawin Douglas's "King Hart;" and Douglas, his plan from the old "Mysteries and Moralities," which prevailed in and before his time. It is not a little extraordinary, that the learned Doctor forgot Bishop Patrick's allegory of "The Pilgrim;" to which Bunyan's bears a far greater resemblance than to any of the above.

Dr. A. Clarke states, that, in a manuscript, at Corpus Christi College, Cambridge, of the thirteenth century—entitled "De Mirabilibus Britanniæ"—the author mentions Stone-Henge, and the manner in which the stones are poised upon each other; and also the white horse, on the side of a chalk hill near Devizes: so that, by this account, the representation must have existed at least 500 years. There are similar rude figures traced out on the sides of hills, either naturally or by human labour, in other parts of the country. Near East Bourne there is a gigantic figure, on the Downs; not, however, marked out by the chalk, like the Wiltshire white horse, but traceable by a difference in the hue of the turf. The natural features of the hill perhaps suggested some rude resemblance, which the idle monks of the neighbouring priory amused themselves by improving.

Dr. Kennicott and De Rossi collated their Hebrew Manuscripts as follows:—They taught an ignorant boy the Hebrew Alphabet, and nothing more of the language; and by his naming letter by letter they went through their numerous collations.—The boy could not miscall a word, for he knew not the sound, but only the letters of which the word was composed. The plan was very laborious —but it was a safe one, and in such a cause the labour had its full reward, and after-generations enjoy the benefit of their industry.

The Bishop of Nova Scotia sent round last year to the clergy of his diocese the following queries, with a view to contradict, says his Lordship, "the malevolent reports" which have been industriously circulated against the missionaries of the Society for the Propagation of the Gospel as being inefficient, worldly, idle, and unevangelical. The same queries are to be answered in future from year to year.—

1. How many Sundays were you present in your mission during last year?—2. How many services did you perform in the same year, and how often did you preach?—3. How many miles did you travel in the same period, in every way, by land and by water, in the performance of your missionary duties?—4. How many missionary visits did you make to separate settlements, and how many pastoral visits to individual families?—5. To how many sick, or afflicted, persons did you administer the consolations of religion?—6. Have any remarkable occurrences in your mission, in the last year, required your special attention? If any, detail them?—7. Have any remarkable cases required your spiritual care and consolation? If any, state their circumstances, your treatment of them, and whether you had reason to hope, in all Christian humility, that your ministry in

these cases has been blessed to the patients, or to those around them?—8. How many Sunday-schools have been established under your direction? How many persons of all ages attend them, and how much of your time is devoted to them?—9. What is the whole amount, or value, of the income you have derived, in the last year, from glebe, surplice-fees, contributions from your congregation, pewrents, or from any and every source, within your mission, and what are the average prices of the chief necessaries of life?—10. What are the nature and extent of the inconvenience and hardship and distress which have already overtaken, or must speedily fall, upon yourself, your family and dependents, in consequence of the late unhappy reduction of your salary? State the number of your family, and any circumstances which may elucidate and support the facts you detail.

The following is an account of a Popish ceremonial at Montreal:—"The procession was very long, probably a mile. First came a standard, borne by three monks, on one side of which was the likeness of Christ, and on the other that of the Virgin Mary. These were at the head of the procession, in the middle of the street. Behind were the Apostles, dressed in black, with a white robe over their shoulders. The incense-bearers frequently bowed to the Bishop, who personated Christ. The ground was strewed with flowers. Now came the Bishop. Before, by two men, was borne a false sun, as emblematical of the rays which encircled the Saviour's brow: he followed close behind. Over his head was raised a canopy, much resembling the top of a stage-coach, with four long legs, supported by four men. Then followed the band, the Catholic lawyers, the citizens, and Irish and French in a huge crowd. Many were knocked down and otherwise bruised for not taking off their hats."

We some time since cut out from the Cincinnati journal, an affecting relation, the substance of which we transcribe, as illustrating the blessed effects of the Gospel even in the most afflicting circumstances. A Mr. Street, residing near Sharon, was bitten severely by a mad dog, and was attacked with hydrophobia. The symptoms were of the most appalling character; but amidst all his mind was composed. Perfectly conscious that his end was near, he sent for many of his friends and neighbours, with whom he conversed with his usual freedom, and without the least perceptible aberration of mind. From the very first he had prayed, that, if he should be attacked with hydrophobia, he might not be left to do violence to any one, or to disgrace the religion of Christ, which he had long professed. His petition was remarkably answered. He sent for some persons in his vicinity, notoriously indifferent to religion, and wicked as to their conduct, and prayed with them and exhorted them to repentance. These exhortations, under such circumstances, produced a most overwhelming effect upon all who heard him. All this time his whole frame was convulsed, and he was continually springing from one side of the room to the other. It was with difficulty that he could compose himself to rest, even for a few moments upon the bed, during any period of his sickness. As persons from the vicinity were constantly flocking to see him, he never ceased his conversation, his counsels, and his exhortations, until a short period before his death. Many were afraid to approach him, to whom he made repeated assurances that he would not injure them. Others approached him, took him by the hand, and knelt with him in prayer. The whole scene was one of absorbing and powerful interest. The strange spectacle was presented, of a man in his full strength walking about the room, conversing with his friends, praying with and exhorting impenitent sinners to prepare for death; and yet perfectly conscious that he must die in a few hours; foaming at the mouth, and exhibiting, by the convulsions of his whole frame, the horrible distortion of his countenance, and the unnatural expression of his eyes, which seemed ready to burst from their sockets, that a terrible poison was drinking up his spirits, the progress of whose destructive energy no power on earth was able to arrest. Still, during his most violent paroxysms his mind was perfectly calm. Not the slightest aberration of intellect was discoverable in any expression which escaped him during his sickness. The promise, "I will never leave thee nor forsake thee," and, "as thy day is, so thy strength shall be," was most wonderfully verified. All who witnessed his composure ascribed it to the power of that strength which Christ alone can impart to his true followers, to enable them to bear up under whatever appalling circumstances they may be called to pass through in the dark valley of the shadow of death. Mr. Street had long been a follower of Christ, had long trusted in him for salvation, and now he found that his confidence had not been misplaced. After long-protracted sufferings he became perfectly composed, laid himself down quietly on his bed of death, and without a struggle gently breathed out his soul on the bosom of his Saviour. Previous to his death he requested his friends to commence holding prayer-meetings that evening in the room where he died.

The President of the United States some time since issued orders to discontinue military parades on Sunday. This is *well*; but much more remains to be done for the religious benefit of the sol-

diery. Is it consistent with the feelings of the friends of religion in the United States, who are sending out Bibles and missions to the heathen, that their own army should be destitute of chaplains?

The late Mr. Turpin of New York, formerly of Charleston, who died at the age of 81, possessed of large property, had many years ago, before he left Charleston, freed all his slaves. In his will, amidst ample bequests to his relatives, we find the following indications of his feelings towards the survivors among his old slaves, and to the coloured race generally. To his faithful "friend and freed black man, Joseph Thomas Turpin," estates worth 50 or 60,000 dollars; to Judah Jackson, a free black girl, and her brother, Edward Butler, a house leased at 400 dollars; to his freed black man, Lund, a Methodist preacher, 1000 dollars; to twenty-one slaves set free by the will of his partner, Thomas Wadsworth, in 1799, 8000 dollars, "as a proper remuneration for their services when slaves to Wadsworth and Turpin;" to Peter Williams, a coloured man and Episcopal clergyman, 500 dollars. There are also bequests to promote the education and welfare of the descendants of Africa, and the manumission of slaves.

Declaration of the present and two former Presidents of the United States, respecting ardent spirits.—"Being satisfied from observation and experience, as well as from medical testimony, that ardent spirit as a drink is not only needless but hurtful, and that the entire disuse of it would tend to promote the health, the virtue, and the happiness of the community; we hereby express our conviction, that would the citizens of the United States, and especially all young men, discontinue the use of it, they would not only promote their own personal benefit, but the good of their country and the world. (Signed) James Madison, Andrew Jackson, John Quincy Adams."

An American journalist, in one of the Slave States, writes:—"A few days since a coloured woman arrived here on board of one of the canal packet-boats; she was immediately arrested under a warrant, on charge of stealing. A collection of persons, composed of black and white, assembled, demanded of the officer his authority, and manifested some determination not to let him proceed until they were satisfied. The Mayor was sent for, who examined the precept, and pronounced it legal so far as he could judge, and requested the crowd to disperse peaceably. What has she stolen? What has she stolen? Why she has stolen herself; she is a run-away slave."

Another American journalist gives the following pitiable account of his own position:—"None," he says, "but those who have had some experience in the matter, can have any idea of the difficulties attending the situation of an editor, and especially an editor of a religious newspaper. If there be one person who more than another needs the prayers, the sympathies, and the cheering countenances of his brethren, it is he; and none has larger claims upon their forbearance. Called upon weekly to decide upon fifty different subjects; solicited on the one hand to print, and on the other hand to reject, the same piece; besieged with the importunity of selfishness, the clamourousness of vanity, sure to offend one by rejecting a piece; if admitted, sure to offend fifty; while his every movement is watched by keen-eyed orthodoxy, or his footsteps tracked by sharp-scented, long-winded bigotry, that, like the blood-hound, neither turns nor tires till she is in at the death—he needs the meekness of Moses, and the decision of Paul, if he would hope at all times to preserve the even tenor of his way. It is as much as ought to be expected, it is as much as judicious men will expect, that, as a general thing, the aim, purpose, and tendency of an editor's labours are to do good. To ask for more is as unreasonable as to be satisfied with less would be unchristian."

In the year 1825 there were only 42 steam-boats on the Ohio River: they made during that year 280 passages to and from Louisville to ports below. Last year there were 165, making 1104 passages.

The evil of what is called "picturesque police reporting" has been transferred from London to the United States. A respectable American journalist remarks:—"We have often been struck with the dangerous tendency of the mode usually adopted in the report of police trials in our large cities. The cases are principally confined to the delinquencies of the vagrant, drunken, and riotous; which, instead of being reprobated and held up as beacons to warn the unwary of the degrading and disastrous effects of vice, are seized as befitting themes of humourous narrative. It is impossible, we think, for youth to read these reports without imbibing the notion that the crimes which usually fall under the cognisance of our police courts are mere peccadilloes, more amusing than abhorrent. Even judges are represented in them as displaying less of the gravity of administrators of justice, than of the wit of punsters."—The respectable part of the community have it in their power to diminish the evil, by making known their determination not to take in any newspaper that thus makes light of sin and crime.

The following is the account given in

the German newspapers of the manner in which the late Jubilee of the Reformation was celebrated in Geneva. It more than confirms the apprehensions which we expressed, as to the inappropriate character which such a festival would probably assume in Switzerland; and that, as has been the case in several other parts of the Continent, it would be regarded, not as a spiritual solemnity, but as a step in the modern march of political and religious latitudinarianism. Well might Roman Catholics assist in the commemoration; for if Neology and Sunday festivities are to be blended with Protestantism, their triumph over so corrupt a system is not very distant. "On Saturday morning, Aug. 22, there was a grand general ecclesiastical conference, in which several Swiss and foreign clergy spoke of the great importance of religion and general Protestantism, as it is now understood by the Church of Geneva, contrasted with Methodism in that city. In the afternoon there was in all the churches a distribution of the jubilee medals, and of an historical essay on the Reformation at Geneva, expressly written for the occasion by the Rev. M. Cellerier, which were given to all the children of Geneva and the environs, from seven to fifteen years of age, without distinction of the rank or circumstances of the parents. These children then proceeded to the neighbouring extensive garden, *where they had dancing and other amusements.*

"Sunday, the 23d, was properly the day of jubilee. It was ushered in by the ringing of the bells, after which there was Divine service in all the churches, which were handsomely decorated for the occasion. In the evening there was a concert of sacred music in St. Peter's church, which was finely illuminated. As soon as it grew dark the general illumination of the city began, which was remarkably fine, especially on the quays, and in what are called the Rues Casses, which were so remarkable at the commencement of the Reformation in Geneva. A mass of at least 30,000 citizens, country people, and strangers, thronged the streets, quays, and squares of the city, which is not very large, without the slightest disorder or confusion, or even any improper expressions. Every body felt the importance of this religious festival, in which no political feeling mingled. Thus did the Genevese celebrate worthily, and in a manner to be imitated by other cities, this great festival, the festival of their religious national restoration. On Monday, the 24th, there was another ecclesiastical conference, then a grand entertainment to our foreign guests, and afterwards an excursion on the lake. The Catholics in Geneva and the neighbouring communes were so far from endeavouring to disturb the festival, that many took part in it by illuminating their houses."

VIEW OF PUBLIC AFFAIRS.

THE Session of Parliament has closed with more of calmness than at one period seemed probable. The Speech from the Throne was so trite and unmeaning, evidently intentionally so, that we do not pause to remark upon it. The only measure which was brought directly to the much-foreboded issue between the two Houses of Parliament was the Municipal Reform Bill. Several other Bills sent up from the Commons had indeed been either negatived or quietly laid aside in the House of Lords—among which was the Irish Tithe Bill, which, after the rejection of the appropriation clauses, its framers declined proceeding with;—but the Municipal Bill alone had arrived at that stage which could bring the two Houses into immediate litigation. Over the Bills which had been either rejected or laid aside, the Commons had no further power; but as the House of Lords had passed the Municipal Bill, but with alterations, it was requisite that the measure thus amended should be submitted to the assembly in which it originated.

The alterations of the Lords had been very extensive. Among other things, they had introduced a pecuniary qualification for members of the Town Council; they had restored the office of Alderman, and had rendered it a life-holding; they had transferred the election of the local magistracy from the town authorities to the Crown; they had also restored the freemen to the elective franchise and other privileges, of which the Bill, as it passed the Commons, had deprived them; and they had decided that Dissenters should not have a voice in the disposal of ecclesiastical preferments in the gift of corporations; and these amendments were so strongly opposed by his Majesty's Government and the Ministerial majority in the Commons, that it seemed no easy matter to reconcile the two Houses. The extreme section of the Reform party urged the total rejection of the Bill, thus modified, with a view to make the blame of its miscarriage fall upon the House of Lords; but whether it was that they found the public less aroused than they had expected, or for whatever other cause, they at length yielded to the wish of Government and

its more prudent friends to compromise the matter, by accepting some of the Lords' amendments and negociating with them upon the remainder; so as, if possible, by mutual concessions, to glide over the difficulty, and to get a Bill which, though far from being all that the Government and its adherents, much less its allies of extreme opinions, wished for, was, they said, a considerable instalment, and would promote the emancipation of the Municipal Corporations from the present close system, and throw them open to popular influence, and make the rate-payers, through their representative council, the dispensers of their own funds. Upon the part also of the Conservative body, Sir Robert Peel expressed himself willing to consider which of the Lords' amendments could be reasonably dispensed with or modified; and though he and Lord John Russell did not coalesce in all their views, the opposing parties, in the end, by mutual concessions, brought the shattered bark into port.

Lord John Russell reluctantly agreed to yield the point of pecuniary qualification; though he thought it unwise and unnecessary, as the rate-payers, he considered, were the best judges whom to choose to manage their affairs; and Sir R. Peel suggested a method of obviating some of the practical difficulties in applying a test, by permitting the alternative of either a fixed amount of property or a certain rating in the parish-books. It was also agreed that the qualification test should be applied only after an individual had been chosen a member of the Town Council, and not as a preparatory test of eligibility, so that there should be no unnecessary exposure of men's private affairs.

His Majesty's Government consented further to restore the title and office of Alderman, only restricting the term of office to six years, instead of bestowing it for life, which Sir Robert Peel considered a great improvement upon the proposition of the House of Lords. Lord John Russell could not, however, consent to the Crown electing the Town Magistracy, which, he thought, ought to be done by the parties locally concerned in the welfare of the place, the Crown having only a veto. But Sir R. Peel strongly pointed out the distinction between the management of property and the administration of justice: the former, he thought, ought to be rendered amenable to the decision of the parties who raised the funds, and the Bill, justly he said, gave this local controul; but the administration of justice ought as much as possible to be exempted from popular influence. The House of Commons, however, negatived the Lords' amendment; but the Lords refusing to relinquish it, his Majesty's Ministers and their adherents at length yielded the point; Lord John Russell declaring that the present Cabinet will never avail themselves of this power, but will accept the choice of the Towns' Councils. The privileges of freemen, with the exception of not paying certain tolls, are retained.

The perplexing question of the appointment to Ecclesiastical Preferments in the hands of Municipal Corporations, has been adjusted, by a provision that the right of presentation shall be sold, and the interest of the purchase-money used for the purposes of the Corporation. The Bishop of the diocese is to present, in case of an avoidance before sale. As the Bill went up from the Commons, Dissenters had a voice equally with Churchmen in the administration of Church patronage; but the House of Lords strongly felt the impropriety and injustice of the members of one communion having any share in the appointment of pastors for another; and a provision therefore was inserted to restrict this duty to Churchmen: but nothing was said of the manner in which Churchmen were to be distinguished from Dissenters; nor do we see what practical test could be applied for the purpose. The abolished test of receiving the Lord's Supper as administered by the Church of England, would only lead to those profanations of a Divine ordinance which all pious men so long deplored; and, while many conscientious persons would hold back, irreligious partizans, who wished to secure votes, would press forward. Nor, indeed, would his Majesty's Government, or the House of Commons, or the great mass of the public, have agreed to the recognition of religious distinctions in the exercise of municipal duties; which would be, to that extent, a return to the Test and Corporation Acts. The difficulty has, therefore, been well avoided by the above-mentioned provision: and though, upon principle, we strongly object to the whole system of buying and selling the right to present to ecclesiastical appointments, yet, if the practice is thought warrantable, and is to be still legally permitted, we should be heartily glad to see, not only municipal patronage thus disposed of, but also the benefices in the gift of his Majesty's Ministers for the time being; the purchase-money of the advowsons being devoted to the augmentation of poor livings: for sure we are, that neither the tactics of popular clerical elections under the new Town Councils, nor the political jobbing which has too frequently been exercised by successive administrations in the disposal of ecclesiastical benefices, tends to the glory of God or the welfare of the Church. It makes the Church secular without making the State spiritual. We would suggest to religious Laymen of property, whether they may not effect much good—should suitable opportunities occur—by purchasing some of these corporation advowsons, with a view to nominate to important

benefices Clergymen of suitable zeal, talent, and piety.

Respecting the good and evil of this Bill, it is the office rather of the politician than of a religious journalist to hazard conjectures. One thing, however, is very clear—that it is another gigantic step towards that popularizing of our national institutions, which will minister either blessings or curses, according to the principles and character of those who shall exercise the new powers conferred upon them: and we should be guilty of flattering words, if we said that the moral, religious, and political aspect of the country is such that we are destitute of apprehension as to the manner in which, in many cases, specious, unprincipled men will avail themselves of popular institutions to effect mischievous designs. When we read the infidel and revolutionary effusions which are daily issuing from the press; and when we see, at this moment, Mr. O'Connell making an extensive tour in our populous towns, upon a mission, he says, expressly to put down the House of Lords as an hereditary and independent branch of the legislature, because it has been a powerful instrument in checking his designs for the subversion of Protestantism in Ireland; and when we find him invited, courted, and eagerly listened to, by vast multitudes of admiring and believing auditors; it is impossible to calculate to what extent the public mind may be perverted, if wise, sober, and pious men—who, unwarped by partizanship, love God and their country, and social peace and order, and desire the perpetuation of a National Protestant Church for the best welfare of the people—do not shake off their apathy, and, in their respective localities and stations, exert themselves to render our public institutions a national blessing. Sound sense and religious principle are not weak in this our beloved and favoured land; but many who possess them hide their talent in a napkin; leaving the potsherds of the earth to strive with the potsherds of the earth, instead of taking a lesson as to the activity which should be shewn by good men, from that which often characterizes bad ones.

The approaching municipal elections offer a favourable occasion for every right-thinking citizen to exert his legitimate influence. The councillors of each borough are to be elected on the 26th of December, and the Aldermen on the 31st; and the machinery of the new Act comes into operation at the commencement of the approaching year. Now, what right will those, who cherish sound constitutional opinions, and also scriptural principles in religion, have to complain, if, while they remain supine, others are energetic, and a preponderating weight is thus thrown into the wrong scale? It is idle and puerile for well-meaning persons to content themselves with declaiming against the anomalous state of public opinion, instead of striving to correct it. Our towns will be what the people are; and our Parliament and Government will take the same hue. It is not by vainly attempting to chain men's hands, but by religiously enlightening their understandings, and, by the blessing of God, Christianizing their hearts, that the cause of good government will be secured.

Among the peculiarities in the aspect of the times, it is afflicting to witness the reversed civil position in which Protestantism and Popery are at this moment, to a great extent, placed in this country. Protestantism is the daughter of Scripture, and it is the parent of public liberty, civil and religious; whereas Popery is the very contrary of this; and its most striking badge is its abhorrence of toleration, and its spirit of civil and religious despotism. And yet at this moment the accumulated weight of what is called the Liberal party, is virtually, and often directly, thrown into the scale of Popery. The Dissenters, both in England and Scotland, are embracing Mr. O'Connell as the champion of religious liberty and the voluntary principle; while the secular newspapers, Whig and Radical, are denouncing every effort made to enlighten the eyes of the public respecting the bigoted and persecuting character of the Church of Rome. The proposed commemoration of the Third Centenary of the printing of the whole of the Bible in the English tongue, is represented as barbarous intolerance and political incendiarism; and if a misguided multitude can but shout "Down with the Church parsons; and O'Connell for ever!" they are instructed to fancy themselves the most liberal-minded and intelligent patriots.

We lament these things; but we do not say that we cannot account for them; and among the causes, not the least is that spirit of merely secular, and not religious, Protestantism which we have so often deplored as one of the striking calamities of Ireland. The disclosures which have occurred during the last few weeks, respecting that ill-judged confederacy, the Orange Institution, amply corroborate all that we have so often written on this subject; and can we wonder, that, measuring the character of a secret institution by its ostensible officers, the Dissenter, the Roman Catholic, and a large portion of the public, infer, that, if Orangeism and Protestantism are identical, and the Duke of Cumberland is the chief patron of both, politics have more to do with the matter than piety? Many persons cannot, and some will not, dissever what so many professed friends of Protestantism have thus studiously joined. And so, in regard to the proposed Protestant Commemoration, every effort

has been made, day after day, for weeks together, by the party-writers in our newspapers, to give it a political aspect; as if the only object was to spite Lord John Russell and Mr. O'Connell. We do not indeed say that a serious recollection of the blessed events of the Reformation is not well calculated to teach us some very important lessons bearing upon the aspect of the present moment, and our duties at this crisis; but the large question is far above the defilement of party politics; and as such it ought to be regarded. Nor do we say that it will be easy for the clergy so to address themselves to the subject as to prevent those unjust and ungenerous surmises of sordid interest which have been so widely thrown out against them; but the knowledge of the danger may lead them to avoid it, and so to shape their addresses that all men may discern that they are not the interested advocates of a sect, but truly ambassadors for God, and anxious for the spiritual welfare of their fellow-creatures. To stir up a party-warfare in a parish or neighbourhood on such an occasion, by preaching Orangeism instead of Protestantism, or politics instead of the doctrines of salvation, would be a fearful evil. We do not therefore wonder, under the present aspect of the times, that our Prelates have not been forward to recommend the proposed commemoration. But there can be no objection, in the mind of the most scrupulous friend of ecclesiastical order, to the preaching of sermons appropriate to the occasion, in a way to promote gratitude to God for the privileges we so richly enjoy, and to make known the magnitude of those privileges to such as have not yet duly considered them.

We have once more to commend our Reverend Irish Brethren to the prayers and sympathies of their fellow-Protestants in England and Scotland. By the inevitable rejection of the Bill for the adjustment of the tithe question, in consequence of the clauses of appropriation, which were a virtual abolition of the Protestant Church of Ireland as a national establishment, the clergy are left more destitute than ever, and their sufferings, already severe, will be greatly increased.

We have much to say of the Slavery Question in the United States of America; but we must reserve our remarks, as our last paragraph is exhausted. The Slave States are committing every atrocity in support of their system; but all in vain; and their violence and wickedness will only in the end precipitate the issue which they wish to prevent. There can be no doubt of the result; but we fear that it will not be without much attendant calamity, and perhaps civil or servile war and bloodshed. The slave-holders seem to be infatuated in their proceedings. Much has Great Britain to be thankful for, that slavery did not pollute her mother soil, and that it has been so favourably and peaceably abolished.

ANSWERS TO CORRESPONDENTS.

A MEMBER OF THE CHURCH OF ENGLAND; A FELLOW-WORKER; W. B.; THE CONVERT; W. P. S.; M. J. M.; E. D.; A. W. B.; ——; J. H. F.; IRENICUS; VINDEX; A QUAKER ON PRINCIPLE; D. L.; Αμαρτωλος; H. W. B.; and A VILLAGE CURATE; are under consideration.

We are much obliged to two Correspondents who have sent us some quotations from Mr. J. J. Gurney's works. The passages referred to are most decisive in proof of his belief in the Personality and Divinity of the Holy Spirit; but as he has himself favoured us with a communication, we think it best that he should be his own expositor. (See note, page 637 of our present Number.) Mr. Gurney's communication did not reach us till too late for this month's insertion; but we shall rejoice to lay his statements before our readers, and doubly so if they shall be thought to prove that any of the remarks upon Quakerism in our Review in the present Number are incorrect. That Review was printed before the receipt of the paper of Mr. Gurney, whose facts and quotations are strongly opposed to some of those therein cited, and we cannot reconcile the discrepancy between the opposing extracts; but our wish is to find that the majority of Friends have been, and are, as orthodox as Mr. Gurney considers them to be. It has been a source of much pain, to what is called the Evangelical body in the Church of England, to fear that many of those whom they so greatly esteem as fellow-labourers and examples in various works of Christian mercy and charity, were separated from them upon some of the important questions to which we have alluded. We shall be very grateful if the present discussion shall result in proving the contrary.

SUPPLEMENT TO RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

THE

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RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

ON WORLDLY AFFECTIONS.

To the Editor of the Christian Observer.

YOUNG converts are often perplexed by their necessary connexion with the world, and are anxious to ascertain, what in fact resolves itself into this question, How far are worldly affections consistent with a Christian frame of mind? The same question, only in another form and spirit, is raised by the irreligious, when they assert that Methodism, or enthusiasm, or whatever the name may be by which they designate vital and practical Christianity—that this wild and visionary religion, with its new-fangled doctrines and fanatical notions, will disturb the established order of society, and turn the world upside down. To argue with the latter were vain; to satisfy them impossible. You can but reiterate the fact that religion does not interfere with the providential order, but, on the contrary, upholds it; that it is the law of God's providential as well as of his spiritual kingdom, and "renders unto Cæsar the things that be Cæsar's," as well as "unto God the things that be God's." To answer the former—not indeed in the details of life, but by a general principle—were easy, as it is important. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." "Set your affection on things above, and not on things on the earth." "The friendship of the world is enmity with God. If any man will be a friend of the world, he is the enemy of God." These, and a multitude of similar declarations, furnish the answer of God himself to this question, and they involve a pregnant and important principle, which it may not be amiss to unfold.

If we analyze this matter carefully, we shall find that the apprehending any difficulty in the question evinces much spiritual darkness; and, the difficulty once presenting itself, that then the debating at all upon the question evinces a wrong frame of mind. The attitude of the mind which approaches to the consideration of this question, is evidently that of a person balanced between the counter-attractions of two clashing interests; and these, in the present case, are the world and God, time and eternity. Now in such a case—where confessedly the parties are, the world and God; the interests, time and eternity—to hesitate for a moment were the greatest folly; for "what shall it profit a man if he gain the whole world, and lose his own soul?" And it were also the greatest sin; because that to "love the Lord thy God with all thy heart, and soul, and mind, and strength, is the first and great commandment;" which contains in it every other, and

without which no other can be rightly performed. Even to indulge a wish, a thought, of compromising between them, were both folly and sin, when Christ has unequivocally said, "Ye cannot serve God and mammon."

The objection is then made, that to follow out this principle into its practical details were an abandonment of every interest in life, and must inevitably issue in worldly ruin. It were easy to prove that this is not the truth—that it is sin alone which makes those two interests *seem* to clash. In fact, the first ray of spiritual light, by letting in eternity upon time, and re-admitting God into this his own world, from which sin and sinners have conspired to exclude him, shews that all the real interests of time and eternity are identical. But the objector is not in a state of mind in which to receive the Gospel mode of extrication from this dilemma of his own creating—a dilemma in which, as it appears to him, he must sacrifice either this world or the next. To *him* the answer must be, No matter! God and His laws must be taken, with all their consequences, "for better for worse, for richer for poorer." There can be no compromise; for "if any man hate not parents, and wife, and children, and friends, yea, and his own life also; if he forsake not all that he hath, deny himself, take up his cross daily, and follow Christ; he cannot be *his* disciple!" What is the relation by which God most frequently illustrates his union with the Church? "Thy Maker is thy husband, the Lord of hosts is his name." Now all know what a commerce of affections, what a oneness of interests, how deep and devoted an allegiance of the heart, the mysterious union which links souls in wedded life, demands—how delicate! how sensitive! A single thought, a single glance of the heart from its legitimate object, pollutes the soul, blights and withers every opening bud of happiness, and in a moment overcasts, as with the glooms of midnight and the killing frosts of winter, the summer paradise of domestic life. Such is the relation—so intimate, so devotedly affectionate, so delicately sensitive—by which God condescends to illustrate his union with the Church, and then tells us, that he is a *jealous* God! If any, then, feel disposed to inquire, Will Christ be content to share with the world the affections of his spouse; let him ask of his own heart, Would I?

The truth is, that we are all educated in practical infidelity, and the maxims and habits of society confirm this in maturer life. We have read, or heard, from infancy, the passages of Scripture just quoted; and notwithstanding the explicit plainness of their awful sanction, and the sweeping range of their application, even the better-instructed have been accustomed to pass them over carelessly, and without concern. They have been habituated to view these counsels of love, these precepts of wisdom, these commands of Omnipotence, as strange paradoxes or enthusiastic exaggerations; which, so far as they ever gave them a serious thought, they made up their minds that they *could* not and *would* not perform. Though few Christian professors could give any but the *literal* interpretation to our Saviour's command, "Forsake all and follow me," yet how few *literally* fulfil it! Is not this practical infidelity? *A few*, indeed, Christian anchorets and ascetics, and *many* a heathen, sell all, and mortify the flesh with watchings, fastings, and scourges, that they may purchase heaven: and heathenism, because it panders to the lust and prostrates itself before the pride of the natural heart; because it offers a heaven more palpable and intelligible, and explicitly declares that these mortifications and austerities are the purchase-money; has the vast majority of those who fulfil, *in their letter*, the self-denying precepts of the Gospel. They all have mistaken the true genius of religion. The Christian ascetics have debased Christianity, and carnalized the spirit of our Saviour's commands. But, still, how much better have they all done, whether heathen or Chris-

tian, than those who, with the *same view* of the meaning of these commands, and with the same view of religion in general, as a system clashing with their temporal interests and enjoyments, have yet flung religion and the Saviour's commands to the winds of heaven; and while their creed acknowledges a God, a resurrection, a judgment, and an eternity, live in the spirit of the heathen poet, "*Carpe diem.*" "Let us eat and drink, for to-morrow we die!" Is not this, I ask, practical infidelity?

No man is prepared to receive the Gospel dispensation who does not approach it in a spirit which might thus express itself: The Gospel brings to me a message from God. In it there are some "hard sayings," difficult to be received by flesh and blood; but they are God's commands. Even self-interest, therefore, should lead me to perform them, since they are prescribed by Wisdom, Mercy, and Truth as indispensably necessary to fit me for eternal happiness. Gratitude should lead me to perform them, as the commands of Him who loved me, and gave himself for me. Such are their claims upon me; and though they brought me to the gaol, or to the stake, they must, with God's help, be performed.—Such a man is fitted to hear the glad tidings of the Gospel, and such a man alone. It is to him alone who in earnestness of conviction and sincerity of purpose humbly yet honestly inquires "What must I *do* to be saved?" that we can safely or truly answer, "Believe in the Lord Jesus Christ—believe only—and thou shalt be saved."

But suppose a man to come with this honest determination of uncompromising obedience, in a spirit which says in full sincerity, "Speak, Lord, for thy servant heareth;" suppose such a man to inquire, "How far worldly ambition is consistent with a Christian frame of mind;" "Whether honestly to push forward our fortunes in life is in itself lawful;" and if so, "How much we may concede to the world in order to effect it." Now, though he certainly comes in a frame of mind to which the fullest Gospel liberty may be safely granted, and with a spiritual eye upon which the fullest light of the Gospel may safely beam, yet I conceive that the answer still should be, that worldly ambition is wholly inconsistent with a Christian frame of mind, because that glory, honour, and immortality are the only legitimate objects of Christian ambition; and because the world should be crucified unto us, and we unto the world. If by "pushing forward our fortunes in life" be meant the adding field to field and house to house, the drawing around us more of worldly pomp and circumstance and luxury, and, after the enjoyment of all this, dying richer than we were born; I think that the answer still should be—even to a soul thus fitted, as we have assumed, to receive with safety all that the Gospel can give—that all this is *not* "in itself lawful:" because that if we have food and raiment we should be therewith content; because that "they who will be rich fall into a snare;" because that covetousness, in its abstract spirit, no matter what its object, is idolatry: and, therefore, to "concede any thing to the world for the purpose of attaining this object," or of attaining any object other than the glory of God—that is, the extension of his spiritual kingdom over the hearts of men, and the good, temporal and spiritual, of our fellow-creatures—so far from being innocent or lawful, is open apostasy from God.

But suppose a man, with this same honest determination of uncompromising obedience, harassed and perplexed by seemingly incompatible obligations and opposing claims, proceeds to inquire, What shall I then do? shall I abandon my providential pursuits, and retire from the world? or, shall I continue them without interest or effort? The answer is, Assuredly you must not do either; but you must wholly abandon your present *motives*, and adopt others diametrically opposed to them. You

must be "not slothful in business;" but it must be "serving the Lord." You must exchange empty vanity—selfish, worldly, mean ambition—for the glory of God and the good of man. You must exchange "covetousness, which is idolatry," no matter what its object—whether money, or lands, or houses, or establishments—for the pure wish to do your duty in that state of life unto which it has pleased God to call you. And so dead must you strive to be to those selfish and worldly motives, that, if it pleases God to send fame and fortune to a soul thus mortified to them, you must strive to receive them—with gratitude indeed, as favours from God, but—without self-complacency and elation, and simply as the will of God concerning you. And, still further, you must strive to use them as the best of all casuists, an upright heart and enlightened conscience, tells you is most pleasing to Him who gave them, or rather entrusted them, to you, as His steward. And one general law, which the heart of the Christian never fails to dictate, is this, that all we have and are can never be used to any truly profitable or self-satisfying purpose, unless when devoted to promote, in some shape, the glory of God, and for *His* sake, and in subordination to *His* interests, the good of man.

Religion, so far from paralyzing, imparts new energy to the mind. By letting in eternity upon all its views of time and all its duties, and by exhibiting God as, with the eye of an unsleeping providence, a constant and interested Spectator, it abundantly supplies the want of a gazing and admiring world; and thus furnishes not only a more powerful, but also a more constant and unfailing motive, than any upon which a worldly spirit has to draw. Religion, and religion alone, supplies in morals the desideratum of mechanics, perpetual motion—a moving power, which, like the great centre that gives motion, animation, and harmony to the system of worlds over which it presides, is fixed immovably in the heavens, far above all, and consequently unaffected by the vicissitudes of time and place and circumstance, which agitate the ever-shifting scene beneath it. And surely such a motive as the inspection and approval of God ought to be as efficient as covetousness, self-complacency, or fame, and to carry men through their providential duties, not merely with serenity and satisfaction, but also with interest and effort.

There is a radical mistake prevalent, as to the meaning and spirit of that class of texts to which I have alluded. In all the self-denying precepts of the Gospel, the call is *not*—as is so generally taken for granted, though in express contradiction to the language of the texts themselves—that we stand *prepared to fulfil* their requirement when what we conceive the proper occasion has arrived; and which, to such a soul, would *never* be likely to arrive; but the plain call is, that we should *actually* and *immediately* fulfil them. It is not, for instance, that we should stand prepared to hate all that is most dear to us, yea, and our own lives also; that we should stand prepared to "love not the world;" to "forsake all and follow Christ," when some unexpected crisis has arrived, and whose arrival we should earnestly deprecate with prayers and tears. There is no such qualification as this in the texts. They are plain, express, and unqualified. They require that we should, each and all of us, *actually* perform all these things; and, if not, they as plainly tell us that we are not, and cannot be Christ's disciples. "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple."

The Roman Catholic Church, indeed, on the credit of its infallible and Divine authority, takes upon it to assert, in direct contradiction to the words of our Lord himself, that these commands are *not* addressed to all;

that they are "counsels of perfection," not addressed to men in general, but to some mendicant friar or wild fanatic, who would purchase a higher seat in heaven than it supposes the average of *its* saints to aspire after. But this is not only utterly to mistake the meaning and spirit of these texts; but it is to destroy the very essence of Christianity, and to carnalize the Gospel, by attaching a meaning to its *essential* precepts different from the true meaning. It is to substitute the letter for the spirit, the law for the Gospel, bondage for liberty, and death for life.

But how does the *perfect* Roman Catholic deal with the self-denying precepts of the Gospel? If sincere, he fulfils them *literally*: he forsakes all, and takes vows of poverty, celibacy, and austerity. But does this meet their requirement? St. Paul thought not, when he said "Though I give all my goods to feed the poor, and my body to be burned, and have not charity, I am nothing." He retires from the world into a monastery, and finds the world *there*, in the vanity, and selfishness, and jealousies, and cabals, not to speak of the grosser vices, of these mortified brethren. Nor is this mere groundless assertion: it is, with a few bright exceptions, a faithful abstract of monastic history; and all this rendered more hateful and disgusting, from the utter contemptibleness of the objects about which these passions are exercised, than the developements of a more extended ambition from which he has fled. He cuts the social link, and flies from this epitome of the world to the mountain deserts of La Trappe, or to the caves and pillars of Egypt. Here at least, you will say, he has escaped. But no! He carries the world with him, beneath the hair-shirt and sackcloth, in the unregenerated tempers, passions, and affections of his own soul!

But still he has attempted *something* in compliance with the Saviour's command. What have *we* done? If *his* interpretation be not correct, what is *ours?* For the command is explicit, "Forsake all;" universal, "If any man;" awfully important, "He cannot be my disciple."

"God is a Spirit, and they that worship him must worship him in spirit and in truth." Hence Christianity is a spiritual religion. "The words that I speak unto you," says our blessed Lord, "they are spirit and they are life." Its subject is the inner man; its theatre the heart. And as the Apostle has already ruled it, that no external actions, however excellent in their own nature, however strictly conformable to the Divine law, however beneficial in their effects, are of any value in the esteem of a heart-seeing God, unless so far as they are the developements of corresponding voluntary movements in the inner man—unless, in a word, they are animated by charity: so, both from the letter and spirit of the Gospel, it may be laid down as a principle, as already hinted, that every precept of Christianity, however remote or improbable the contingency of its *practical* occurrence, must be *actually* and *immediately* complied with by the inner man. If, for instance, the Gospel says, "Love your enemies;" we may, perhaps, have no enemies to love; but yet the Christian spirit not only recognises, but actually practises the principle. It creates, as it were, in its own contemplations, an enemy, that, in compliance with the Divine command, it may prostrate itself before Him in humility, meekness, and love. It does not merely recognise the *authority* which enforces the precept, and then look to some remote and improbable contingency to make its first essay whether it has vigour to perform it; but it recognises the *precept* itself, as conducive to the happiness and perfection of its nature. By this spiritual performance of it in the will, it has formed the habit of this grace. It has often, as it were, proved its arms, and made itself perfectly master of them; and whenever it may be called by Providence to the performance of this duty, it is called but to the exercise and developement of an established habit of the mind. In the same manner, we may not be called

exteriorly, in providence, to the abandonment of every earthly possession, the severing of every earthly tie, or the agonies of the martyr's stake; but we are called to all these *interiorly*, in grace. And just as one man values life more than wealth, and would deliver up his purse to the robber, or unhesitatingly cast his treasures overboard, to save it: or as another values honour, as it is styled, more than life, and stands always prepared to be shot at, or to murder the man whom he has already deeply injured, in order to preserve it: so the Christian recognises habitually an object of deeper interest and higher value than wealth, friends, life; and that object is Christ formed within him—the peace of God ruling in his heart. For this he is not only *ever ready* to sacrifice all, should the painful summons arrive; but for this he *does* habitually and cheerfully sacrifice all, in the obedience and consent of his will. And he as little dreams of putting this "pearl of great price," this "hid treasure," in competition with the most valued of these, or with all united, as he does of giving all his earthly possessions for some trinket that amuses him, or of endangering his life for some trifling possession.

Until we see this great truth, we do not yet see the distinctive and essential nature and the grand object of the Gospel, as the Apostle thus defines them: "What the Law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit." The Gospel, the great spiritual alchymist, comes forth with this high profession, "Behold, I make all things new." It transmutes obligations into privileges, and precepts *into* promises. By its regenerating Spirit taking of the things of Christ and shewing them to the awakened soul, it converts the heart of stone into a heart of flesh; and thus writes God's holy law, not with pen and ink, but with the Spirit of the living God; not on tables of stone, but on these fleshly tables of the heart.

Thus the Christian actually, in spirit, forsakes all; resigns all into the hands of Christ; and then prays "Thy will be done:" "Give us this day our daily bread." And if in the order of providence he still retains wealth, friends, life, it is simply because Christ has made no transfer of them. He holds them in trust, as God's tenant-at-will; with full permission, indeed, richly to enjoy them, so far as is consistent with the common interests of his Master and himself; with the common duty which he owes to God, his neighbour, and himself.

Hence we see that the kingdom of grace is not a system opposed to the kingdom of providence, but a spirit which animates it; and that Christianity disturbs nothing but the misrule of disorder—the reign of sin. Christianity is subject to the higher powers as to an ordinance of God; not only for wrath, but also for conscience sake. It "renders unto all their dues." It gives "honour to whom honour is due;" and bows down in meek, yet manly and independent because conscientious, subordination, to those whom Providence has caused to sit in the higher rooms of the social edifice. It gives "tribute to whom tribute is due." It withholds not his lawful revenues, however ample, from the wealthy, nor forbids him to receive them—not indeed that he "may consume them upon his lusts," that he may hoard them in a spirit of covetousness, or squander them in vicious or selfish gratification: but it constitutes him a reservoir, whence to irrigate and fertilize, by judicious distribution, the lower levels of society; and by teaching him, as a good steward of the manifold grace of God, with Christian views and feelings to give unto each his portion of meat in due

season, it causes often the relief of temporal wants to become the channel for conveying spiritual mercies. Nor does it churlishly withhold from him his own portion of those temporal blessings which he cheerfully dispenses to others: it gives him all God's good creatures richly to enjoy, with but one limitation, and this only to enhance enjoyment: "Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in every thing, by prayer and supplication, with thanksgiving, let your requests be made known unto God. And the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

As the Christian has already resigned all to Christ, in *spirit;* as he enjoys all *in* Christ; he is ever ready to resign all, in *providence,* with meek submission, at the summons of Christ. Just in proportion to his advances in the Divine life, he can say, with the Apostle, "I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound: every where, and in all things, I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things, through Christ which strengtheneth me." He feels habitually that he serves the most generous of Masters; and that every change must be for his incalculable benefit, because that "all things work together for good to them that love God." And he has a comfortable assurance that the last change, which ejects him from every earthly possession, and takes down his earthly house of this tabernacle, will put him in possession of "a building of God, a house not made with hands, eternal in the heavens;" will make him master of a "better and more enduring substance;" and crown him with a "far more exceeding and eternal weight of glory."

J. M. H.

MR. J. J. GURNEY ON 1 TIM. III. 16.

To the Editor of the Christian Observer.

I REGRET that thy correspondent M. J. M. should entertain and promulgate what I conceive to be an unnecessary degree of doubt, respecting the received reading of 1 Tim. iii. 16. I take the liberty of requesting his attention to the second edition of the "Biblical Notes," which contains some additions on this subject; and I would also refer him to Dr. Henderson's excellent "Defence of the Great Mystery of Godliness," which is well calculated to remove his difficulties.

It is not my object to enter upon self-defence; but I would just remark, that as I have fully stated the evidences of each of the three readings, ὁ εφανερωθη, ὁς εφανερωθη, and Θεος εφανερωθη, without holding back from my readers any information of which I was myself in possession, I cannot perceive that there is any want of fairness in my mode of handling the subject.

There can, I think, be little doubt, that the reading ὁ is erroneous, and that the question truly lies, as I have stated, between ὁς and Θεος. It is possible that, in reciting the evidences for ὁς, I may not have attached sufficient weight to the consideration of its being a probable origin of the reading ὁ: but I can by no means accede to M. J. M.'s position, that "all the witnesses for the reading ὁ are in effect authorities for the reading ὁς." Since they may *all* have originated in a *single* authority for ὁς, such an assertion must certainly fall to the ground.

Dr. Henderson, however, is of opinion that the supposed derivation of the reading ὁ from the reading ὁς, is very questionable; and that the prevalence of the latter reading in the Western church may have arisen from a mere misconstruction of the terms of the ancient Syriac version by the author

of the *Vetus Itala*. It appears to me, that, in adopting the reading ὃς, Griesbach's reliance was mainly placed on the Alexandrine and Regius MSS. (the A and C of Wetstein) and the ancient versions; but if we can rely on the testimony of careful and exact examiners, we seem bound to conclude that these MSS. are, after all, authorities for Θεος. The same may now be said of the Clermont MS. (Wetstein's D), of which the reading appears to have been twice altered; first from Θεος to ὁ, and secondly from ὁ to Θεος. And with respect to the ancient versions, Dr. Henderson has shewn that the particle which has been hitherto understood as the relative pronoun, is probably only a conjunction; and that *both* the Syriac, as well as the Ethiopic and two Arabic versions, may fairly be regarded as witnesses for Θεος. If this be true, and if it be also probable that the "quod" of the Vulgate has arisen from a mere error in construing the Syriac, both ὃς and ὁ are left without any substantial support; and no further doubt can be entertained of the legitimacy of the reading Θεος.

Notwithstanding M. J. M.'s remarks, I am still of opinion that Epiphanius's authority for ὃς is of a somewhat doubtful complexion. In reciting his evidences of the Deity of the Holy Spirit, he at last comes to our text, 1 Tim. iii. 16, and adds, τουτου μειζον ουκ εχω λεγειν: "Than this, I have nothing greater to say." Now I conceive that these expressions are scarcely intelligible, if he did not read Θεος εφανερωθη, for the greatest thing which could possibly be said respecting the Divine authority and dignity of the Holy Ghost was, that "God manifest in the flesh" was "justified by the Spirit." If we deprive the passage of the word Θεος, it no longer peculiarly suits his argument, or justifies his concluding remark. On this point I think that the correctness of *the text* of Epiphanius, in this passage of his works, is liable to considerable question; but it is a point on which I have not insisted.

M. J. M. seems to allow that the construction of the passage with the reading ὃς, as generally rendered, is too harsh and unnatural to be admitted. But the impartial reader must surely perceive, that by connecting ὃς in verse 16 with Χριστῳ Ιησου in verse 13, and by supposing a double intervening parenthesis, he is so far from having removed the difficulty, that he has rendered the construction of the passage more insuperably unnatural than before.

According to my own apprehension, the received reading and interpretation of the passage are perfectly natural, and consistent with the usual style of the Apostle. With him, the great mystery of the Christian religion is the incarnation of the Son of God—Himself one with the Father—for the salvation of all mankind. His introductory clause, "without controversy great is the mystery of godliness," meets with nothing more than its natural explanation, and its just response, in the words which follow: "God was manifest in the flesh."

Nor is there any thing forced in the connexion between this subject and the preceding declaration respecting the church. It is evident, that, in describing the church, the Apostle had in view the image of some lofty pillar arising from a firm pedestal. The church, he says, is "the column and pedestal of the truth." Like other pedestals, it bears an inscription. And what inscription could be more suited to its character, than one which gives a short summary of "the truth as it is in Jesus"—"God was manifest in the flesh, was justified by the Spirit, was seen of angels, was preached of among the Gentiles, was believed on in the world, was received up into glory?"

JOSEPH JOHN GURNEY.

ON BISHOP MIDDLETON'S THEORY AS APPLIED TO 1 JOHN V. 7.

To the Editor of the Christian Observer.

AMONGST the arguments made use of by the very few scholars who continue to maintain the genuineness of 1 John v. 7*, there is one for which they are indebted to Bishop Middleton; who, without questioning the force of the reasons that had been urged for the expulsion of the passage, yet, out of regard to his own theory of the Greek Article, did not allow himself fully to accede to them. The difficulty was this. Ver. 7 ends with the words οἱ τρεις ἐν εισι, and ver. 8 with οἱ τρεις εις το ἐν εισι. "If, then," said Bishop Middleton, "the 7th verse had not been spurious, nothing could have been plainer than that το ἐν of ver. 8 referred to ἐν of ver. 7: as the case now stands, I do not perceive the force or meaning of the article; and the same difficulty is briefly noticed by Wolfius†." I cannot but think, that if the Bishop had examined the context with the direct purpose of finding an antecedent for the article in εις το ἐν, he would not have been unsuccessful in his search. The following is the received version of vers. 7, 8, 9, when the suspected part has been expunged. 'This is He that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is Truth. For there are three that bear witness,—the Spirit, and the water, and the blood; and these three agree in one (εις το ἐν εισι).' The article in εις το ἐν refers, I think, to the latter part of the 6th verse. St. John in the first instance mentions no other witness but the Spirit: afterwards he says, that, beside the Spirit, the water and the blood are also witnesses; and adds, that these three agree in one. The three witnesses are reducible to the Witness that was mentioned first; their testimony being one and the same. This manner of connecting the 6th and 8th verses appears to me to be open to no objection: it certainly removes the difficulty suggested by Bishop Middleton.

It has been justly remarked, that if Middleton's doctrine of the Greek Article requires us to admit the 7th verse into our Bibles, it requires us also not to understand it in the sense which, as Trinitarians, we should fix upon it. For whatever be the unity in which the Father and the Word and the Holy Ghost agree, it is the same with that which connects together the Spirit and the water and the blood; since, by hypothesis, the το ἐν of the second trinity is referred by the article to the ἐν of the first. It is, of course, no argument against the genuineness of the passage, that it does not directly assert the doctrine of the Trinity; but, as the defenders of the verse have generally had this doctrine in their thoughts, they ought to be reminded that it is not allowable to make use of Middleton's reasoning, without admitting at the same time the assumption on which it originally rests.

Bishop Middleton's remark was brought forward rather as a difficulty than as an objection; and when this is got rid of, I am not aware that

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* This is the common way of stating the matter, but it is not very accurate; and has led, I think, to some mistakes. The dispute is about a part of ver. 7 and a part of ver. 8. When persons unacquainted with the controversy are told that the 7th verse is supposed to be spurious, they naturally try the effect of omitting it, and of course are startled by the glaring incoherence of the passage.

† Middleton on the Greek Article, p. 441 (Rose's Edition). The reference to Wolf shews, what otherwise is sufficiently manifest, that the objection does not require the admission of Middleton's theory; though this enables him to present it in a more distinct and definite form.

any other very strong argument* can fairly be drawn from the verse or its context, with reference to the question of its genuineness. I would suggest, however, that, in considering the internal character of a passage as an argument for or against its genuineness, there is some danger of bringing into view what is irrelevant to the subject. Mr. T. H. Horne, for instance, to shew that the text in John is supported by its own internal evidence, has filled two or three pages in explaining the nature of the testimony given by the heavenly and the earthly witnesses; and in the course of this discussion is necessarily led to state what he supposes to be meant by the *water* here spoken of, and what by the *blood*, and in what manner these witnesses have given their testimony. His business, I conceive, was simply with the *grammatical* question: he had to inquire whether, on the supposition of the seventh verse being absent, the rest of the passage could be *construed;* or, at the most, whether by retaining or rejecting it we have grammatically the *easiest* and *best* construction. By introducing other matter into his reasoning, he mixes up two entirely distinct questions, and obliges us, if we receive the verse as genuine, to accept also his own exposition of it. This would be of no importance, had the meaning of the passage been self-evident, or even determined by the general consent of theologians; but the fact is notoriously otherwise; there being scarcely any place in the Bible which has occasioned more doubt and disagreement amongst its interpreters. Mr. Horne, your readers are aware, in the first editions of his Introduction to the Critical Study of the Scriptures decided in favour of the authenticity of the passage; but further researches led him to reject it as spurious; and in his later editions he has most distinctly and honestly expressed his changed opinion.

M. J. M.

ON THE EXPECTATION OF AN INDIVIDUAL ANTICHRIST.

To the Editor of the Christian Observer.

THE inundation of prophetic writings with which the church has been deluged for the last ten years having in some measure passed away, and its perturbed, though I trust ultimately fertilizing, waters now beginning to subside, I am observing with some anxiety what form the inquiry into the meaning of the Prophetic Scriptures will now assume, and by what established periodicals the subject will be taken up; for its importance, and the state of the times, forbid me to think that it can be entirely thrown aside.

I notice, therefore, with pleasure, the question put by your correspondent G. B., in your Number for August, as to the grounds which exist for supposing that the future manifestation of an individual Antichrist is to be expected; and, perceiving that no answer has been given to it, address myself to its consideration.

St. John, in those passages of his Epistles referred to, may be considered, perhaps, as speaking generally of the antichristian spirit and opposition to Christ's Gospel which is natural to fallen man; not, however, without reference to those expectations which were so rife in the church, relating to the future special manifestations of this spirit in the last times. The Apostles and primitive church, I would observe, appearing to have obtained their knowledge on the subject more by the direct illumination of the Holy Spirit than by the full opening of the various prophecies of the

* The argument from the masculine gender in οἱ μαρτυροῦντες seems scarcely worth notice.

Old Testament relating to it, we know not to what degree their minds were enlightened as to the various forms of Antichrist which should appear; but St. John, speaking of this antichristian spirit as already manifested in individuals of his own time, leads us to suppose that the future Antichrist he specially refers to, as being, according to the expectations of the church, yet to come, was also an individual. This character, we know, was the universal object of expectation in after ages, until all the prophecies relating to the various Antichrists were, at the time of the Reformation, very naturally made to centre in that great *antichristian power*, the Papacy; the old doctrine of an individual Antichrist being, however, still retained by the Papal church.

The principal prophecy which leads us to expect the future manifestation of a personal Antichrist, is the same as that upon which St. Jerome and the ancient church chiefly relied—namely, the unsymbolical prophecy of Dan. xi. 21–45;—which so clearly relates to an individual, that I must beg the reader to refer to it, and particularly to verses 40 to 45, acknowledged by all to be yet unfulfilled: and, comparing it with what is said in the first part of the chapter—interpreted by Bishop Newton and all other commentators as relating to Xerxes, Alexander the Great, the Antiochuses and Ptolemies down to Antiochus the Great, which latter is the sole subject of ten verses (namely, 10 to 19)—he will perceive that consistency of interpretation, which must be allowed to be, under the Divine blessing, our most infallible guide in giving the true meaning of the Scriptures, imperiously demands that these latter verses (40—45) should also be understood as relating to an individual: and that the introductory portion, which consists alike, in all the prophecies of Dan. ii. vii. viii. and xi., of the histories of the great empires, commencing with the time at which the Prophet wrote, is in this instance alone thus given in the lives of individual sovereigns who ruled in them, is doubtless because the main and ultimate object of the prophecy (namely, the Infidel Antichrist of the last days), unlike the Papal and Mohammedan Antichrists, is an individual king; who, it appears, will come to his end in "the glorious holy mountain" of Jerusalem, when "none shall help him," at that great destruction of the enemies of Christ called in the Apocalypse the battle of Armageddon, the treading of the wine-press of wrath, or "the supper of the great God."

Turning now to those other prophetic passages above alluded to, where this last great event in the history of the Roman empire is universally allowed to be described, we find that it is said by the Apostle (Rev. xix. 7), "I saw an angel standing in the sun, calling the fowls of the air to the supper of the great God, that they might eat the flesh of the slain." Now, the *sun*, when employed as a political symbol, always represents the individual sovereign of a kingdom or empire. In this description, then (he who prepares the feast being beautifully and poetically described as bidding the guests), we have a confirmation of Daniel's prophecy, that the nations will be gathered to this battle under an individual sovereign. In an account of this battle, which is also universally acknowledged to be contained in Rev. xvii. 7—14, and xix. 19—21, we find that the infidel leader of these armies, called "the beast that was, and is not, and yet is," who shall make war with the Lamb, and whom the Lamb shall overcome, is stated to hold the eighth headship or form of sovereignty of the Roman empire.

Thus we learn, from Dan. xi. 40—45, that Antichrist will be an individual sovereign of the Roman empire; from Rev. xix. 17, also, that he will be the *sun* of the political system; and from Rev. xvii., that the form of sovereignty which he will hold will be "the eighth" that shall have existed from the foundation of the empire: so that all the evidence which

exists upon the subject tends to the establishment of the same truth; and this, unquestionably, ought not to be set aside, except by some obvious and simple interpretation of these passages which shall make them bear an equally concordant testimony in favour of a different result.

Further, and to consider the subject more generally: we learn from Rev. xvii., that a new form of antichristian power, differing from the Papacy, is to be revealed in the last days; to whom the kings of the earth are under a Divinely permitted influence to give "their power and strength," in order to effect the destruction of the Papacy; for it is said God hath put it into their hearts to give their kingdom to the beast of the bottomless pit, until the words of God, relative to the judgments to be inflicted upon the Papacy, shall be fulfilled. The only question, therefore, can be, whether the Infidelity of the Roman empire and of its ten kingdoms in the last days, thus symbolized, will have an organized or an unorganized form: and it is evident, that, in order to effect what is predicted —that they shall make open war with the Lamb, and that the Lamb shall overcome them—they must have an ostensible leader: and to whom should they rather voluntarily give their power than to an Infidel sovereign and acknowledged head of the empire?

When the captivity and deliverance of the ancient church were predicted to Abraham, the Divine promise was, "that *nation* whom they shall serve will I judge;" and the fulfilment is witnessed in the remonstrance of the servants of Pharoah, "Knowest thou not yet that Egypt is destroyed?" But the Divine judgments were also pronounced upon the sovereign of that nation; and the word of the Lord addressed to Moses is, "Now shalt thou see what I will do to Pharoah;" and again, "I will be honoured upon Pharoah and upon all his host." Corresponding to this truly typical history, we find that in the Apocalypse the symbol of "the great city called Sodom and Egypt" is employed to represent the ten kingdoms of the Roman empire in their last state of infidelity: and as both Pharoah individually, and the nation of the Egyptians, were each the object of Divine predictions, and both he and his hosts perished in open warfare against the armed tribes of Israel, conducted by Christ as their leader and their king; so we are clearly informed in the xviith and xixth chapters of the Revelation, upon the final deliverance of the church from its long captivity under the Roman empire, shall all its infidel hosts and their infidel leader perish in battle, when in open opposition to Christ and his armies.

I have thus endeavoured, confining myself, for the sake of brevity, to the most simple and elementary parts of the subject, to satisfy the desire of your correspondent; nor will the inquiry, I trust, be useless to those who may think with me, but may yet require to be more fully settled in their opinions by such a review of the Scriptural arguments by which they are supported.

JAS. H. FRERE.

ON INTERCOURSE BETWEEN TEACHERS AND THEIR FORMER PUPILS.

To the Editor of the Christian Observer.

You inserted in your last Number a paper suggesting that teachers of schools for the poor should keep up a connexion in after-life with their pupils. Permit me to lay before your readers the Rules of a Servants' Friend Society, lately established, with much success, in connexion with a small school. They may be of use in sketching out a plan, which admits of improvement, and will require to be shaped according to the circumstances of a neighbourhood. O.

SERVANTS' FRIEND SOCIETY
(IN CONNEXION WITH THE —— —— SCHOOLS).

Committee: ——, ——, ——, &c. &c.
Secretary, ——. | *Assistant Sec.,* —— (School-mistress.)

Regulations.

1. It is proposed to assemble once a year, at the school-room, the young women formerly belonging to the schools, where tea will be prepared for them, and their old friends and teachers will have pleasure in meeting them.

2. Those only can be admitted on that occasion who have attended at the School of Industry and Sunday School till they went to service, and obtained a certificate of good conduct on leaving; and who also have obtained a certificate of approbation from their present mistress.

3. Every servant who wishes to continue on the books of the Society must give notice to the Secretaries whenever she goes into a situation, or leaves one; and is requested to assist in the Sunday School * as long as she is out of place and in the neighbourhood.

4. The Secretary will apply to the mistress of each servant on her leaving a situation, or previous to the annual meeting, for a certificate of her good conduct.

5. The last Thursday in July is fixed for the annual meeting, when all the servants who are on the books of the Society are invited to attend, with their mistresses' permission, provided that the Secretary have previously received a certificate of their good conduct from the mistress they are with at the time.

6. A small book will be given, as a token of approbation, to every servant that has staid not less than a year in her present service, and brings a certificate of good conduct.

7. For the further encouragement of such young servants as have observed the foregoing rules, the following rewards will be given:—To every girl who has remained, for the first time, a year in one situation, and who brings a good certificate from her mistress—a gown. When she has kept her place three years, the second present of a gown. At the end of five years in one place, a handsome quarto Bible with marginal references, with her name written in it, and a testimony of approbation; or, in case she already possesses such a Bible, some other present of equal value †.

8. If any servant to whom a reward is due is out of place at the time of the annual meeting, it will be laid by for her till she is again in service.

N.B. It is hoped that the servants who belong to this Society will never take a situation where they cannot go to church once on the Sunday; and that they will never let a day pass without reading a portion of the Bible, as well as praying to Almighty God every morning and evening.

The following is the form of the certificate which the mistress is requested to fill up. A favourable answer to the two or three first inquiries only would be necessary for the servant's admission to the meeting; the others are made with a view to her receiving private admonition or encouragement:

"How long has A. B. lived in your service? Has she given you satisfaction—by Steadiness? Honesty? Truth? Industry? Good Temper? Obedience?"

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* Where it is possible to establish a Bible Class, it would be much better to invite them to attend that, instead of the Sunday school.

† The children of these schools are all required to provide themselves with a Bible by the time they reach the Bible Class in the Sunday school; therefore, not being destitute of the Scriptures, a Bible is not made the *first* reward, but is delayed till they are more likely to value a large copy.

THE DOCTRINE OF JUDICIAL BLINDNESS, AS APPLICABLE TO THE PAPAL APOSTASY.

Hear the just law, the judgment of the Skies!
He that hates truth shall be the dupe of lies;
And he that *will* be cheated to the last,
Delusions strong as hell shall bind him fast.
But if the wanderer his mistake discern,
Judge his own ways, and sigh for a return,
Bewildered once, must he bewail his loss
For ever and for ever? No—THE CROSS!
There, no delusive hope invites despair;
No mockery meets you, no deception, there.

COWPER.

To the Editor of the Christian Observer.

I SEND you the substance of a discourse delivered on the 4th of October, 1835, the Third Centenary of the Anglican Reformation. The text was John ix. 39—41: "And Jesus said, For judgment I am come into this world; that they which see not might see, and that they which see might be made blind. And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin; but now ye say, We see; therefore your sin remaineth." R.

The Gospel is a revelation from Heaven, at once compassionate and severe. We should, indeed, use the latter term in its milder sense; yet as distinctly signifying, that, where Jesus Christ is rejected as a Saviour, He will meet his adversary as a Judge. This seeming contradiction rests upon his own declarations; when, for example, he says, on the one hand, "The Son of Man is come to seek and to save that which was lost;" and, on the other, "For judgment I am come into this world." It is not for us anxiously to attempt an exact reconciliation of these points, as though we were called upon to protect His Divine character against the world's accusations; but it may incidentally be observed, that, even in the relations of this life, there not unfrequently occurs the offer of great kindness mingled with a dark threatening, that, if the proposed benefit be not accepted, the alternative will certainly be the refuser's ruin. In such a case, the common sense of mankind owns the infatuation and the utter blindness of the individual to his own interests, and so far justifies, unconsciously, the ways of God to his responsible creatures.

Without further remark on the general principle of this address, I shall proceed to the awful assumption, that the system attaching to itself the title of the Holy Roman-Catholic Church is a standing evidence of the doctrine of judicial ignorance and obduracy. If this be regarded as a breach of the law of charity, I will simply meet the charge by observing, that the worst form of delusion discovers itself in spiritual flattery; and the most pernicious kind of fear, in religious cowardice. Disposed as we all naturally are to soothe, and even stupify, each other in the dread concerns of the life to come, it is far safer to exceed on the side of caution, remonstrance, and alarm, than to utter accents of security in the midst of impending danger, and that danger eternal.

In regard to the doctrine of judicial or retributive blindness, no one denies its reality as shewn in the example of the Jewish Theocracy. There is no previous reason why it may not be also realized collectively in a Christian church, as well as in any individual member, who hides himself from the light, and thus exposes his soul to the righteous judgment of God, by whom he may be finally abandoned to his own wilful delusions.

I. In recurring to the passage before us, we may, in the first place, observe what may be called the primary consequence of Christ's coming into the world—"that they which see not might see." Ignorance unavoidable is the blindness thus described; applicable both to nations and to individuals. It would be an overwhelming emotion to a devout mind, were it constrained to admit that all such, without exception, as never heard of the name of Jesus, must everlastingly perish; or even to believe that the most scanty and confused knowledge of him is in all cases unavailable to salvation. Knowing as we do his own unspeakable compassion, his ability to save, and the mysterious inequality of spiritual advantages diffused among mankind, we should gladly picture to ourselves some poor monastic, though in the darkest cloister of Italy or Spain, slowly discovering the way to eternal life, by gathering up such fragments of Scripture as he finds in the Breviary and Missal, enabled by the Spirit of holiness to feed upon these as the bread of life; and, while others have enough and to spare, and yet perish, shall himself be owned in the last day as one for whom Jesus died, and died not in vain. Now in this man's original blindness, and in the deep obscurity of his cell, he *saw not*; but Christ came that he might see; and not all the powers of Papal darkness could exclude, even from a monastery, the beams of the Sun of Righteousness. Wycliffe, Luther, Cranmer, the Fathers, Martyrs, and Confessors of the Reformation, and all their early followers, are, in their several degrees, proofs of the same consolatory doctrine; as evidently illustrating the power and grace of Christ, his distinguishing and efficient love. Such is the encouraging side of our present subject; and, we might long and largely dwell upon this branch of the mystery of godliness, did not we consider the necessity laid upon us of more immediately adverting to the actual state of Papal Christianity, as a system of voluntary and judicial blindness.

II. Observe, then, the second consequence of our Lord's advent—"that they which see might be made blind." Every faithful interpreter of the Gospel has described it as being emphatically the religion of sinners; and therefore, of such as are ignorant, helpless, and guilty. In this state of spiritual degradation they naturally resist the claims of that Gospel, since it addresses them *as* sinners, and demands their unreserved submission. They resent its attack upon their pride, self-righteousness, and ignorance. And here we may be reminded of a memorable saying uttered by the enlightened Pascal,—"Jesus Christ came to heal the sick, and to let the healthy die." But Pascal did not proceed to the fact that his own church refuses collectively to be healed, and therefore is exposed to death. It is offended when charged with ignorance and self-reliance. Its claim to infallibility appears, by the righteous judgment of God, to have recoiled upon it; and the consequence is, blindness; darkness, gross darkness: so that it has reached the terrible consummation of believing a lie. Can any other explanation be given of the present and past state of the Papacy? Is not such a result the natural effect of its long and obstinate course of resistance to the truth *as it is* in Jesus? Is not the Gospel here a savour of death unto death? Is not Christ crucified a stumbling-block and rock of offence, and the preaching of his cross foolishness? Is there no parallel between the fallen church of Israel and the apostate communion of Rome; so that, in either instance, we may say, "the election hath obtained it, and the rest were blinded;" and that to *this* day not only "when Moses," but when Jesus "is read, the veil is upon their heart?" The leading character—nay the very boast—of the Papacy is, that it is unaltered, unalterable; the unfailing source of truth, the final decider of all controversy, and the vicegerent of the very God of truth. We might have calculated that such infatuated presumption would have ended—as indeed, so far, it

actually *has* ended—in hard and implacable intolerance, in persecution, and in the tortures and death of its opponents. Its assumed clearness of vision is blindness and thick darkness. And all this is rendered more obvious by the consideration that such persons as, among the various divisions of the Protestant Church, derive their faith simply from the Scripture, discover a certain self-suspicion, a calm and teachable spirit, and a conviction of their own ignorance, accompanied with perpetual supplication for further knowledge. Personal religion is characterized by no spirit of positiveness; neither is it exclusive, or contemptuous towards others. Wisdom is thus justified of her children; so that even the malignant world is constrained to confess that consistent examples of the faith of Jesus surpass the most enlightened disciples of its own philosophy, and prove that, where the Gospel produces its due effect, every objection to its truth is silenced. It further deserves remark, that the same world has sagacity enough to discern the hollow pretensions of Romanism, and argues, that, if *they* are really Christianity, a scheme of morals as pure, and a creed as rational, might be found in the more refined systems of Deism. In this view there is nothing surprizing in the statement that in Spain, for instance, where the religion of the New Testament is seen only under the polluted vesture of Popery, there is no middle station between a vulgar and abject submission to the Papacy and direct infidelity—many of the priests themselves being all but Atheists in masquerade. The managers of these actors, and the founders of a church which has produced such confusion, *may* yet know where it is written, and who He was that said, "For judgment I am come into this world.....that they which see might be made blind."

III. Reference has already been made to the judicial hardness of the Jewish church: we will now return to the analogy between a party once influential in that church, and the priests of the Vatican. "Some of the Pharisees.....heard these words, and said unto him, Are we blind also? Jesus said, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth." Here we detect at once the high offence taken by the dogmatists and deluded theologians of the ancient church of God, when Jesus Christ indirectly exposed their pretensions. They could not endure even a remote indication of their fallibility. They felt a quick uneasiness, a kind of instinctive apprehension, that they were going to lose their credit and authority. Their inquiry was not made to elicit truth, by allowing Jesus to disclose to them the secret springs of their own character; but it was a question composed of affected scorn and actual fear. They pretended to deride the new Teacher, and at the same time made an effort to sustain their own importance. Their successors in such stratagems dread nothing so much as investigation and scrutiny; and towards them there cannot be a more revolting insult than to be charged with ignorance, or a perversion of Christianity, or with the assumption of false authority. "Are we blind also?"—*we*, with the power of the keys—seated in the Apostolic chair—rulers of the Christian world—successors of the inspired and primary teachers of the church—and delegated representatives of Jesus Christ? Such questionists use the words applied by an ambiguous inquirer of old: "How can these things be?" But the reply in the text is ready: "If ye were blind, ye should have no sin:" if your ignorance were perfectly unavoidable—if you had been born and educated in the heathen world, and were really unable to discover truth—you would have been so far innocent, and acquitted at the Divine tribunal; but your guilt consists in closing your eyes to the light: it is a voluntary blindness, and its consequences are your own choice.—Accusations of this character are directed against the ancient Jew and the modern Romanist. We must not presume to measure their degrees of criminality; it is suffi-

cient that their several cases are too evidently similar. The analogy, indeed, is continued in the remainder of our Lord's address—"but now ye say, We see; therefore your sin remaineth." All evil is increased, and advances with darker malignity, in proportion as it is deliberately defended —or, what is even worse, when they who practise it refuse to have its *interior character* examined and sifted. The end of this kind of intellectual obduracy is death—"death, unrepealable, enduring death!" They who heard the Gospel from the very lips of Christ himself, saw his miracles, witnessed his example, owned his resurrection, and yet rejected him; and all this as reposing on the obstinate assertion, WE SEE. What a parallel is there to such lamentable blindness, in the instance of a church, calling itself catholic and infallible, intolerant of scrutiny, resisting the "powers of the world to come," and closing all controversy with the assurance WE SEE! "Therefore" their "sin remaineth:" and it is the sin of conscious and determined perseverance in opposition to the everlasting Gospel of Jesus Christ. And this will remain, in all its malignity and destructive effects, till the one leading position is abandoned,—the principle of the church being the final judge of what is pure in doctrine and holy in practice. This will remain, till the voice which once spoke at Laodicea shall be heard, and not only heard but faithfully obeyed, in Rome: "Because thou sayest I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked. I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see." In the mean time, "He that hath an ear, let him hear what the Spirit saith unto the churches."

I am perfectly conscious of the severity of the charges now preferred against the Roman Catholic Church. If an apology be needed, it will be found in the conduct of St. Paul, who, in preaching *Christ crucified*, formally uses that synonyme for the Gospel, in connection with its being a stumbling-block to the Jews, and to the Greeks foolishness. And why did he state this connection, but in order to exhibit truth by its contrast with human perverseness and obduracy? I would aspire to imitate him; and therefore address Protestants, in the first instance, as a describer of the accursed system from which, as far as they have personally discovered and obeyed the revelation of Jesus Christ in the Scriptures, they have mercifully escaped. The subject, therefore, is to them matter both of gratitude and caution: of gratitude, for their deliverance; of caution, that, amidst their many and acknowledged privileges, they may look to themselves, and receive a full reward. As to the accusation of painting Romanism in the darkest colours, let me ask, What shadow is too deep, when we have to lay upon the canvas a representation of night itself; when neither moon nor stars appear, and all is impenetrable gloom and mystery! The fact is, that we are accustomed to talk of the impostures and crimes of the Papal church under the comparatively smooth and delusive name of *errors*—a term which may be pertinently used only in describing the objectionable parts of a system perfectly sound in general principles: whereas we should view Popery as, in its essential nature and influence, the WORLD in the guise of Christianity; desecrating its name, nominally adopting a portion of its doctrine, appearing to enforce some of its duties; but all the while the great Antichrist of the present and past ages, and an example, confounding beyond all names of confusion, of the success of mankind in destroying the Gospel under the shadow of its own authority.—I will now leave the subject, and endeavour to address the remainder to ourselves.

1. Look at the victims of Antichrist with compassion, and with intercession for their ultimate restoration to the church of Christ. In THEIR case, too, the "veil shall be taken away." Always separate the men from the system. If you regard a descendant of Abraham with pity, you will also mourn over an apostasy and its blinded devotees; as being, in one sense, of the same original ancestry with yourselves. Trace back your domestic history but for three of the eighteen centuries now elapsed since the Star appeared in the East—"the bright and Morning Star"—and you will at once see, in such retrospect, that we are bone of their bone and flesh of their flesh. And who has made *you* to differ?—those, I mean, emphatically, who are verily and indeed Christians. And when the Reformation dawned, and the Bible was released from its long imprisonment, and Christ crucified once more preached, why are you not at this moment, as many of our countrymen yet remain, shut up and enslaved within the sorceries of Babylon? Compassionate, then, such as have not been favoured with the like precious faith with yourselves. Intercede at the Throne of Grace for those whom you deem outcasts, aliens, and strangers to the Covenant; and, without making the shadow of a compromise with their heresies and abominations, take every opportunity of pointing out to them the efficacy of the blood of the Lamb, as the one, the only, the perfect Saviour; and say to them, "*We* have redemption through His blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded towards us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself; that, in the dispensation of the fulness of time, he might gather together in one all things in Christ.....God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ." As professing to be believers in Jesus Christ, we ought to cultivate a chastened and holy ambition to shew to such as are deceived what they lose, and what they may yet gain. It is dishonourable to the Christian name, when they who plead for a purer creed and more consistent conduct have only verbal evidence to offer in defence of themselves and their associates. Would that the arguments of a Protestant were always illustrated by his personal, domestic, and public behaviour!—One point more may be briefly added under this head of admonition; which is, that we should recollect the due distinction between conscious and unconscious adherents to the Papacy. To the latter, the compassionate supplication of the Redeemer may be applied: "Father, forgive them; for they know not what they do!"

2. Reflect upon your own privileges, and the consequent responsibilities.—In moments of self-recollection, and when a sense of inconsistency presses upon the conscience, a Protestant may feel ashamed of the remonstrances he has directed against what he terms the deluded party. This branch of our subject, like many others of a religious character, is a commentary upon the mote and the beam, which indicate the self-ignorance of mankind. The impartial Gospel holds up a mirror, reflecting the deformities of every Reformed communion among us. Embarrassed by our own consciousness of guilt, we fight the enemy at a great disadvantage. We have not on "the breast-plate of righteousness."—One reason of our inconsistency is, that we forget our privileges; and it is the worst kind of forgetfulness, because we boast of our superior light, but do not remember that it must shine. There is opinion instead of principle; and the fruit is immature, insipid, and scanty. In this practical oblivion of our blessings the responsibility is also forgotten. The present occasion, then, may afford a timely opportunity for a spiritual revival. As the Scriptures would seem to derive a new importance from the com-

pletion of what we may call the third century of their English existence, let the influence of those Scriptures begin a new period in the Protestant mind—an era of repentance, faith, holiness, and brighter prospects of eternity. "*Now* it is high time to awake out of sleep!" The world is watching the proceedings of all churches whatever, and reasonably expects the most honourable and exemplary consequences from the truest doctrine; for they are fully aware of our Lord's own criterion, "By their fruits ye shall know them." At this hour it will be well to fall back upon the original articles of the Protestant creed, and to endeavour to realize them in our lives. Be ye "followers of them who through faith and patience inherit the promises;" and, in the present connexion, of such as trod their way to this inheritance amidst the derision and scorn of their persecutors, and even through the fires of martyrdom. With what loud exultation are we accustomed to repeat the names of our own martyrs, confessors, and exiles! seldom bearing in mind that our praise of them is then only sincere, when we pray for their spirit and walk in their steps. In such case alone do we value our privileges, and act upon our responsibilities.

3. Consider that judicial blindness, however affecting a nation or a church, may also fall upon a single, insulated, individual; and, what increases the awful nature of the fact, that such a judgment is all the more terrible when it descends upon any member of a confessedly pure and exemplary communion. He is guilty, forsaken, and abandoned, in proportion to the light he resists; or to the degree of truth which he holds in unrighteousness; or to the contempt which he pours upon the scriptural principles he once professed to love and defend, but afterwards renounces. In this instance also we may listen, and tremble as we listen, to the Lord's declaration, "For judgment I am come into this world!" The history of the visible church in every age, except where all was total darkness under the universal despotism of the Roman Pontiff, has given many dreadful proofs of the consequence of individual backsliding and apostasy. Speculation in religion, ambition, resistance to the inward appeals of the Spirit, weariness of the received doctrine as common to all believers, neglect of devotional retirement, and dependence upon wanderings of the imagination mistaken for Divine impulses, have frequently terminated in hardness of heart, and apparently in the marks of a soul given up to its own wilfulness. The very possibility of such a consequence should act as a warning and alarm, and may cause the servants of God to feel a new force in the inspired confession, "My flesh trembleth for fear of thee; and I am afraid of thy judgments!" Reflections created by this division of the subject should lead our consciences to the salutary work of self-examination; that, in a day when we are tempted to triumph, we may at least take a lesson of humiliation, and implore the Lord our God to preserve us from presumptuous sins, lest they get the dominion over us; and when *that* is once attained, who shall rescue the captive?

4. Let us close with expressions of thankfulness; encouraged by the other and more reviving declaration of the Son of the Blessed: "I am come, that they which see not might see." From the same lips proceeded also the act of mysterious praise, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Amidst the civil convulsions of this lower world, and the distractions of the universal church, nothing can touch the soul of any single believer, however insulated, insignificant, opposed, or deserted, who is seeking the kingdom of God. And such an aspirant feels that he *sees not*, knows nothing, believes nothing, except as he is taught from above; and begins, pursues, and finishes his course under the power and grace of Jesus Christ. His spiritual life is therefore a life

of thankfulness, grounded upon the well-known confession of the early Christians, "We love him, because he has first loved us." From private, individual expressions of gratitude, we may rise to subjects of public and general importance; and thank God primarily for a Bible unlocked, and opened throughout every page, as the second cause of all our blessings. Then we may utter songs of thankfulness, that its contents are the deep, and broad, and unshaken foundation of the instruction delivered in the pulpit of every faithful minister in all Protestant churches. Then we may rejoice in the assurance that their pure doctrine is the means of salvation to millions; and will continue to be so, as long as the book of God is mercifully allowed to be their standard and ultimate criterion. The Bible is the basis of our national prosperity; and he is the truest patriot who builds upon this sure foundation his hopes of everlasting happiness. Influenced by its doctrines, reposing upon its promises, discerning CHRIST CRUCIFIED as its first and last subject, and regarding all human systems as valuable only so far as they rest upon the Cross, to the exclusion of whatever is uncertain, vague, and disputable—let us revere and imitate such a character; not in the spirit of flattery and favouritism, but as grateful for his example to that God from whom alone it is immediately derived. And let us retire from the solemnities of this day with feelings of deeper thankfulness, as knowing that the same Scriptures are bestowed also for our own salvation. When we open them, may we hear the Son of God declaring to ourselves, "They are they which testify of me.....Unto you is given to know the mystery of the kingdom of God!"

ON THE EMBER-WEEK PRAYERS.

To the Editor of the Christian Observer.

IN your Number for April last, a Correspondent, "Clericus," wished to be informed whether the Ember-week Prayer should be read on the Sunday *preceding*, or on the Sunday *following*, the Wednesday, Friday, and Saturday *Ember-days*. Having seen no remarks on the subject in your subsequent Numbers, I am induced to remind you of his question, and hope to see it answered. I have read the Prayer on the first Sunday in Lent, and on the 13th of September; but I think that I should commit no *rubrical* error if I should read it also on the second Sunday, and the 20th of September.

A VILLAGE CURATE.

*** It is not worth while to continue this discussion, as the Rubric is abundantly clear. The prayer is to be read every day during the Ember-week; but the Sunday *after* the Ember-days is *not* a part of the Ember-week. Both the Ember-week prayers are so excellent that we could willingly use them, not for one week only, but much longer, if proper; but as the Rubric specifies one week, our correspondent cannot be "rubrical" in embracing two. The general purport of these supplications is introduced into the daily services; but the particular prayers themselves are occasional; and being prospective in their language, cannot with propriety be used *after* the ordinations. When offered upon "the Feast of Pentecost" and during that week, as the Rubric prescribes, they are highly appropriate; but they arrive too late on Trinity Sunday.—EDITOR.

MR. J. J. GURNEY UPON THE DIVINE NATURE, AND THE DOCTRINES OF FRIENDS.

To the Editor of the Christian Observer.

I READILY avail myself of thy obliging permission, to offer, through the Christian Observer, some explanation of my views on the deeply important

subject of the union and distinction in the Divine Nature; and especially on the proper Divinity of the Holy Ghost. For this purpose I take the liberty of presenting the following extract from the "Portable Evidence of Christianity," a little work of mine (published A.D. 1832) which has been widely circulated both in this country and in North America—premising only that a similar passage in the "Essay on Christianity" received the approbation of the Christian Observer in the Number dated September 1826. Although the length of the quotation could hardly be justified on any merely personal plea, I trust it may be excused on the ground of the immense importance of the subject itself.

"We have already dwelt on the attributes of God the Father, and on those of his only begotten Son, who is one with him. But the Scriptures make known to us a third Divine Agent—the Holy Spirit of truth and righteousness—who illuminates, converts, and purifies the souls of men.

"When our Saviour was about to quit this lower world, he commanded his disciples to go and teach all nations, 'baptizing them in the name of the Father, and of the Son, and of the Holy Ghost' (Matt. xxvii. 19); from which expressions we learn that these servants of God were to baptize their converts into that faith of which the Father, the Son, and the Spirit are the inseparable objects. Now since it cannot for a moment be imagined that a mere attribute or influence could be presented to us as a joint object of our faith with the Father and the Son, this passage must be regarded as containing a clear evidence of the personality of the Spirit.

"The same doctrine appears to have been adverted to by our Saviour when he spoke of the Holy Ghost as of one against whom it is unpardonable to blaspheme (Matt. xxii. 31, 32). Again: our Lord repeatedly describes him as the Comforter or *Paraclete** of his people. 'When the Comforter is come, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things' (John xiv. 26). 'It is expedient for you that I go away; for if I go not away the Comforter will not come unto you; but if I depart I will send him unto you: and when he is come, he will reprove the world of sin, and of righteousness, and of judgment' (John xvi. 7, 8). In all these passages the Spirit is described under a personal title, and as exercising personal attributes. On the same principle we find that it was the Holy Ghost to whom Ananias and Sapphira *lied*, and whom they conspired to tempt (Acts v. 3, 9). He it is who said 'Separate *me* Barnabas and Saul, for the work whereunto I have called them' (Acts xiii. 2); who forbad Paul to preach the word in Asia (Acts xvi. 6); to whom it seemed good not to burthen the Gentiles with Jewish ceremonies (Acts xv. 28); who divides to every man spiritual gifts according to his will (1 Cor. xii. 8—11); whom we are commanded not to grieve (Eph. iv. 30); and to whom our bodies are to be consecrated as a living temple (1 Cor. vi. 19).

"While the Holy Ghost is thus represented to us in Scripture under a personal character, the attributes ascribed to him are plainly those of the Deity himself. God is a Spirit. Invisible and spiritual is his nature, he fills his own works, he exercises over them an unseen and powerful influence, he dwells and operates in the hearts of men. Nor can we deny the truth of the converse of such a proposition. The Spirit who fills the works of the Almighty, who exercises over them an unseen yet powerful influence, who dwells and operates in the hearts of men, is God—'The Lord is that Spirit' (2 Cor. iii. 17).

"The union of the Father, the Son, and the Spirit, in the work of creation, is conspicuously marked in the book of Genesis as compared with

* Παρακλητος means an advocate, defender, helper, and teacher, as well as comforter.

the declarations of the New Testament. When God the Father spake and it was done—when he said 'Let there be light, and there was light'—he created by his Word. And at the same time 'the Spirit of God moved on the face of the waters' (Gen. i. 2). It was therefore in his true and appropriate character that Jehovah spake when he said 'Let *us* make man in *our* image, after *our* likeness' (Gen. i. 26, comp. Gen. iii. 22). The same union in the work of Redemption was memorably displayed, when the Spirit descended like a dove, and lighted on the head of Jesus, while the voice of the Father was heard, saying, This is my beloved Son, in whom I am well pleased (Matt. iii. 15—17). 'The grace of the Lord Jesus Christ,' said Paul, 'and the love of God, and the communion of the Holy Ghost, be with you all: amen' (2 Cor. xiii. 14: comp. Eph. iv. 4—6; 1 Cor. xii. 4—6).

"There is no passage, however, which throws more light on this subject, than the following: 'Howbeit,' said Jesus, 'when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself, but whatsoever he shall hear that shall he speak; and he will shew you things to come. He shall glorify me, for he shall receive of mine and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine and shew it unto you' (John xvi. 14, 15). Here the Spirit is spoken of as the guide and teacher of the Lord's people, who applies to their understandings and hearts the doctrine of Christ—administers to them of his love and grace—and thus glorifies the Son, by whom he is commissioned. On the other hand, the mercies of the Son are identified with those of the Father, to whom he is himself subordinate, and from the boundless depths of whose compassion springs the whole mighty system ordained for man's salvation.

"Behold, then, the goodly order of truth. The Son is of the Father—the only begotten of God. The Holy Spirit is the Father's (Matt. iii. 16) and the Son's (Rom. viii. 9). The Father sends the Son. The Father and the Son send the Holy Spirit (John xiv. 26; xv. 26). Nor can it be denied that in the economy of grace and salvation they have severally distinct offices, which the sacred writers never confuse. The Father originates and elects. The Son mediates and atones. The Holy Spirit regenerates and sanctifies.

"While, however, the Scriptures afford us abundant evidence that the Father is God, that the Son is God, and that the Holy Spirit is God, and plainly indicate their order and their respective offices, there is nothing in the sacred volume which in the least degree supports the notion that the Father, the Son, and the Spirit, are separate Deities. So blasphemous and absurd an opinion has probably never been entertained, even for a moment, by any serious reader of the Bible; for it is abhorrent from the whole scope and meaning of the book. The sacred writers ascribe to the Father, the Son, and the Spirit, respectively, the names and attributes of the only true God—the immutable Jehovah: and, at the same time, the doctrine that 'there is no other God but he,' is not only clearly declared, but is presumed and understood in every page, and almost in every verse, of the sacred volume.

"What, then, is the conclusion to which a comprehensive view of Scriptural truth inevitably leads? It is, that the Father, the Son, and the Holy Spirit, are essentially and eternally One.

"The distinction to which the Scriptures bear testimony as subsisting in the Deity, is so far from undermining the doctrine of his oneness, that it imparts to that doctrine a fresh energy and a peculiar glory. Certain it is, that where the unity of God is admitted, and this distinction is nevertheless denied, as among the Mahometans and modern Jews, religion loses

much of its practical influence and vital power. Yet while the Christian rejoices in the distinct characters and offices of the Father, the Son, and the Spirit, so graciously revealed to us for our instruction and edification, he probably never finds his soul bowed down with so deep a reverence, or filled with so pure a delight, as when he contemplates the Almighty as an ineffable Glory—an incommunicable Name—an infinite and incomprehensible Unity."—Sect. vii.

This passage contains a succinct but full statement of the sentiments which I have always entertained on this vital topic, and I cannot think that it justly exposes me to the charge of passing over the question of the Deity of the Holy Spirit in "vague generalities of language." It may not be unseasonable here to cite the corresponding testimony of that faithful and diligent servant of Christ, through whose instrumentality the Society of Friends was first gathered.

"We believe," said George Fox, "concerning God the Father, the Son, and the Spirit, according to the testimony of the Holy Scripture, which we receive and embrace as the most authentic and perfect declaration of Christian faith, being indited by the Holy Spirit of God, that never errs; first, that there is one God and Father, of whom are all things; secondly, that there is one Lord Jesus Christ, by whom all things were made, who was glorified with the Father before the world began, who is God over all, blessed for ever; thirdly, that there is one Holy Spirit, the promise of the Father and of the Son, and leader, and sanctifier, and comforter of his people. And we further believe, as the Holy Scriptures soundly and sufficiently express, that these Three are One, even the Father, the Word, and the Spirit."—"Answer to all such as falsely say the Quakers are not Christians, p. 27. 1682."

Similar declarations might without difficulty be selected from the writings of Barclay, Penn, Whitehead, and others of the early Quakers.

I trust that this short confession of faith will satisfy thee of the orthodox belief of the early Friends respecting the Father, the Son, and the Spirit; and that it will convince thy correspondent of the unfairness of his insinuation, that "till lately a great part of the body of Friends have held very unsound doctrines respecting the Divinity of Christ." Such a notion is wholly unfounded; as may be further proved by the following statement made by George Fox, in his Epistle to the Governor of Barbadoes:—

"We own and believe in God, the only wise, omnipotent, and everlasting God; the Creator of all things in heaven and earth, and the Preserver of all that he hath made; who is God over all, blessed for ever; to whom be all honour, glory, dominion, praise, and thanksgiving, both now and for evermore! And we own and believe in Jesus Christ, his beloved and only-begotten Son, in whom he is well pleased; who was conceived by the Holy Ghost, and born of the Virgin Mary; in whom we have redemption through his blood, even the forgiveness of sins; who is the express image of the invisible God, the First-born of every creature, for by him were all things created, &c. And we own and believe that he was made a sacrifice for us; who knew no sin, neither was guile found in his mouth; that he was crucified for us in the flesh without the gates of Jerusalem; and that he was buried, and rose again the third day by the power of the Father, for our justification; and that he ascended up into heaven, and now sitteth at the right hand of God. This Jesus, who was the Foundation of the holy Prophets and Apostles, is our Foundation: and we believe that there is no other foundation to be laid but that which is laid—even Christ Jesus; who tasted death for every man; shed his blood for all men; is the propitiation for our sins, and not for ours only, but also for the sins of the whole world; according as John the Baptist testified

of him when he said, 'Behold the Lamb of God, that taketh away the sins of the world,' "

Similar testimonies to the truth as it is in Jesus abound in the writings of many of our primitive Friends. Although, indeed, they have never adopted any written creed or formulary of doctrine, the Friends have never been backward, when occasion has required it, publicly to avow their faith in the fundamental doctrines of the New Testament. In a detailed statement of this character, which was put forth on behalf of the Society A.D. 1693, an explicit account is given of the belief of the Quakers in all the essential truths of our holy religion;—in the existence and glorious attributes of God; in the proper Deity and perfect union of the Father, the Son, and the Spirit; in the miraculous conception and incarnation of Jesus Christ; in his atoning sacrifice on the cross for the sins of all mankind; in his resurrection, ascension, and spiritual reign; in his mediation, advocacy, and intercession; and in his being, with the Father, the proper object of Divine worship;—also in the immortality of the soul, the resurrection of the body, and the future glorious coming of Christ to judge the quick and the dead.—See "Sewel's *History of the Quakers*," under the date 1693.

The secession from our body which has within a few years taken place in North America, was the occasion of an equally explicit avowal on the part of our Yearly Meeting (A. D. 1829) of the faith of the Society in the Deity and Atonement of Christ; and an inspection of the Epistles of that Meeting, which have now been published for nearly 150 years in succession, will be found to afford substantial evidence that the Society has never departed from these Christian views. Important, however, as such declarations of faith cannot fail to be considered, and free as they are, according to my apprehension, from "vagueness of language," I am inclined to think that a still more satisfactory evidence of the orthodox views of Friends is afforded by the records, contained in their history, of their marked disunity with unsound brethren.

In order to elucidate this remark, I venture to offer to thy notice the following memorandum of a narrative which I once related to a party of Christian friends, at the house of Dr. Chalmers of Edinburgh.

"I think it was in the year 1814 that T. F., a gentleman in our ranks, and a man of talent and education, was disowned by the Monthly Meeting of Ratcliffe for subscribing to the Unitarian Book Society. He had long been supposed to entertain low views of the person of Christ; and had he kept those views to himself, he might possibly have been left to pursue his own course. But no sooner did he publicly assist in the diffusion of them, than he became, from this overt act, a proper object of the discipline of the Society, and accordingly lost his membership. The *Monthly Meeting* among Friends sometimes acts in the capacity of a *court* of discipline, from the decisions of which the appeal lies to the superior court of the *Quarterly Meeting*, and from those of the latter to our highest court, the general assembly of Friends at the *Yearly Meeting*.

"T. F. appealed to the Quarterly Meeting of London and Middlesex, which confirmed his disownment; but, still dissatisfied, he carried forward his appeal to the Yearly Meeting, at which I had the privilege of being present, and never shall I forget the interest of the occasion. All who loved the cause of truth felt that it was a critical one; and all looked forward with anxious expectation to the result. Such cases come in the first instance before the Committee of Appeals, which is composed of one of the representatives of each Quarterly Meeting (the Quarterly Meeting appealed against alone excepted). I was appointed for Norfolk and Norwich, and acted as clerk to the Committee. After hearing a long speech from T. F., and the answer of the respondents from the Quarterly Meeting of London

and Middlesex, we were left to make our decision. I drew up a plain series of resolutions, which terminated with one confirming the disownment. The resolutions were read *seriatim* to the Committee. Each in its turn met their unanimous approbation; and never, I trust, shall I forget the feeling of *unity* of mind with which, during a most solemn pause, we all gave our silent assent to the concluding resolution. We were twenty-seven in number, collected out of every part of the kingdom, and previously but little acquainted with each other's sentiments; but it was as if we were moulded *into one man.* At length the silence was broken by our venerable friend J. H., who expressed in a few pointed words his entire concurrence with the decision of the Committee. 'I do not know,' he added, 'what may have been the experience of my brethren; but for myself I can truly say, that without Christ I should be of all men *most miserable.*' Our unanimity being ascertained by the signatures of the whole Committee, our Report—confirming the disownment—was presented to the Yearly Meeting.

"Against our decision T. F., as in right entitled to do, made his final appeal to the body at large, consisting of about 1000 men, Friends of various ages and conditions, without any written creed, and without any human president. Then, indeed, came on the trial of the Society's faith—the great question being immediately before us, Whether orthodox Christianity, or Unitarianism, was the belief of Friends?

"T. F.'s speech was long and insinuating, calculated to excite the young and perplex the old. The reply of the respondents was plain and luminous, and accompanied by abundant evidence, selected from the writings of the early Friends, of the uniform adherence of the Society to the doctrines of the divinity and atonement of Christ. These extracts were compared with the notes of the Unitarian New Testament, and it soon appeared that the contrast between them was as palpable as between day and night.

"After the appellant had replied, both parties withdrew, and our large assembly was left to form its decision on the vital and all-important question. A solemn silence overspread the whole meeting, and continued for a considerable time uninterrupted. At length W. G. arose—an elderly man, as remarkable for his clearness of mind, as he was striking from his pleasing and venerable appearance. In a single expressive sentence he pronounced his judgment against the appellant. After him, our elder brethren rose one after another, all with the same sentiment in their mouths; then Friends in the middle stages of life; then the young, the more and the less serious, the plain, and those whom we somewhat technically call the gay. I never heard so many or so various Friends speak to any point in our annual assembly, and, blessed be the name of Him whom alone we acknowledge to be our Saviour and our Head, ALL were of one accord. I am almost ready to question whether 1000 men, gathered together without previous concert from so many different places—persons of such various ages, circumstances, and characters—were ever before known to manifest, on a theological subject, so perfect a unanimity.

"Were this history generally known, it might surely suffice to satisfy the public that in the year 1814 the Quakers *were not Unitarians.* Since that period the views of evangelical truth entertained in the Society are so far from having deteriorated, that they have (to the best of my knowledge) been deepened, confirmed, and enlarged."

While I have satisfaction in adducing these proofs of the soundness of our religious body in the great articles of the Christian's faith, I cannot, of course, be understood as answering for all that individual members of the body may either say or write on such subjects. The Editor of the

Christian Observer would, I am persuaded, find it difficult to lay his hand on any member of our Society who denies, or even doubts, these fundamental truths. But it is scarcely possible that variations should not exist among us as to the phrases by which they are expressed, as to the measures of light and knowledge enjoyed respecting them, and, above all, as to the degrees in which these grand doctrines are felt and appreciated.

I cannot doubt thy agreeing with me in the sentiment, that, under the grace of God, and in connexion with fervent prayer, the best preservative from heresy and all that leads to it is the diligent reading of the Holy Scriptures. This is a duty which our Yearly Meeting has always been careful to enjoin on its members; and a written answer is annually required from all our subordinate meetings to the following inquiry:—

"Is it the care of all Friends to be frequent in reading the Holy Scriptures? and do those who have children, servants, and others under their care, train them up in the practice of this religious duty?"

Fully has the Society, at all times, acknowledged that the books of the Old and New Testament were given by inspiration of God; and never have we refused that our doctrines and practices should be tried by Scripture, as a final and authoritative test. The statement made by Barclay on this point precisely represents the views of the Society:—

"We do look upon the Holy Scriptures as the only fit outward judge of controversies among Christians; and that whatsoever doctrine is contrary unto their testimony may therefore justly be rejected as false. And for our parts, we are willing that all our doctrines and practices be tried by them, which we never refused, nor ever shall, in all controversies with our adversaries, as the judge and test. We shall also be very willing to admit it as a positive certain maxim, that whatsoever any do, pretending to the Spirit, which is contrary to the Scriptures, be accounted and reckoned a delusion of the devil." Again he says: "We do firmly believe that there is no other Gospel or doctrine to be preached but that which hath been already preached by the Apostles, and do freely subscribe to that saying, Let him that preacheth any other Gospel than that which hath been already preached by the Apostles, and according to the Scriptures, be accursed."—*Apol.* Prop. iii.

I observe thy remark, that "the Holy Scriptures are not by all Quakers made the sole test of truth, but are virtually brought themselves to be tried by the *internal monitor*." This remark, in what I presume to be its meaning, is, as far as I know, unfounded. Friends do indeed assert that we cannot rightly understand the Scriptures without the aid of the Holy Spirit; but that we are to sit in judgment on the declarations of Prophets and Apostles, and accept them as true or reject them as false according to the impressions made on our own minds, is a monstrous proposition, which has no more place in the Society of Friends than in the Church of England.

In conclusion, I beg leave to offer a short remark on thy correspondent's objection to our being called *orthodox*, because of our "excluding the administration of the two sacraments from our creed and practice."

I had always understood that each of these "sacraments" was held by the Church of England to consist of two parts, the "outward and visible sign," and the "inward and spiritual grace," and that the former part, which is ceremonial, was considered to derive its sacred character from the latter part, which is vital and Divine. I refrain, on the present occasion, from stating our reasons for disusing these outward and visible signs as practised by our fellow-Christians; observing only, that, according to my apprehension, those reasons are strictly scriptural. But the inward and spiritual grace, both of Baptism and the Supper, we hold with all reverence and affection. Deeply are we sensible that we cannot be living

members of the church of Christ except we experience the "washing of regeneration and renewing of the Holy Ghost;" unless we are "baptized" by "one Spirit" into "one body." Fully are we aware that we can never maintain our communion one with another and with our Holy Head; that our souls can never be nourished up unto eternal life, unless, by living faith in Christ crucified, we "eat of the flesh of the Son of man and drink his blood."

JOSEPH JOHN GURNEY.*

CHRISTIAN-KNOWLEDGE SOCIETY'S TRACTS.

To the Editor of the Christian Observer.

Now that the tracts and books on the list of the venerable Christian-Knowledge Society are undergoing revision, and the public are anxiously expecting large benefits to result from the greatly improved character of the Society's proceedings, could nothing be done to obtain from the Society a re-publication of some of our more ancient standard divinity works—such as Jewell, Fox, Hooker, Leighton, Usher, Beveridge, &c. &c.;—many of which can now hardly be procured, except in old and rare editions, or in too expensive a form for general use? Surely the Society would be doing a work well calculated to promote Christian Knowledge, if they were to

* We have much satisfaction in laying before our readers the foregoing letter from Mr. J. J. Gurney. It was received before the publication of the review in our last Number. If Mr. Gurney, upon the perusal of that review, should feel disposed to add a postscript to the present letter, we shall cheerfully insert it. It is far from our wish to charge upon the Friends any doctrine which they disavow; and we greatly rejoice at witnessing the spirit of serious inquiry and widely extended piety at present prevalent among them. Still we feel strongly the difficulties, to which we alluded in our last Number, in reconciling many of the statements of their standard writers with sound doctrine. But we will not now re-open the subject, but leave it, for the present, to the serious consideration of the members of the Society. Those of our readers who feel interested in the discussion should read the account, just published, of Mr. Crewdson's Correspondence with the Committee of the Friends' Yearly Meeting. His "Beacon," Mr. Crewdson says, has been censured by his brethren "with unmeasured severity, as a dangerous and pernicious book; it has been publicly denounced before the representatives from every Quarterly and Half-yearly Meeting in England and Scotland, and Annual Meeting of Ireland, to the Yearly Meeting of Ministers and Elders in London; and the fact that this book has been burnt by members of the Society, was announced by an elder in that Meeting, with evident approbation, as a testimony against it; Friends have not only been advised against reading or selling it, but it has been said that any one aiding in the circulation should be deemed unfit to hold any office in the Society: and all this, and much more, has been done and said without examination of the work by any competent authority, and without any proof that it is unscriptural." "I feel called on, therefore," adds Mr. Crewdson, "to take my stand upon the book as it is, with all its defects; and to ask the Committee, as Christian brethren, either to point out wherein the work is unscriptural, or else to give a verdict of acquittal." Surely this appeal is just, and ought to be duly responded to. One charge urged against Mr. Crewdson by his brethren is, that he has "depreciated and restricted the influences of the Holy Spirit." This charge is repelled in the pamphlet by a selection of extracts from the "Beacon," which fully shew, that, though Mr. Crewdson does not approve of the sentiments of many Quakers on this subject, he most fully acknowledges and dwells upon the influences of the Divine Spirit in all His offices, as set forth in the Holy Scriptures. Nothing can be more strong and explicit than his statements.

We also recommend our readers to peruse another work, just issued, on the pending discussion, entitled "Holy Scripture the Test of Truth," by Mr. Ball of Taunton, one of the most pious and revered members of the Society; the venerable friend of Hannah More, who regarded him with peculiar respect and attachment. Mr. Ball has not shrunk from taking the same side as the Author of the "Beacon" in this important discussion; and he deprecates any attempt at compromise in "the essential points of doctrine on which the Society is divided." Should we feel it our duty to renew the discussion, we shall gladly avail ourselves of Mr. Ball's most seasonable and important appeal.

furnish the Clergy with correct editions of *such* authors, with good indexes in a cheap form. And, alas! there is no body of men who stand in greater need of the Society's *charity* than the Clergy.

YOUR OBLIGED SERVANT.*

RECOLLECTIONS OF FELIX NEFF.

To the Editor of the Christian Observer.

MAY I request the insertion of the following recollections of Felix Neff, drawn up by one who highly regarded him? The particulars stated by my excellent friend will, I doubt not, gratify your readers, and will form an interesting supplement to the accounts published of him in this country.

PASTOR.

I had the happiness of knowing personally Felix Neff, and I regard the circumstance as one of my most precious blessings. It was in Switzerland, in the canton of Vaud, that I saw and heard this faithful minister of the Gospel. He was already sick at that time [1826]; he had left the harsh climate of the High Alps to breathe his native air, and hoped soon to be able to return to his beloved parishioners. He had nothing remarkable in his exterior; he was small in stature, little acquainted with the forms of society, and had the manners of a man accustomed to live in the country and among mountaineers. The features of his countenance bore the stamp of energy and austerity. When animated by religious emotions they assumed uncommon majesty. He spoke little, and avoided worldly conversation. I have seen him, while walking with a large number of friends, fall behind, leading by the hand a little child. It was only when the Gospel was the topic that he spoke readily, and with earnestness. He was not eloquent, at least in the sense ordinarily attached to this word; his voice was sometimes harsh, and his expressions were unstudied; but his discourses discovered such fervent piety, such correct sentiments, and an ardour so lively, that it was impossible to hear them without being edified. I remember attending a religious meeting where he explained some passages of the Epistle to the Romans. As I was at that time far from partaking of his religious sentiments, I listened at first with distrust, and an intention of criticising his language rather than profiting; but the force of his exhortations, the profoundness of his views, the simplicity of his expressions, and the sincerity which breathed in every word of his discourse, so struck me, that I could not refrain from taking him by the hand, and saying, with tears in my eyes, "You have done me good! much good!" He replied

* We earnestly wish, with our correspondent, that the Society would take up this subject in a manner worthy of its importance; but as the writer has used the word "charity," we ought, in order to prevent misconception, to remark, that the Society would not be justified in devoting its funds for the formation of private clerical libraries; for though many of the Clergy are far too scantily supplied with books and with money to purchase them, and though to promote Christian knowledge among the teachers of religion would be to promote it upon the largest scale, this is not the particular object for which the funds of this Society are contributed: nor would it be decorous that the Clergy should be ranged with the receivers of penny tracts; or proper, as good stewards of the public bounty, that they should appropriate any portion of it for their own benefit. But, wholly apart from "charity," the Society might easily, by means of its extensive connexion, publish valuable standard works in divinity upon very cheap terms, not only without loss, but even with advantage to its general funds. It would be easy to arrange the details, but this is not to our present purport.—We ought also to add, that our correspondent has over-estimated the difficulty and expense of obtaining some of the best works of our Reformers and eminent divines, which have of late years been re-published in various forms, and at a very moderate expense. The Religious Tract Society's list contains a valuable and cheap selection.

affectionately to this effusion of the heart, and the impression I received at that moment has never been effaced from my memory.

Since Neff has gone down to the tomb, and has rested from his labours, the churches that he served in the High Alps have not had, I believe, a regular pastor. The climate is so severe, the country so rude, and the pastoral duties so difficult to perform, that candidates for the ministry prefer other posts. But the interesting Christians of these mountains are not wholly abandoned, and we sometimes have gratifying intelligence from them. I have recently found, in a private correspondence which has been communicated to me, some details on the present state of these scattered flocks, and I consider it a duty to present them to your readers.

"The church of Fressiniere prospers," writes a pastor who visited these mountains; "there are reckoned a hundred converts among five hundred Protestants. Such is the precious fruit of the prayers and preaching of Felix Neff; even though dead he yet speaks, and the good seed sown by him has produced an abundant harvest. The recollection of this excellent pastor is deeply cherished by the pious inhabitants of Fressiniere: all, both old and young, pronounce his name only with religious veneration."

"I experienced sweet sensations," says this correspondent, "in the church of Dourmillouse, in the valley of Fressiniere. This village fulfils literally the prophecy, 'The desert and the solitary place shall rejoice.' Its position is singular, appearing to touch the sky. I went across horrible precipices, to visit the cavern where the persecuted Vaudois took refuge that they might pray in security. There is yet, at the entrance of the cavern, a thick wall fallen to ruins; in the interior I quenched my thirst at a spring of water. We there prayed; but at the moment of uttering my prayers, which were echoed from the dark recesses of the cavern, a piece of rock detached itself, and fell at my feet. Oh my weak faith! I was frightened, and hastened to get out.——Satan, envious of their happiness, lately tried to corrupt the inhabitants of Dourmillouse. Four young men, who had left their mountains to travel as instructors or labourers, returned thither with the worldly tastes acquired in cities and towns, and resolved to introduce the games they had learnt. They entered one day the tavern at Dourmillouse, asked for drink, and began to play at cards. Immediately the master of the house entered and said, 'Gentlemen, I give drink to travellers and inhabitants who need it, but there must be no gambling here; you must leave the house instantly.' The four young men left, much confused, and two of them are now converted and full of faith."

It appears from these details that the church of Dourmillouse, founded at the beginning of the thirteenth century by the fugitive Vaudois, and which has been called by a Roman Catholic writer the Geneva of the Alps, has preserved great simplicity of faith and manners. In another part of France, if a tavern-keeper should forbid travellers playing cards he would be looked upon as a fool, and laughed at; but in this secluded retreat, at the foot of the Alpine glaciers, profane sports have not yet succeeded in gaining a footing; and the Christian piety awakened at Dourmillouse by the exhortations and example of Neff, will no doubt for a long time close the door of the High Alps to these frivolous and dangerous amusements.

The same private correspondence contains an unpublished letter of Felix Neff. This letter, written about nine years ago, to some Christians who had formed a religious meeting in the small town of Mens (department of Isere), has been read lately with much profit by some persons of this place, who had lost their "first love."

"To the Members of the Meeting for Religious Improvement.

"With much joy I hear of the formation of your meeting. I fear that it will not be established without difficulty, because Satan always contrives

some impediment to things which plainly threaten his kingdom. Now nothing does him more injury than the watchfulness of the children of God; for he cannot enter into Zion while the sentinels watch, and are united and well-disciplined. I am told that you derive advantage from this meeting. I am not surprised; for there is no better means of revival than for Christians thus to excite one another to love and good works. Listlessness, indolence, pride, do not find their account there.

"We may sometimes revolt at thus confessing to one another the true state of our souls; our hearts are not to be trusted—they are desperately wicked. I know by my own experience, that often, while there is the appearance of great zeal externally for the work of God, while with much learning and energy we declaim against sin, we still cherish it at heart, and hold the truth in unjust captivity; we conceal our idols, as Rachel did, and hide the accursed thing in the tent, like Achan. This accursed thing is avarice, impurity, or some other carnal indulgence; or it is the remains of self-righteousness and pride, refusing to submit wholly to the righteousness of God (Rom. x. 3). It is also sometimes hatred, or jealousy: we cannot resolve to love our enemy; it is too difficult to forgive him so entirely as no longer to speak evil of him; it seems as if we must blame him, and this is especially true when he is an enemy to the truth: we believe that then we serve God by speaking evil. Beware of this, my brethren, for it is a great snare to us all. Often, indeed, our enmity falls upon relations according to the flesh, and even upon brethren in Christ: we think we have a right to complain of them; we cannot drink this bitter cup, and bear all with meekness and humility.

"Levity has also its troublesome roots to be destroyed. We cannot summon resolution enough to banish from our hearts vain thoughts, and to refrain from foolish conversation and witty jests, which make us shine in society. The love of vain-glory makes us seek applause; we wish to be thought of consequence, at least among our brethren; we cannot bear to be prized at what we are—that is to say, at nothing; and we are deeply hurt when any one appears not to value us.

"All these are the hidden things, difficult to be crucified, and it is like plucking out an eye to take them away; so that even while praying we are not sincere, and are almost afraid lest God should hear us, and wean us from these corrupt affections. This spiritual hypocrisy governs us even in the time when we outwardly bear the cross of Christ and labour for his kingdom. There is also in us a secret aversion to self-examination. We seek to live in a spirit of dissipation and forgetfulness of our own soul; we unhappily possess the secret of enjoying ourselves far from God, while appearing to be really near him, so that the singing of psalms, the reading of good books, even the word of God and edifying conversation, are to us an occasion of distraction of mind.

"We must, no doubt, be experienced in order to understand this, and know the difference between the truly Divine life and that apparent life in which the old man, clothed like a child of light, acts so well the part of a true Christian, that he in whom he dwells deceives himself. But it is a thing known by all who are advanced; they know that the carnal heart seeks its own, and desires to maintain its unhappy independence.

"Such is the work, dear friends; there must be a joint labour, and also the labour of each one in his particular sphere. Let us beware of believing that we have attained our aim. The great Apostle Paul, who was much more advanced than any of us, did not so think, but went forward, like a man who has still much of his journey to perform. Let us imitate him; and the more we advance, the more we shall see how much we lack. This view, however, should not discourage us: it ought to render us humble

and watchful, and make us more and more appreciate the incomprehensible love of Him who supports us notwithstanding all our misery; but we should never distrust his love. He knew all better than we, when he formed the design of saving us; and since He was not discouraged, let us not despair. Let us contend always as under his eye and at his feet. This is the only way to conquer. These contests are carried on within the kingdom of God, and are indeed a proof that we belong to that kingdom; they who are still without do not understand this kind of warfare.

"I need not recommend to you order in your meetings. 'Let all things be done in order,' says the Apostle, 'for our God is not a God of confusion; let one speak and the rest judge; and if another has a better revelation, let the first be silent.' 1. Let a subject be clearly proposed; then let each one in his turn be called on to say what he thinks, with perfect frankness. 2. Let each one be called on to say how he stands in regard to it, without further remark. 3. Let each say to what he attributes his negligence of the subject, what obstacles he meets with, what enemies he has to combat, what circumstances are unfavourable to him, &c. 4. Let each propose what he considers the best remedy for the evil, and especially what his own experience suggests. And the meeting may be closed by mutual exhortions to reflect and be watchful on the subject; and warning one another, when any appear to be out of the way. The topics that should be often recurred to are prayer, meditation, seriousness; for levity is, with many, the greatest malady.

"I close by recommending to you not to give up this religious meeting; beware of neglecting it; if any one forgets it, remind him. Do not introduce false brethren: I urge this particularly. If any of you has a friend to introduce, let him first ask leave of his brethren; for when a person is under constraint, all is nothing. Persons must not be admitted who are still in darkness, however correct and upright they may be. A subject you ought not to forget in your meeting is that of promoting the kingdom of God around you, for which you ought to pray, and speak of as often as possible. Let not your talents be buried in the earth; let each one employ what he has received to benefit others, as a good dispenser of the blessings of the Lord. Adieu, dear friends! May the Lord enlighten you, and strengthen you more and more in Jesus Christ! Amen.

"Your brother, "Felix Neff."

ON THE REPORTED DECLARATION OF HER MAJESTY IN FAVOUR OF BRITISH MANUFACTURES.

To the Editor of the Christian Observer.

In your Number for June last (which I had not till now an opportunity of perusing) is an ably-written letter by Philalethes, in which he considers the recent declaration of her Majesty in favour of British manufactures, as productive of evil rather than of good to the industrious classes of this country. If his principle be correct, it may legitimately be carried to the extent of justifying the absentee (see Cyclopædia published by the Society for diffusing Useful Knowledge, article Absentee); and it is under the conviction that it has been so applied and acted upon, in either case, to a most injurious extent, that I am induced to offer these remarks; feeling assured that the elucidation of a subject so intimately affecting the exercise of the talents with which we are entrusted, is calculated to advance that holy cause of Truth to which your volumes are so successfully devoted.

I fully concur with your correspondent in his remarks on the advantages of a free trade, which may enable all nations to enjoy those blessings which a kind Providence has bestowed upon the several countries of the earth: I admit the general principle; but still feel that there are peculiar circumstances under which it cannot beneficially be carried into effect, and that the instance of her Majesty is a case in point. Philalethes, I ought to add, expresses in the strongest terms his respect and gratitude for the patriotism and benevolent feeling evinced in her Majesty's determination; but he thinks she has been injudiciously advised.

The sources of wealth, according to all political economists, are three: 1. Natural Agents, as land, wind, water, mines, &c.; 2. Human Industry; and 3. Capital. These can only be productive when united: in other words, a person may be in possession either of land, bodily and mental energies, or instruments and stock, separately, and yet be unable to support himself. It is only by mutual interchange between those who severally possess these means, that the necessaries, comforts, and luxuries of life can be enjoyed; and, consequently, if the possessors of one of them—say the landowners—were to resolve upon exchanging only with foreigners, the holders of the other two would starve. It is true that they might also exchange with the foreigner, by purchasing his corn; but whilst the corn laws are in force, this is not allowed; and I think your correspondent will admit the justice of my conclusion, that the British landowners should, under present circumstances, purchase British manufactures. Now, the Queen is, to a certain extent, a landowner: if she received her revenue in its original shape, before it was exchanged for convenience into gold, it would be seen that part of her income was paid in corn.

Beyond this, in an artificial state of society, a large body belongs to neither of the above three classes of producers, but who are entitled to a per-centage upon their produce; including the landowner (if he lets his farms), the fundholder, and annuitants of every kind. Thus incomes, when not suffered to accumulate, are entirely consumed by themselves; partly in the shape in which they are originally received, and the remainder in the shape of other produce, for which they are exchanged—and which produce would have been worthless to its possessors unless this exchange were made. For instance: her Majesty is an annuitant receiving subsidies from every class of producers; and I ask, whether it is not of importance that she should give the corn and clothing which she does not personally consume, to the Bristol shoemakers, in return for their labour, which would have been worthless to them if unemployed, rather than that she should give it to a foreigner? Does not England in one case enjoy at once the corn, clothing, and the labour, thus rendered valuable, whilst in the other she would enjoy only the labour?

The differences of opinion on the subject of free trade originate in overlooking the distinction with which I commenced this letter.—I will only trespass on your space by adding, that exchanges may be made of the products of one of those sources for similar foreign products, without affecting the other two classes at home. The cotton-weaver may gratify his taste in wearing French silks; the agriculturist may exchange his malt for claret; and no one is interested but himself: if, on the other hand, an exchange is effected between two different classes, unless the others are equally unshackled, the home producer is unpaid.

How far the annuitant may feel called upon, in "doing good unto all men, but especially unto those who are of the household of faith," to benefit the foreigner, is another point; as also whether, in spite of the additional expense of our highly-taxed productions, even he would not prefer British manufactures from their superior quality, and whether the foreign con-

sumers would not more than balance the loss of our own; but this appears evident, that her Majesty benefits the manufacturers of England by the course she has adopted, and is deserving of the gratitude of the country, and imitation of those who draw their incomes from the labour of others.

E. V.

MISS REED'S "SIX MONTHS IN A CONVENT."

For the Christian Observer.

We lately had occasion to allude to Miss Reed's narrative of "Six Months in a Convent," and we now add her account of her escape. As respects her veracity, we can only refer to the attestation, before quoted, from the clergyman to whose flock she belongs, and the Committee which published her statement. But for this strong testimony there are some things, both in the alleged facts and in the style, that might seem coloured rather than strictly literal. But we leave the whole account to be weighed by our readers for themselves. It has excited much attention in America; and the more so as the Roman Catholics attribute to the popular indignation excited by it, the destruction of the Ursuline convent by a lawless mob of incendiaries. But whatever may be thought of Miss Reed's narrative, the whole system of monastic life is so unnatural, so unscriptural, and fraught with such innumerable evils, that its demerits cannot be too forcibly pourtrayed. The following is Miss Reed's statement:—

"After this the superior was sick of the influenza, and I did not see her for two or three days. I attended to my offices as usual, such as preparing the wine and water, the chalice, host, holy water, and vestments. One day, however, I had forgotten to attend to this duty at the appointed hour; but, recollecting it, and fearing lest I should offend the superior by reason of negligence, I asked permission to leave the room, telling a noviee that our mother had given me permission to attend to it; she answered, 'Oh yes, sister, you can go, then.' I went immediately to the chapel, and was arranging the things for Mass, which was to take place the next day. While busily employed, I heard the adjoining room open, and the bishop's voice distinctly. Being conscious that I was there at the wrong hour, I kept as still as possible, lest I should be discovered. While in this room, I overheard the following conversation between the bishop and the superior. The bishop, after taking snuff in his usual manner, began by saying, 'Well! well! what does Agnes say? how does she appear?' I heard distinctly from the superior, in reply, that, 'According to all appearance, she is either possessed of insensibility or great command.' The bishop walked about the room, seeming much displeased with the superior, and cast many severe and improper reflections on Mary Francis, who, it was known, had influenced me; all which his lordship will well remember. He then told the superior that the establishment was in its infancy, and that it would not do to have such reports go abroad as these persons would carry; that Agnes must be taken care of; that they had better send her to Canada; and that a carriage would cross the line in two or three days. He added, by way of repetition, that it would not do for Protestants to get hold of these things and make another 'fuss.' He then gave the superior instructions how to entice me into the carriage, and they soon both left the room, and I heard no more.

"The reader may well judge of my feelings at this moment: a young and inexperienced female, shut out from the world, and entirely beyond the reach of friends; threatened with a speedy transportation to another

country, and involuntary confinement for life; with no power to resist the immediate fulfilment of the startling conspiracy I had overheard. It was with much difficulty that I controuled my feelings; but, aware of the importance of not betraying any knowledge of what had taken place, I succeeded in returning to the refectory unsuspected. I now became firmly impressed, that unless I could contrive to break away from the convent soon, it would be for ever too late; and that every day I remained rendered my escape more difficult.

"Then next day I went to auricular confession, not without trembling and fear lest I should betray myself. But having committed my case to God, I went somewhat relieved in my feelings. At a previous confession I had refused to go to Canada; but at this time, in reply to the bishop's inquiry, I answered, that I would consider the subject; for I thought it wrong to evince any want of fortitude, especially when I had so much need of it. I did not alter my course of conduct, fearing that if I appeared perfectly contented I should be suspected of an intention to escape.

"It was my turn during that week to officiate in the offices. While reading, I felt something rise in my throat, which two or three times I tried to swallow, but still it remained. I felt alarmed, it being what I never before had experienced *. At recreation I was asked what ailed me, and replied that I could not tell; but I described my feelings, and was told I was vapourish.

"They were very desirous that week to know if my feelings were changed. I said they were, and endeavoured to make it appear to them that Satan had left me. But in reality I feared I should never escape from them, though I had determined to do so the first opportunity.

"I was in the habit of talking in my sleep, and had often awoke and found the sisters kneeling around my couch, and I was told they were praying for me. Fearing lest I should let fall some word or words which would betray me, I tied a handkerchief around my face, determining, if observed, to give the appearance of having the teeth-ache, and so avoid detection. For some days I was not well, and my mind, as may naturally be supposed, sympathized with my body, and many things occurred that were unpleasant, which I shall pass unnoticed.

"But what I have now to relate is of importance. A few days after, while at my needle in the refectory, I heard a carriage drive to the door of the convent, and heard a person step into the superior's room. Immediately the superior passed lightly along the passage which led to the back entry, where the men servants or porters were employed, and reprimanded them in a loud tone for something they were doing. She then opened the door of the refectory, and seemed indifferent about entering; but at length seated herself beside me, and began conversation by saying, 'Well, my dear girl, what do you think of going to see your friends?' I said, 'What friends, ma mère?' She said, 'You would like to see your friends, Mrs. G. and father B., and talk to them respecting your call to another order.' Before I had time to answer she commenced taking off my garb, telling me she was in haste, and that a carriage was in waiting to convey me to my friends. I answered, with as cheerful a countenance as I could assume, 'O ma mère, I am sorry to give you so much trouble; I had rather see them here first.'—While we were conversing I heard a little bell ring several times. The superior said, 'Well, my dear, make up your mind; the bell calls me to the parlour.' She soon returned, and asked if I had

"* I have since named the circumstance to a physician, who says it was fear alone."

made up my mind to go. I answered, 'No, ma mère.' She then said I had failed in obedience to her, and as I had so often talked of going to another order with such a person as Mary Francis, I had better go immediately; and again she said, raising her voice, 'You have failed in your respect to your superior: you must recollect that I am a lady of *quality*, brought up in opulence, and accustomed to all the luxuries of life.' I told her that I was sorry to have listened to any thing wrong against her dignity. She commanded me to kneel, which I did; and if ever tears were a relief to me, they were then. She stamped upon the floor violently, and asked, if I was innocent, why I did not go to communion. I told her I felt unworthy to go to communion at that time *. The bell again rang, and she left the room: and in a few moments returning, desired me to tell her immediately what I thought of doing; for as she had promised to protect me for ever, she must know my mind. She then mentioned that the carriage was still in waiting. I still declined going, for I was convinced that their object was not to carry me to Mrs. G. and priest B. to consult about another order, but directly to Canada. I told her I had concluded to ask my confessor's advice, and meditate upon it some time longer. She rather emphatically said, 'You can meditate upon it if you please, and do as you like about going to see your friends.' She said my sister had been there, and did not wish to see me. Our conversation was here interrupted by the entrance of a novice. The superior then gave me my choice, either to remain at Mount Benedict, or go to some other order, and by the next week to make up my mind, as it remained with me to decide. She then gave me a heavy penance to perform, which was, instead of going to the choir, as usual, at the ringing of the bell, to go to the mangle-room and repeat 'Ave Marias' while turning the mangle. While performing my penance sister Martha left the room; and soon returning, said she had orders to release me from my penance, and directed me to finish my meditations on the picture of a saint, which she gave me. But instead of saying the prayers that I was bidden, I fervently prayed to be delivered from their wicked hands.

"They appeared much pleased with my supposed reformation, and I think they believed me sincere. The superior, as a test of my humility, kept me reading—that is, made no signal for me to stop—until the diet was over, when a plate of apple-parings, the remnant of her dessert, was brought from the superior's table, and the signal given for me to lay down my book and eat them †. I ate a few of them only, hoping they might think my abstaining from the remainder self-denial in me, and not suspect me of discontent or disobedience. I performed all my penances with apparent cheerfulness.

"The Bishop visited the convent on the next holy day, and on their remarking that he had been absent some time, he made many excuses; one of which was, he had been engaged in collecting money to establish the order of the "Sisters of Charity," where the "community" once lived; and he spoke of the happiness of the life of a "religieuse" of this order. After he played on the piano "Away with melancholy." The superior asked me to play, and the bishop said, "By all means." I complied, but

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"* My eyes were opened; I found myself in an error; and I had been too enthusiastic in my first views of a convent life. I was discontented with my situation, and was using some deception toward the superior and the religieuse, in order to effect an escape; therefore I did not feel worthy to attend communion."

"† This was the second time I had been presented with apple-parings by the superior."

my voice faltered through fear; when Miss Mary Benedict apologized for me, by saying I had not practised much lately, on account of the mother assistant's engagements, and the young ladies occupying all the instruments. She shewed the bishop a robe which I had been busy in working for him. He said I must not on any account neglect my music. After telling one of his stories about a monk who had disobeyed the rules of his order until Satan took possession of him, he left us, saying, he hoped "old scratch" would not take possession of our hearts as he did of that monk's, and hoped that we should never have another Judas in the community.

"Some days after the conversation which I heard between the bishop and superior while behind the altar, I was in the refectory at my work, and heard the noise of the porters who were employed sawing wood, and I conjectured the gate might be open for them. I thought it a good opportunity to escape, which I contemplated doing in this manner—viz., to ask permission to leave the room; and as I passed the entry, to secrete about my habit a hood which hung there, that would help to conceal part of my garb from particular observation; then to feign an errand to the infirmarian from the superior, as I imagined I could escape from the door of the infirmary. This plan formed, and just as I was going, I heard a band of music playing, as it seemed, in front of the convent. I heard the young ladies assembling in the parlour, and the porters left their work, as I supposed, for the noise of the saws ceased. I felt quite revived, and was more confident I should be able to escape without detection, even should it be necessary to get over the fence. I feigned an errand, and asked permission of Miss Mary Austin to leave the room *, which she granted. I succeeded in secreting the hood, and the book in which Miss Mary Francis had left her address, and then knocked three times at the door which led to the lay apartments. A person came to the door, who appeared in great distress †. I asked her where sister Bennet and sister Bernard were. She left me to find them. I gave the infirmarian to understand that the superior wished to see her, and desired her to go immediately to her room. These gone, I unlocked and passed out at the back-door. As the gate appeared to be shut, I climbed upon the slats which confined the grape-vines to the fence; but they gave way, and, falling to the ground, I sprained my wrist. I then thought I would try the gate, which I found unfastened; and as there was no one near it, I ran through, and hurried to the nearest house. In getting over the fences between the convent and this house I fell, and hurt myself badly. On reaching the house I fell exhausted upon the door-steps; but, rising as soon as possible, I opened the door, and was allowed to enter. I inquired if Catholics lived there. One answered, 'No.' For some time I could answer none of their questions, being so much exhausted."

"* Sister Martha (the sick religieuse) was scouring the floor at this time, which I saw was quite too hard for her. Not long after I left I inquired after her, and learned she was no more."

"† This was Sarah S., a domestic, who appeared very unhappy while I was in the convent. I often saw her in tears, and learned from the superior that she was *sighing for the veil*. When I saw my brother, I informed him of the circumstance, and he soon found out who she was, and ascertained that some ladies in Cambridge had been to see the superior, who used to them pretty much the same language as she did to my sister. I have since seen her. She is still under the influence of the Roman Church, but assures me that she did not refuse to see the ladies, as the superior had represented to them, and she wept because of ill-health."

POETRY.

For the Christian Observer.

THE DEPARTED.

Forget them not, though now their name
Be but a mournful sound;
Though by the hearth its utterance claim
A stillness round.
And, though their image dim the sky,
Yet, yet forget them not;
Nor, where their love and life went by,
Forsake the spot.

'Tis sad, and prints a deep scar on the heart,
To lose each cherish'd tie that earth endears—
To weep, as one by one those friends depart
Who have been with us in this vale of tears.

'Mid every scene their long-lost image comes,
Dimly as memory her magic weaves;
Their well-known voices round their earthly homes
Dwell, with the breeze, among the murmuring leaves.

We miss them when the spring bird tunes his song,
When summer sings along her flowery way;
We miss them too, when winter eves are long,
And thoughts grow deep, and fancy holds her sway.

We miss them when the morn o'er nature flings
Her amber light, and all the earth looks fair;
And their bright forms flit by on rainbow wings
When summer twilight lingers in the air.

Yet they are far away. In this low scene,
Their griefs, their pleasures, and their toils are o'er;
And we shall see them where they once have been,
By hill and stream, in hearth and home, no more!

Their place is vacant at the household board,
The daily altar, and the home fireside;
Those spots with beauty all so richly stor'd,
Where hearts are shared, the hallow'd and the tried.

Yet who would tears unseemly shed, when Heaven
Calls us to lose them but for little time,
While to our fond embrace again they're given,
Never to part, in an unfading clime?

And thus it shall be: all the leaves and flowers
Which have been sever'd from us here below
Shall form a lovelier wreath in brighter bowers,
Where graves are not, and purer breezes blow.

'Tis but one family,—the blessed souls,
And those who linger on this earth alone.
Oh! narrow is the darkening flood that rolls
Between that land of beauty and our own.

'Tis this that makes the Christian's portion sweet,
When friends are few, and sorrows round him throng;
He knows how glorious it must be to meet,
And sing with them an everlasting song!

W. P.

TO A CHILD.

Sorrow sat heavy on my soul
When first I saw thy smile,
But in a moment, as it beam'd,
My grief it did beguile;
And e'er since then, when sorrow's cloud
Would shade my soul again,
The thought of thee, thou lovely child,
Hath never been in vain.
For this, unconscious as thou art,
I thank thee with a grateful heart.

And truly must that eye be cold
Which gaz'd upon thy face,
Nor felt the heart at once become
A bright and sunny place.
Thou seem'dst to me a spirit come
To cheer me on my way,
A beam of Heaven, in mercy sent,
To gild life's wintry day;
And fain my fancy would express
Some emblem of thy loveliness.

A rose begemm'd with morning dew,
A wild flower on the lea,
The loveliest glow of evening's star,
Are emblems meet for thee;
And all that earth has beautiful,
When most her beauties shine,
But shadow forth the hopes that spring
Within this heart of mine,
For thee, a creature born to bless,
Whose very look brings happiness!

And yet thou art no spirit, child;
This low world is thy home,
And o'er thy pathway all the train
Of human ills may come.
Thou art a being whose young life
Hangs on precarious breath—
A being doom'd to suffer here;
A being born for death:
And yet within that fair form lies
A soul whose home is in the skies!

And blessed art thou in the thought
Of thy mysterious birth;
That all of thee which thinks and feels
Was ne'er design'd for earth:
Thy smile had never warm'd my heart,
But tears had dimm'd mine eye,
Could I have thought that thou wert born
Only to live and die:
For, oh! my blessed child, to thee
Thou know'st not yet what earth will be!

But thou, all helpless as thou art,
Art born for nobler powers,
And brighter hopes, than e'er expand
In this low world of ours;
And angels shall attend thy steps,
And God thy guide shall be,
And heaven's own love on thee shall smile
E'en as thou didst on me.
For this, unconscious as thou art,
I bless thee with a fervent heart!

W. P. S.

"ARE THEY NOT MINISTERING SPIRITS?"

Gen. xxviii. 12; 2 *Kings* vi. 17; *Heb.* i. 14.

What though we see no bright array,
Nor flaming seraphs cleave the air,
Blest spirits camp around our way,
And God himself is present there.

'Mid watery waste or woodland dell,
Lone field, or crowded city's pile,
The armies of Emanuel
Marshal, unseen, their radiant file.

And silent oft some angel arm
Is raised to aid the drooping saint,
To lighten grief, forefend from harm,
To cheer the sad, revive the faint.

And when, released from earthly ties,
The soul from death's cold bed shall spring,
Calm shall it seek its wished-for skies,
Sheltered beneath some seraph's wing.

Bright hosts of heaven! I fain would see
Your burning ranks unveiled around,
And in your hallowed company
Feel every spot celestial ground.

Fain would I live with God and you,
More than with men and things of earth;
Till I may be a spirit too,
Re-born by death to heavenly birth.

J— E—.

REVIEW OF NEW PUBLICATIONS.

LORD BROUGHAM'S DISCOURSE ON NATURAL THEOLOGY.

A Discourse on Natural Theology; shewing the Nature of the Evidence and the Advantages of the Study (being a preliminary Discourse to Paley's Natural Theology illustrated). By HENRY LORD BROUGHAM, F.R.S., &c. Third Edition. London.: 1835.

RELIGION—using the word, not in its proper and Christian sense, but in its popular application, and particularly as including a belief in the existence of a God and of a future state, with certain inferences thence resulting, as connected with the hopes, the fears, and the duties of the human race—has been found to prevail in nearly all the countries of the world; so much so, that some philosophers have defined man a religious animal. Whether this general consent of mankind arises from the remains of primeval tradition corrupted, or whether it is the result of the unassisted effort of reason, has been variously argued. The circumstance that none but a very few of the most savage hordes in the lowest stage of barbarism —*if even they*—have been wholly unconscious of a Superior Being and another world, might lead to the conclusion that this knowledge or ignorance was wholly or chiefly the result of the comparative exercise or disuse of the reasoning powers: and certain it is, as St. Paul declares in the first chapter to the Romans, that reason, were it duly employed, might infer from the phenomena of creation some of the primary truths included in what is called Natural Religion. But, on the other hand, this general consent includes some particulars so far removed from the range of obvious natural inference —as, for instance, the widely spread doctrine of propitiatory sacrifices— that we can account for it only upon the supposition of an early tradition from the forefathers of the human race, and preserved, corrupted, or lost, according to the different gradations of civilization to which the dispersed communities of mankind had attained, or to other modifying circumstances in the history of various nations.

It is certain, however, that even the most polished nations of antiquity had lost sight of the primitive faith, and had degenerated into polytheism; nor were they able to substitute for that debasing code of Paganism any rational system of what is called Natural Theology. A few superior geniuses in Greece and Rome made wonderful approaches to religious truth in several important particulars; but Natural Theology, as a science having for its object to ascertain the existence and character of God, and his designs with respect to his creatures, from the phenomena of nature and the structure of the human mind, has accompanied the march of modern discovery. It has not, however, originated in a native and independent line of thinking, but has been merely an illustration of certain truths known from another source—namely, from Divine Revelation. God disclosed certain facts in his word, and his works have been found to coincide with them: the modern natural theologist has, therefore, no right to boast, as though his conclusions were independent of Revelation; since but for Revelation there is no reason to believe that he would have found out the path of investigation. A vulgar eye may gaze at a comet, and ascertain that its time and place correspond to the predictions of learned astronomers; but this is very different to discovering the laws of cometary motion, and telling long beforehand when and where a comet will appear.

From the order, beauty, and economy of the visible universe; the regular courses of the heavenly bodies; the simplicity and uniformity of the few

great laws which regulate the material frame of things; the physiology of the animal and vegetable kingdoms, their mutual adaptations, their similitudes, correspondences, and general uses; and from an induction of these particulars continually increasing as new discoveries are made in science; the conclusion which infers design, unity of design, and wisdom in the designing power, has been considered by modern Deists to be as irrefragable as any truth in natural science.

To the arguments derived from the above-mentioned sources have been added a similar class of reasonings from what has been termed psychological science, or a knowledge of the human mind; the capacities and elements of which can be shewn to be as nicely adapted to the acquisition, detention, and giving out of the knowledge it is formed to attain and use, as the structure of each animal is to the food by which it is to live. The latest, and certainly the ablest writer on this last subject, is that extraordinary individual whose volume is now before us; and the extent of whose knowledge, the varieties of whose talents, and the activity of whose mind, could not fail to attract general notice to any religious speculation coming from such a quarter. A mind so gifted, when putting forth its full energies, could produce no ordinary performance. It was satisfactory to learn, that an individual whose sentiments influenced so extensively the minds of large portions of the community, professed any definite religion; and, far from holding up Revelation to contempt, even spoke of it in terms which, though not very distinct, might be construed to imply both admiration and adherence *. In his overthrow of the atheistical "Système de la Nature," his powerful attack on Mr. Hume's sceptical principles, and

* We regret to be forced to speak with any degree of modification; but we cannot clearly demonstrate from Lord Brougham's pages that he firmly believes the Holy Scriptures to be a Divine revelation. Some of the remarks in the section on "the connexion between natural and revealed religion" are, indeed, explicit and satisfactory, if they are to considered as conveying the writer's own personal opinions; but, taking the whole argument together, they wear rather the aspect of an *argumentum ad hominem*, to meet certain objections urged by some believers, than the spontaneous declarations of the author's own mind. "The friends of revelation have been known to contend," says Lord Brougham, "that by the light of unassisted reason we can know absolutely nothing of God and a future state:" and his Lordship proceeds to argue that "the friends of revelation" are mistaken in this notion; and he of course admits, as the basis of the argument with his opponent, the hypothesis of a revelation, "inspired penmen," and so forth: but it does not clearly appear, so far as we can discern, whether he merely makes a concession to this effect, with a view to reason upon it, and to shew that even his opponent's hypothesis does not invalidate his conclusion; or whether he makes that hypothesis his own, and feels satisfaction himself in believing that natural religion is a handmaid to revealed, while he is attempting to ease the scruples of another. The writer may be—and we hope is—a believer in Divine revelation; but this section—and it is the most explicit portion of his work—*does not of necessity* fix him to that side of the question. His admission or use of an opponent's language for argument's sake, does not prove that he would speak thus in his own person. We have not urged this matter uncandidly; and if his Lordship does really and unequivocally believe that God has revealed himself to mankind, and that the Old and New Testaments are the declaration of His will, he will rejoice in the opportunity of elucidating what may be ambiguous in his statements by a distinct and cordial expression to that effect, either in a future part of the work, or in future impressions of the present portion. But in order to satisfy his readers, he must not take refuge under such vague and unscriptural phraseology as that "*all* religions" [and therefore, of course, Christianity among the number; just as Sir F. Burdett once said that he could not be unfriendly to the Church of England, because he approved all religions]—"all religions are so far of God, that He permits them; He made and preserves the faculties which have invented the false ones, as well as those which comprehend and treasure up the true faith." He should state what he means by "the true faith." Does he mean, and mean exclusively, not what God may "permit," but what he has expressly revealed in his holy word? There is not sufficient evidence in this volume, that we can perceive, to fix him unequivocally to such a conclusion.

his triumphant though not novel demolition of materialism, the learned writer deserves well of the community, and has earned the thanks of the Christian world; and we purpose quoting from his pages some excellent passages on these and other subjects, and also offering some incidental remarks, as they occurred to us in reading over the volume.

But before we address ourselves to this specific department of our duty, it may be well to premise some observations upon the general object and purport of the work. The importance of the subject and the celebrity of the author render it necessary that we should inquire, even with a jealousy that may be termed ILLIBERAL, what is the benefit of the science of Natural Theology; whether that benefit has not been over-rated; and what are the chief defects of the system.

It may be asked by some persons, as Lord Brougham correctly states that it has been asked, To what purpose heap system upon system of natural religion, after Revelation has appeared to absorb them all in its full flood? Why return to the light of glimmering tapers, when the sun is in his meridian altitude? Does not the Gospel teach with far greater certainty and exactness all that is included in what is called the religion of nature, and superadd much which natural reason never could have discovered? Such speculations, it may be said, were well enough suited to Plato, Aristotle, Socrates, and Cicero, left as they were to the light of their own minds; but it is sufficient for the Christian to possess the Book of Inspired Truth, which tells him, on the authority of God himself, that God "IS, and that he is a rewarder of them that diligently seek him;" which is the sum of the intelligence claimed to be communicated by natural theology. Does it not look, it may be said, like driveling, or rather like some latent disbelief in Revelation, to heap argument upon argument in order to shew that a watch implies a watchmaker, or the universe a Creator, when the word of God acquaints us at once that "every good gift cometh down from the Father of lights?"—We agree with Lord Brougham, that this objection has been sometimes urged with more zeal than judgment: for although the Word of Inspiration affords an authority, for any truth, paramount to the most abstruse reasonings of man; although to the great body of mankind, who cannot wade through profound arguments, the short reason for belief in any doctrine of religion, or in the whole system, must ever be, 'This is true because God has said it;' and although, even to the most intelligent, the testimony of the Sacred Volume is of superior cogency to any laboured reasoning, any theorem which man can work out—even where the truth revealed is susceptible of demonstration from other sources, as in the instance of the being of a God;—yet it is useful for the silencing of gainsayers, and the repulsion of sceptical thoughts which may sometimes harass the minds of sincere believers, to perceive, that, after Revelation has proved a point, human investigation often seconds or supports it, or at least establishes no contrary proposition. Natural theology shews, likewise, antecedently, the strong probability of a direct revelation of the will of God being made to mankind; or, in the words of Bishop Bird Sumner, "when Natural Theology has told all her story, the reasonable question presses us still, Has, then, the Creator, whose existence you point out so clearly, maintained no communication with this visible emanation of his power? has he revealed no commands, and prescribed no worship to the human race? Then he remains the inactive Deity of philosophic Theism."

We are far, therefore, from undervaluing the arguments derived from what is called—whether rightly or not—Natural Theology; but still, with reference to the particular work before us, we cannot but complain that the highly endowed author, instead of keeping his favourite science in its

due place—acknowledging its imperfections, and shewing hence the need of a direct manifestation of the will of God, such as we have in the holy Scriptures—chaunts its praises so extravagantly as to render its proofs almost, if not quite, equivalent to Revelation. Thus he says (p. 124), that the inductive argument, derived partly from physical science through the evidence of our senses, partly from psychological science by the testimony of our consciousness, "appears to prove the immortality of the soul almost as rigorously as if one were to rise from the dead*." It is true, as before mentioned, that there is a section in the book expressly entitled "The Connexion between Natural and Revealed Religion;" but it is quite evident to which of these two he gives the preference. We see him resting on the religion of Reason as established by almost mathematical demonstration; while he speaks with approbation of Dr. Johnson's sentiments respecting the proofs of Revelation: "Sir, I would have more." Does not the whole work, in short, bear very much the air of Natural Theology against Revelation—of the advocacy of a generalized religion, favourable and flattering to the fashionable latitudinarian system of associating in political clubs, philosophical societies, mechanics' institutes, and mixed company, undisturbed by those differences in religious creeds which cannot be overlooked where men are in earnest about religion; and easily compromising all "slight shades of sentiment" in one common, conventional, lax admission of the being, power, and providence of a God?

It is no part of our intention to call in question the moral qualities of the learned and highly-gifted author of this discourse; but when a treatise is set forth in exclusive praise of Natural Theology, at a time when so

* Lord Brougham, in this remark, has either used a Scriptural expression by rote, or he has blended the immortality of the soul with the resurrection of the body. His Lordship argues strongly for the immortality of the soul, which, he contends, the Heathen believed, without being indebted for their knowledge to Revelation; but he no where furnishes evidence that he believes the resurrection of the body, which is a doctrine of Divine Revelation, and for teaching which an Apostle was accounted "a babbler" by the most refined nation of classical antiquity. The Apostle Paul, in that sublime chapter, the fifteenth of the First of the Corinthians, and elsewhere, urges the resurrection of Christ as a proof, not of the immortality of the soul, but of the resurrection of the body. The term resurrection would be absurd as applied to the soul, which cannot die. If Lord Brougham does really believe that the body will be raised, it is extraordinary, that, in his long and elaborate arguments respecting a future state and the immortality of the soul, there should occur no one word, even incidentally, from which such a belief might be gathered. It must have caused him some labour to keep on the side of silence. He says, indeed, once (p. 132), that "it has been oftentimes observed, and it was a topic much dwelt upon by the ancient philosophers," that "the existence of the soul in a new state, after the dissolution of the body—nay, the existence of the body itself in a new state, after passing through death—is nothing contrary to the analogies which nature presents:" but he affords not the slightest intimation that he admits this future state, so far as regards the body: nay, he proceeds to argue that all such analogies as he alludes to are of "a doubtful, and even dangerous, kind, because they are all drawn from material objects—all rest upon the properties and the fortunes of corporeal existences;" whereas, adds his Lordship, "the stronghold of those who maintain the immortality of the soul, and indeed all the doctrines of natural theology, is the entire difference between mind and matter." Now, the Apostle Paul, writing by Divine Inspiration, is one of those who have "observed the analogies which nature presents;" and he dwells particularly upon the analogy exhibited by a seed falling into the ground and vegetating;—but such illustrations, says Lord Brougham, are "dangerous," because they are drawn from "material objects;" whereas the future state for which his Lordship contends has relation exclusively to that which is immaterial—the soul. Who are the "ancient philosophers" whose reasoning Lord Brougham censures? Is St. Paul one—nay, the chief of them? for as to the classical writers, it is not true that the resurrection or future existence of the body "is a topic much dwelt upon." There is not, in Lord Brougham's numerous quotations, one passage that involves that idea. It was ridiculed by the Greeks—it was taught by the Apostles—it is silently avoided by Lord Brougham!

many, instead of keeping it in its right place, are making it a substitute for Divine Revelation; and when, therefore, a true benefactor to the human race, while he shewed its legitimate object and usefulness, would have recalled men from its imperfections to the infallible Gospel; it will be no matter of just reproach if we inquire what are the ethical results of this system, as exhibited in our author's own avowed sentiments and public conduct. If we find that this individual is the presiding genius of a public university not based on Christianity—the patron of a Socinian academy—the flippant parodist of Scripture—the defender of public desecrations of the Sabbath—the denier of essential verities of the Christian faith—and the advocate for the unscriptural and demoralizing doctrine that men are not responsible for their religious opinions any more than for the colour of their skin—we must hesitate in regard to the correctness of the author's views in reference to the connexion between natural religion and Christianity. Even candid spectators cannot but entertain some reasonable suspicions, when they observe the general spirit of the age, as shewn in a spurious liberality, a passion for generalizing in religious sentiment, a desire to amalgamate all creeds in simpler elements, the deification of Knowledge as man's chief good, and a disposition to concede the most important points of religious doctrine and sentiment for the fancied interests of science. To all this we may add the sanguine flippancy with which the modern race of infidel writers labour in their vocation. Thus, a French traveller in America speaks of the Millennium when the Christian religion is to be extinguished;—the French scientific tourist, Jaquemont, thus states the grateful and generous return he made in India for the hospitalities of Lord William Bentinck: "My conversations with Lady Bentinck, during our rides, related to the existence of a God—she for, and I against;"—and Miss Martineau, the admired literary friend of the natural theologian before us, deems it extreme folly to occupy so much care, and time, and expense, as are lost in England, on a subject which, after all, may be only a delusion. May not such circumstances warrant a fear that the high eulogies so often of late pronounced on Natural Religion, and the arraying it prominently into a system, while Revelation is thrown with faint praise and ambiguous vindication into the back-ground, are intended to carry the minds of men the first stage towards ulterior objects; till at length we all become too philosophical to be religious, too liberal to be Christian, and merge all quarrels, and all sects, in one calm, waveless ocean of sceptical indifference? Now, if there be the slightest probability that any such under-plots are advancing, it will be incumbent upon all Christians to inquire, What is the amount of this boasted science of Natural Theology? and what benefits it promises, even in its highest state of improvement?

The system which modern philosophers call natural religion is almost entirely, as already remarked, an unacknowledged plagiarism upon Christianity. Infidels dwelling in the Goshen of the Gospel are apt to deck themselves in borrowed plumes, and to mistake the reflected lights of Sacred Truth for their own discoveries. Hence the attributes of God, and the duties and destinies of man, are as glibly asserted to be deductions of natural reason, as the common discoveries in science. This pride would be somewhat humbled, and this error corrected, by a review of the actual religious attainments of the Pagan world—helped as they were by the remains of Patriarchal tradition; and even by attention to the systems of the best philosophers, helped, as *they* probably were, by access to the sacred records of the Jews.

The Supreme Being, indeed, says the Apostle, left not Himself, in the ancient world, without a witness, by sending fruitful seasons and other bounties; which periodical blessings must have impressed all men with

the idea of an unseen Superior Power, creating and governing all things; while it is probable that inward compunctions and secret hopes, with a glance at the mysteries in God's moral government on earth, may have instilled some notions of a future state. But this scanty knowledge and vague conjecture—this notion of Eternal Power and Godhead, with the self-accusing or self-excusing conscience, in certain outlines of moral duty—seem absolutely the whole amount of the science, when its pretensions are carefully sifted. "Canst thou by searching find out God? Canst thou know the Almighty One unto perfection?"

Can natural religion conclude to a certainty that there is but one God? or, to go from supposition to fact, did it of old come to this conclusion? Boldly as modern Deists establish the unity of the Deity upon unity of design in the creation, it is by no means a conclusive argument; any more than that one clock-maker made all the clocks in the world. The ancient Pagans did not offend so much as at first sight might be thought, against the dictates of natural theology, in assigning to Jupiter, Neptune, and Pluto each his several dominions. May not more creators than One have existed in different parts of space through all eternity, having a conformity of will, and therefore not clashing in their operations? Where is the natural absurdity of supposing this? where, to the mind unenlightened by Revelation, is its impossibility? The information of God Himself would certainly be the ONLY way in which man could obtain more than a conjectural knowledge of His unity: and, "Hear, O Israel! the Lord thy God is one Lord," was a truth, not of natural, but of revealed religion. The character and attributes of the Supreme Ruler are the mainspring of all religions; of which the comparative purity and value may be estimated and graduated according to the moral qualities of the Being set up as the object of adoration and the standard of excellence. We have now seen that the speculations of natural theology stumble at the very threshold of this inquiry, being unable to determine with certainty whether there be one God or many.

If we next look to several of the attributes of the Deity, we shall not less certainly detect the incapacity of natural religion to scan them by its own powers. That POWER belongs in the highest degree, and belongs exclusively, to the one God, might be believed, if we were assured that there is one Creator and Governor only: but as this cannot be demonstrated by natural theology, we cannot be assured that the powers of the universe are not parcelled out among several independent authorities. There may be gods of the valleys and gods of the hills, for any thing that the Deist knows to the contrary.

The grand views of external creation are beyond question beautiful and sublime, and poets and romance writers find them more convenient instruments of description and sentiment than the mysterious doctrines of the Gospel. Romance writers therefore generally, and poets too often, are Deists in their writings; and it well suits such authors, and their mercenary booksellers, that there should exist a generalized religion, which may embrace purchasers without restriction of sect; while lukewarm readers will covet the luxury of books which interest or amuse them, without the interruption or perplexity of religious topics, which they consider but the bigotry of Saintship or Evangelism.

The benevolence of God is a favourite theme with natural religionists: and no doubt it is easy to exhibit such representations of the starry heavens, their brilliance, their vastness, the order of their courses; together with poetical descants on the combined beauties of earth, air, and water; and on the adaptation of the universe to the comfort and happiness of all living creatures, as would lead to the conclusion that the Deity is a Being of the

utmost conceivable benevolence. But let these sentimentalists visit the Pool of Bethesda, the exile-place of the lepers; or the caves of the demoniacs; let them perambulate the wards of a large hospital in London, those receptacles of the maimed, the racked, the tortured, the incurable; let them contemplate the miseries of war, famine, pestilence, conflagration, slavery; let them contemplate a company of famishing mariners swamped in an open boat, after their difficult escape from the horrors of shipwreck; let them number up, if they can, the sighs and tears and agonies to be found every moment in every quarter of the world; let them pass through a cemetery thickly peopled with the dead, and ponder on the many sad stories and individualities of bereavement, parents, brothers, children, wives, and husbands; and after this review, let them say, on the principles of merely natural religion, what becomes of their theory respecting the benevolence of God? It will not suffice to say that these unhappy people are punished for their offences. Many of them are not punished, so far as man's unassisted eye can discover, proportionably to their offences; the righteous often suffer, and the wicked triumph; and we may safely affirm, that much of the chastisement is what no human being would willingly inflict upon his bitterest enemy. Equally unavailing is it to quote the threadbare lines—

> "All pain, is happiness not understood;
> All partial evil, universal good;"

or, to speak of the misery of the few as essential to the good of the whole, Why should I suffer for the good of the whole? for does it prove Divine benevolence, nay, Divine justice, to render such particular evil necessary to the accomplishment of general benevolent purposes? Again: until a future state be proved, *that* must not be resorted to for the solution. To come, then, to the question at once: Why, if God be benevolent, should physical evil exist at all? Could He not have prevented it?

In this difficulty, let us ask, Were the disciples of Zoroaster, arguing upon the bare principles of this idolized natural theology, so much to be blamed, when, far from allowing the unity of the Divine Nature, far from even admitting that various powers act on a concerted plan of benevolence, they established their hypothesis of a good and an evil power, continually opposed to each other? What more satisfactory solution can the Deist present? And how is he borne out, on his own system, in his ascription of the attribute of benevolence to the Divine Being?

One of the most interesting and consolatory truths in religion is very imperfectly, if at all, inculcated by natural theology—namely, the doctrine of Particular Providence. This is a point on which the contemplative mind, unenlightened by Revelation, might continue hopelessly sceptical. When this little ball of earth and its paltry satellite are contrasted with the bright, vast, immeasurable masses of habitable matter rolling throughout the fields of visible space, and *no* doubt co-extended with the unexplored tracts beyond it, it seems difficult for the scepticism of uninformed reason to have conjectured, what the inspired Psalmist contemplated with devout humility and adoring admiration, that such a speck—an atom in that universe—with its short-lived swarm of insects in all their generations, should have entered into the microscopic notice of a Supreme Governor, overseeing innumerable systems, and occupied in the application of His general laws. "When I consider thy heavens, the work of thy fingers; the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him; and the son of man, that thou visitest him?" (Psalm viii. 3, 4.)

In the case before us, we have not only to admit that this peopled ball of earth, an ant-hill or bee-hive to the starry heavens, falls, with respect both to notice and care, within the scope of the universal Governor; but

that each unit, each particular man or child, sage or savage, saint or sinner, is enrolled in a book, wherein all his members are written; that God, who is the Author of all things but sin, arranges the incidents of his life; that, even while a rebel, self-dissevered from this great Being, he is individually sought after, and encouraged and assisted to repent and return to his heavenly Father, and may become the individual object of infinite reward. When, indeed, we look abroad through the works of creation—to the host of planets and suns rolling unshaken through the immensity of space—our conception dilates with an idea of majesty in the Divine Governor, and also in ourselves, as capable of entering into the knowledge of His plans. But when we return from this sublime contemplation among distant worlds—from winging our way through space, and shooting into duration; from accompanying, to use the words of Lord Brougham, " the flights of comets a thousand times larger than the earth, whirling a million times swifter than a cannon-ball, and burning with a heat which a thousand centuries could not quench "—to the low cares, the paltry struggles, of our present earthly scene, as individuals we seem to be overwhelmed and annihilated. We cannot, by natural reason, arrive at the notion of a mighty Artificer who contracts his view to such insignificent minutiæ. And as to the idea of redemption—of the Son of God, the Creator and Heir of all things, finding out an obscure corner in his universe, and dying as a sacrifice for each one of that vast concourse of individuals whom we see hurrying to and fro in the great thoroughfares of London, Paris, or Naples, dressed in all the vanities of fashion, their countenances full of this world and utterly forgetful of another, many exhibiting the lust of the eye and the pride of life, and intent on deeds of wickedness—such a proposition is to the natural man, what it was to the Jews, " a stumbling-block," and to the Greeks, " foolishness."

In like manner, while we survey the various tribes of the irrational animal creation, we behold a structure adapted to the supply of their several wants, and an adaptation of the fruits of the earth, and of the several elements, to their comfort,—an arrangement which leaves no doubt as to the general superintendence of Providence. In the instincts and habits of animals this is pre-eminently discernible. But when we compare the lavish production of living creatures with the little care taken of living individuals; when we consider how many thousands of eggs, the rudiments of living beings, are crushed in the very shell—how many animals are born to live but a few moments, and to be devoured by other animals, which in their turn are the prey of others—how many are only fitted when young to become the food of man, and have but a very short enjoyment of existence; and in the human race, how many mourning families bewail the loss of one or several members, perhaps of an only child—the conclusion which seems every where to meet us is, that the God of nature takes care for the species, but neglects the individual. It appears, to a mind unenlightened by Revelation, beneath the dignity and unworthy the attention of a Being dealing on so large a scale, to number each hair of each living creature, and, as it were, to write out by the sign manual the death-warrant of a sparrow. The accidents of life, happening daily and hourly, add much to the perplexity of the natural mind on this subject. Is every slip of the foot, every start of a horse, every morsel of diet, commissioned with a particular errand? Do not men compile tables and open offices for the insurance of lives for a certain number of years, on which, in the aggregate, they calculate with surprising accuracy? In common speech, are not the visitations of sudden indisposition termed misfortunes, casualties, accidents? Or, if not so, are they not often so apparently capricious that we cannot tell how to reason upon them? Are all these incidents to be attributed solely to the interposition of a Particular Providence?

On this subject our Saviour's sermon on the Mount afforded to his disciples that information which natural religion could not confer. But the tenor of the Old Testament had already spoken the same language; for it abounds in examples of private prayer; and private prayer is a reasonable duty only in so far as the doctrine of a particular Providence is pre-ascertained. A patriot might pray for his country, and a philanthropist for his fellow-men, upon the supposition of a general Providence—though even a public and collective appeal to the providence of God has been called, in the language of certain legislators, by a name too coarse to be here repeated;—but before a man can cast up to heaven the interesting ejaculation, "*My* God," "*My* Father," which changes the whole aspect of religion, and brings it home from an abstraction to his heart, he must supplicate on the hypothesis of a private and personal protection, which natural reason could not have taught. A similar view of the same subject, in its relation to the temporal prosperity of the wicked, perplexed the reason even of an inspired writer, until revealed religion set him right. "When I thought to know this, it was too painful for me, until I went into the *sanctuary of God*: then understood I their end." (Psalm lxxiii. 16, 17—"A Psalm of Asaph.")

Justice is an attribute more frequently ascribed to God than any other of His moral qualities. Yet the Christian and Deist alike perceive, in the present world, vice often prosperous, and virtue depressed. Though the Deist may pretend that many things depend on the conduct of others, and on combinations of fortunate or unfortunate circumstances, which advance or thwart the plans of prudence, this solution will not at all answer in the case of what are called casualties, and of other afflictions entirely in the hands of God. The Christian solves this difficulty by referring to the revealed doctrine of a future retribution. But the Deist is precluded from using this argument, until he can first prove a future state of retribution on Deistical principles. To prove a future state of retribution by assuming the justice of God, and the justice of God by assuming a future retribution, is to reason in a circle. But if he adopts the notion of a future world, in order to surmount the difficulty, still, on Deistical principles, the question would return, Why, if perfect justice be the Divine character, does not God deal out retributive justice here?

But if the Deist knew sufficiently the state of his own heart, he would not be quite so hasty, or sanguine, in speaking of future *rewards* as received from Divine justice; for Nature might tell him, even if Scripture were silent on the subject, that no man living could be justified in the sight of God, or could claim or hope for reward on the mere score of Divine justice; though he himself might arrogantly assume that his mighty deservings have been less than adequately rewarded, or his slight offences disproportionably chastised, upon earth. The Scriptural doctrine sets this matter in a clear light: "The wages of sin is death"—that is, a recompence; that is, retributive justice, if the Deist will—"but the gift of God is eternal life, through Jesus Christ our Lord" (Rom. vi. 23). Wherefore, if it be a gift, it is not of works, but of grace.

Mercy is so amiable a quality in man, that it would be strange if it were ever omitted in summing up the character of God. Now, the Deist can form no opinion of the Divine qualities but from what he beholds here of the Divine conduct. But what idea of the Divine mercy can be formed from the catalogue of miseries above recited; from the pains and afflictions of men in this life, both bodily and mental? The Deist has here involved himself in the self-same difficulty which encountered him under the attribute of justice. Why should such torments be inflicted? why is not God merciful here, as well as hereafter?

When we speak of Divine mercy, however, we generally allude to the remission of sins. The Deist, like the Socinian, to whom he is near akin, affirms that God will remit sins by His inherent mercy; even as a father pities and pardons his child. And that such is His predisposition is readily admitted. But a father who forgives the disobedience of his child, makes, in that instance, a surrender of his justice to his mercy. Now, if God did this by the mere grace of His inherent disposition to mercy, where would be the God of perfect justice? Here the Deist is inextricably perplexed. It is Revelation alone which devises or developes the great plan by which Justice is satisfied and Mercy conciliated. And, to recur to the volume which has suggested these reflections, we trust that the learned author does not mean to class the Scriptural doctrine of the Atonement with that blasphemy which he quotes Plato as most justly censuring:—"The third kind of blasphemy was that of men attempting to propitiate the gods towards criminal conduct—as slaughters, and outrages upon justice; by prayers, thanksgivings, and SACRIFICES;—thus making those pure beings the accomplices of their crimes, by sharing with them a small portion of the spoil, as the wolves do with the dogs." This is just censure as applied to sacrifices offered to Baal or Moloch, to Odin or Bramah, to Jupiter or Mars; but it does not apply to that "one full, perfect, and all-sufficient sacrifice for the sins of the whole world, both original and actual," which was offered upon the altar of Calvary, and without which all obedience is false reliance, and all hope vanity. "Neither is there salvation in any other."

Again: the learned author has shewn, on the principles of Natural Religion, that the soul is not material; but has he shewn what the soul is? Can Deism shew this? Is the soul the mere breath of animal life; the same in man as in beasts? Are the souls of both immortal; or what constitutes the difference between them? Is the soul an emanation of the Divine Mind; and does it return, at its dissolution, from the body to the Fountain whence it sprang? Will the soul be a conscious individuality in futurity? and if so, will it be happy, and eternally happy? If the latter, through what means? Is the Deist certain, that, though there *may* be an immortality, it may yet not be one of happiness to many of the wise and learned, and even decorous, who reason admirably upon it—who desire it, and yet may not attain to it? Wretched is the condition of the Deist, surrounded by these perplexities. But the Christian is emancipated from them; and may add, in the words of the Apostle on another occasion, "We thank God, through our Lord Jesus Christ."

There is a peculiar character of Scottish academical philosophy with which our learned author shews a deep acquaintance; and which is adverse to the just appreciation of Sacred Truth. It seems to be thought that religion is entirely a matter of investigation; that it may be studied as a mere science; and that the subject is mastered when the ordinary propositions set forth as evidence are proved and assented to. But it is forgotten that we may yield assent to the evidences of Christianity and yet not be Christians: it is forgotten, that it is with the heart that man believeth unto righteousness; that true faith, however weak, is manifested in a desire to admit the system in all its effects and influences; and that the crown of the evidences of Christianity in the breast of a true believer, is a consciousness of a μετανοια—a change effected in his heart and mind by the Spirit of God, through the application of the Gospel in its transforming character. When a young and inexperienced student is introduced to a merely intellectual view of religion, apart from its moral character, he is very likely to be led astray; and, comparing the abstruse and intricately theological Catechism of the Church of Scotland with the philosophy precociously taught in the lecture-rooms of its univer-

sities*, to revolt, in the pride of intellect, from the old-fashioned standards to the new inlets of science; and to regard the catechetical code as a summary of doctrines fit only for professed theologians. Hence among the higher classes, both in station and intellect, in Scotland, there is much professed conformity to the National Church accompanied by secret Deism. Of this the Edinburgh Review is a striking illustration; for while no man doubts that it is in the main a Deistical publication, or dreams that its conductors, as a body, would think themselves flattered by being supposed really to believe one single peculiarity of the Presbyterian catechism, except it be the eschewment of Episcopacy, the work affects to talk of "us strict Presbyterians," and "our unrivalled National Church," as if every Scotchman was by birth the spiritual friend and follower of Knox. But the kingdom of God is not mere intellectuality. Its first symptom is self-abasement, and its second is prayer. Then, by a reciprocation of Spiritual visitations from heaven, and of devout aspirings from earth, the image of God begins to be formed in the soul: and the renewed man knows and is assured that Christianity is true, by a far stronger evidence than that physical or physiological induction which supports the system of natural religion; and we might say by a stronger, or at least a shorter and more direct, evidence, than is afforded even by prophecy and miracle to substantiate the truth of the Gospel—namely, by the consciousness that that Gospel has diffused its influence in his heart, and been, in the hands of its Divine Author, the instrument of a peace which the world cannot give or take away; a peace which passeth understanding.

We have wandered so far from the volume before us to the reflections which occurred to our minds in relation to its general plan and object, that we have not left ourselves room, for the present, to turn back to perform the more pleasing office of extracting some of the many interesting and valuable passages which are to be found in it. The cautious tone of our remarks has been caused by the impression, forced upon our minds in studying the work, that its aspect towards Christianity is not that of generous warmth and cordiality. It does not make natural theology the handmaid of the Gospel, but rather appears to set it in its place. A work on natural theology may be essentially either a Christian book or a Deistical one; a useful auxiliary, or an insidious rival. Greatly shall we rejoice if the learned and gifted author shall unequivocally state that he means his work to come under the former, and not the latter, description; that he wishes only to shew that unassisted reason bears out many things disclosed in the sacred Scriptures, and not that it affords so bright a light that we may well do without them. In a matter like this a book cannot be neutral; he that is not for Christianity is against it; and in the light of God's Word the doctrines called natural religion are not religion at all, except as they are absorbed in the brighter disclosures of Holy Writ. The chief value of a work on natural theology, is to add new evidence to the Divine authority of the Gospel; to shew those who believe nothing, that some of the propositions which they reject as a portion of the Bible are susceptible of proof from other sources; and that, therefore, it behoves them not so hastily to reject the Gospel; but, finding a part to be truth, to inquire whether the

* We ought, perhaps, to write rather in the past than in the present tense; for there has been of late years a great improvement in the Scottish universities; the intellectual exercises of which are far more Christianized than they were at the era when a Mackintosh or a Brougham drank deeply of the streams of their philosophy; though even to this hour Scottish academical theology is often too coldly metaphysical to suit our Southern tastes. We should also add, that our remarks are intended to apply chiefly to secular students, and not to students for the ministry.

whole may not be so likewise. We wish that we could clearly discern this aim in Lord Brougham's work; but we do not; and as honest men it is our duty to say so, lest, in expressing our admiration for what is in itself excellent, we should seem to feel confident of the soundness of the basis on which the whole fabric is constructed. If in a city we discovered a foundation carefully laid on which we could build a church, we should gladly make use of it; but it would not necessarily follow that the architect designed it for a church, and not for some very different edifice. This unhappily is our impression with regard to the present volume; an impression which the writer, if he judge fit, may easily remove, to our great joy, in a future volume or edition; and though our humble strictures may not be worth his attending to, yet as some such impression is very general, not only with Christians, who stand in doubt of him, but with Deists, who triumphantly claim him, it is due to himself and to truth to clear up the mystery, if that impression be unfounded.

It may be our dimness or obliquity of vision, but so it is, that those very portions of this work which have been pointed out to us as most friendly to Christianity, have appeared to us to bear a very different aspect. Thus, for example, we have been asked, "Has not the learned author deserved well of every Christian, by demolishing with so much skill and erudition the dangerous hypotheses contained in Warburton's Divine Legation of Moses?" But let us see what is the due extent of our gratitude? Warburton maintained that the ancient heathen philosophers inculcated the doctrine of a future state, but that they themselves did not believe it; and that this popular inculcation of what they did not themselves believe, furnishes strong proof of the importance which they attached to the doctrine, in regard to its utility as a legislative and political engine, and for securing good morals. But Moses, he affirms, did not promulgate this doctrine; and his not doing so he considers a proof of his Divine legation, since no human legislator would have failed to make use of so powerful an instrument of good government. Now what is our obligation, as believers in Divine Revelation, to Lord Brougham, in relation to the Bishop's paradoxes? Does he shew that the Bishop is mistaken as to the fact, for that the Old-Testament dispensation *does* embody the doctrine? Or if he thought the Bishop right in denying this, does he at least admit his conclusion, that the reason why Moses omitted so powerful a sanction was his confidence in the Divine strength of his legation? No; neither of these does his Lordship; but he devotes his argument to shew that the Bishop's notion respecting the esoteric and exoteric views of the ancient philosophers was unfounded, for that they believed themselves what they inculcated upon others. But how fare Moses and Divine Revelation? Does his Lordship wholly pass over the Bishop's paradox relative to the Israelitish legislator, as not entering into his province in the present volume? No; he touches upon it. But how? He says not one word to shew that Moses knew of the doctrine of a future state: so that, for any thing that appears to the contrary in this volume, the heathen philosophers, for whom Lord Brougham exerts himself, were far better informed than the Jewish lawgiver; and what philosophers call natural religion is more keen-sighted than what Jews and Christians call revealed.

But then, though his Lordship does not contradict the Bishop's notion that Moses did not disclose a future state, which even the heathen sages taught, he contradicts his conclusion, that it results that Moses was conscious of the aid of Divine power. The Bishop, his Lordship says, overlooked two things which he ought to have perceived; for he should have seen, first, that it does not follow that the system of Moses must be

Divine because it was imperfect, since a human lawgiver might make an imperfect system; and, secondly, that sceptics would not hold the absence of the doctrine of a future state to be an argument for the Divine origin of the Mosaic Law, but rather a proof of its flowing from a human and fallible source. Both these objections to the Bishop's conclusion, we admit, are valid; but, then, in what state is Lord Brougham content to leave the argument? He had to do with three propositions of the Bishop's: first, that Moses did not employ the sanction of a future state; secondly, the "grand paradox," that this was a proof of his Divine legation; and thirdly, the "minor paradox," respecting the Janus-faced opinions of the ancients. Lord Brougham refutes both the grand and the minor paradox: he shews that the Pagan philosophers believed what they taught; and he shews also that Moses's ignorance of a future state would rather invalidate than confirm the Divine character of his legation; but he says not a syllable in contravention of the main proposition on which the Bishop's conclusion is founded: he rather leaves the impression that he thinks the Bishop so far right, and that Moses did *not* promulgate a future state; and thus condemns us to the inference which he puts into the mouth of the sceptic, that the Mosaic Law must have "flowed from a human and fallible source."

This is the whole of the Christian's obligation to Lord Brougham in regard to Warburton's arguments. He attacks Warburton where Warburton disparages heathen philosophers; he attacks also his untenable argument in favour of Moses; but he leaves untouched his main proposition, that Moses did not teach what even the heathens did: or, rather, he does not leave it untouched, for he tells us what inference a sceptic would deduce from it, and this without giving us the least clue to any better conclusion; either by shewing that Warburton was wrong in his notion respecting the absence of the doctrine of a future state under the Levitical dispensation; or that, if he was right, the inference of the sceptic does not necessarily follow, since the alleged silence might be accounted for on other grounds, not involving the rejection of Moses's inspiration. His Lordship may say that this was not his affair; but it was just as much his affair as his reply to any portion of Warburton's argument, except that which respected the simple question of the ancient philosophers. A reply to Warburton's untenable argument in favour of Moses was wholly irrelevant to his subject: yet he gave that; but there he stops short. Now it certainly was no great kindness to Revelation to go out of his way to fix his readers upon the horns of a Deistical dilemma, and there to leave them.

We have touched upon this particular, because some "friends of Revelation," justly disapproving of Warburton's fancies, have felt themselves greatly obliged to Lord Brougham for demolishing this doughty speculatist; while, in their hasty joy, they have not paused to see that his Lordship's quarrel with Warburton rests on very different grounds to theirs. They are "afraid for the ark of the Lord;" Lord Brougham, for the consistency of the heathen moralists: for as to the ark of the Lord, he leaves it exposed, on the one hand, to Warburton's perilous hypothesis, without Warburton's conclusion; and, on the other, to the attacks of the sceptic, without any attempt to ward them off. A Christian, in alluding to Warburton's speculations, ought to have said less, or to have said more.

(*To be continued.*)

MISS REED'S "SIX MONTHS IN A CONVENT."

Narrative of Six Months' Residence in a Convent. By REBECCA THERESA REED, *late Inmate of the Ursuline Convent, Mount Benedict, Charlestown, Massachussetts.* Boston: (Re-printed in London and Glasgow.)

IN a former page of this Number we extracted, from the American edition of this work, Miss Reed's account of her escape from the convent; and we intended in a future Number to add some other passages; but as the work has since been reprinted in England and Scotland, we need not be diffuse in our quotations. With regard to the credit due to Miss Reed's Narrative, we can only repeat what we have already stated in our present and in our Number for July. The strange statements respecting Bishop Fenwick, and the Superior of the convent, incredible as they may appear, do not altogether shock our faith; for the mass of Irish Roman Catholics who have infested the United States are every where complained of as being the most bigoted, quarrelsome, disorderly, and turbulent of all the settlers in that country; and their priests are represented as being worthy of their flocks; which, from some specimens of the same race in their own country, we can well believe to be the fact; though we need not draw upon our credulity, as their accredited publications—such as the Boston "Jesuit," and "Catholic Sentinel"—abound in all that is illiberal, mendacious, and abusive. There is nothing in the vilest portion of the London press that exceeds (if we may venture, after Mr. Southey, to adopt an expressive word not in our vocabulary) in *blackguardism* these disgusting publications, which are under the patronage of the emigrant Irish priesthood. After the language used by the Bishop and the Superior respecting Miss Reed, a specimen of which we gave in our No. for July (p. 450), we find the less difficulty in believing that the former conversed and acted with the flippancy, and the latter ruled with the low-minded tyranny, and both were guilty of the hypocrisy and mendacity, which Miss Reed has described. The charge that the publication of her Narrative was the cause of the demolition of the Ursuline convent, is notoriously false, as the work was not published till after that occurrence; though there can be no doubt but that her story, and some similar facts which had found vent, instigated the populace to that lawless deed, after the usual Lynch-law fashion of American retributive justice. Mrs. Henry Grey, in her notes to the Glasgow edition, says, that "the burning down and razing to the foundation the tenement that sheltered their nefarious proceedings, which took place on the 11th of August, 1834, was an act due to outraged religion and offended humanity; and though perpetrated lawlessly by a mob, under the impulse of excited feelings, must be held as a righteous retribution of Heaven, and a reparation in some sense of the honour of a betrayed and deluded city." We must protest against this statement; for we cannot consider the lawless violence of a mob "an act due to outraged religion." Mrs. Grey should remember that we are not to do evil that good may come. We will, however, in fairness, quote her apology, though we cannot admit its weight. The Americans are too fond of this sort of summary vengeance, as we have seen in their recent proceedings towards the advocates of anti-slavery principles.

"Horrible reports had got abroad of the cruelties practised in the convent, and of impurities not borne out in Miss Reed's statement. Miss Elizabeth Harrison, mentioned in the Narrative under her convent title of *Miss Mary John*, had effected her escape some time after Miss Reed; and having been induced by the threats of Bishop Fenwick to return, suspicions prevailed that she had been put to death, or was secretly imprisoned, or removed to a distant captivity. We do not wonder at the indignation of the populace, or at the means they took to appease it. Inquiries in the suspected quarter could procure them no information: remonstrance or

threatenings they knew would be parried by fresh artifice and profounder secrecy: the rescue of an individual would have been no protection for those that remained, or check against the repetition of future enormities. But we frankly admit that it was passion, not reason, that instigated the demolition of the monastery, and that rid the state of a scandal and pest-house of mischief, that promised to be fruitful only in crime and misfortune." pp. 109, 110.

"It is manifest, after all the outcry made, that none were so much to blame for the outrage committed, as the managers of the institution themselves, especially the Superior, who by her insolent and indiscreet threats to the select men of Charlestown, taught the people of the place what weapons to use, by the declaration of those that would be used against them. 'The Bishop,' said she, 'has twenty thousand of the vilest Irishmen at his command, and there will be a retaliation; you will have your houses torn down over your heads, and you may read your Riot Act till your throats are sore, and you'll not quell them.'" p. 108.

While the Glasgow edition is in our hands, we will quote one or two other passages from Mrs. Grey's Appendix, which will render it unnecessary for us to refer to the Boston edition, from which it is chiefly compiled. The names and facts which Mrs. Grey supplies are not in the London edition.

"The bait of a genteel education, of the European Continental kind, took at Charlestown. The show apartments at Mount Benedict were doubtless elegant, the music and French accent good, the manners displayed in the visiters' parlour polite and courteous. The famous Ursuline, 'Mrs. President Ma Mère Mary Anne Ursula Lady Superior Edmond St. George Moffat' (for such was the catalogue of names, styles, and titles, by which she designated herself in the court of law), was amassing a fortune, sufficient to have supported her and her seven black-veiled sisterhood, had their vow obliged them to a life of affluence and splendour instead of poverty. And had not her ungovernable haughtiness, covetousness, and inhumanity, defeated the project, she might have been now, and for many years to come, seducing the minds of the youth of Charlestown, introducing the infection of her gross and debasing superstition, and diffusing it by means of her pupils, growing up into life, through all the families of their social circle.

"Happily the discipline of St. Ursula, which is an insult to human nature, religion, and common sense, was ill adapted for a first attempt in a Protestant neighbourhood, being such, when strictly enforced, as no human being could ever like, had the Abbess's throne even been occupied by the saint herself instead of Mrs. Moffat. How corrupting is the effect of absolute power on those who exercise it in such institutions, as well as elsewhere! How few, especially among the vulgarly ignorant, the mentally and spiritually uncultivated, as she was, would be proof against the temptations incident to the mighty pinnacle to which she was elevated within her own little dominion! What things, it occurs to us, may be transacted in the dark corners of Papistical Europe, when emanations like these shoot forth from them to the land of the brave and the free! Monasteries, when they are not relaxed into scenes of licentiousness and foul disorder, maintain their purity for the most part by cruel austerities and tyrannous strictness of discipline; and in some cases those contending evils exist together in different parts of the same establishment. The absolute subordination enforced, precludes all animadversion on the conduct of superiors by those under their controul: the officials are safe within the bounds of their own jurisdiction, being amenable for the most part only to ecclesiastical authority; and if there is an understanding betwixt the 'Ma Mère Mrs. President' and her Ordinary, flagrant crimes may easily escape censure or detection.

"The medium state situated betwixt the two extremes, descriptive, I have heard, of many of the nunneries in Ireland, presents an equally mortifying view of human nature. Without the Scriptures, which are the sustenance of piety, without books or means of information, without employment, except the routine of their formal and most fatiguing offices, without changes that refresh and invigorate the body and the mind, the human being is left destitute of resource, and the most worthless gossip with endless squabbles and bickerings, fill up the round of joyless existence. Dark as Gentile sinners, 'hateful and hating one another,' they increase often to yet more ungodliness. And though sins like theirs exist also abroad in the world, and are not peculiar to those in a state of religious seclusion, yet elsewhere they are lightened and diversified by the common necessities and mutual obligations springing out of the ties of social and domestic life; they do not find room to vegetate to such rank luxuriance, neither are they practised under the name of a high religious vocation.

"These saints and saintesses of the cloister, it is true, agreeably to their own style of serving God, edify the imaginations of those who are wrong informed about them, by the supposed extraordinary sanctity of their lives, and by their affected appearances, demure and heaven-absorbed, when called to meet the eyes of vulgar mortals. But

what profit is there in all this pantomime of piety? in this whitening of sepulchers, where all within is loathsome and unclean?

"These holy beings do not pretend any degree of pleasure or consolation in the exercises of devotion. Prayer is their constant punishment, the penalty annexed to all manner of informalities and petty delinquencies; the pain of *Pater nosters* and *Ave Marias* being modified or aggravated by the time and circumstances in which they are performed. If repeated in a prostrate position with the mouth very near the floor, or while rolling a heavy mangle, or instead of eating dinner at meal time, the discomfort is certainly greater than it might be in another way; but if the Abbess's wrath is appeased for the moment by the humiliation of her bondwoman, what must be the idea they attach to the term prayer, but that it is an instrument invented for the chastisement of the unfortunate? The hour of meditation must be spent kneeling on the ground without any prop for the arms. What benefit can the soul derive from this, or what impression, except that meditation is a most painful and exhausting exercise? In short the tread-mill perseveringly applied appears as suitable an invention for fitting souls for heaven as this intolerable system of degrading bodily exercises, contrived to reduce rational beings into machinery, to extinguish every healthful or voluntary movement of the mind!

"Probability does not allow us to believe that any of the inmates of Mount Benedict, except the holy mother who exempted herself from her own laws, embraced such a line of life, knowing what it was; or that parents or friends in any case had just information respecting it. The mysteries of the place were inviolable; none who entered the enclosure were ever permitted to return. No jail delivery or writ of Habeas Corpus came to the rescue of these prisoners; birds caged in these wires could never again get out. Death was their only liberator. Even the novices in the first stage had passed the irrevocable bourne; no communication betwixt them and the living world without was ever practicable or designed to take place any more." pp. 113—118.

"How shameful was the violation of the Sacrament of Confession, as often as there was any disclosure that the poor culprit would have wished to conceal! And how odious the converse of the Confessional, as different passages of the Narrative delicately state! A professed nun, who must have no choice in any thing, cannot change her confessor, and has no means of escape from these and worse insults. And how discordant is it with the strict decorum and reserve we should think expedient in the case of persons destined to a life of monastic celibacy, and sequestered from converse with friends or nearest relatives of the other sex, to be accessible at all hours to visits and to secret conversations with vile, foul-minded priests, who are often ministers of sin and instigators to wickedness." pp. 118, 119.

"We dwell on the insulated case of Miss Reed as on a specimen of something not extraordinary in its nature, but difficult to be got possession of; as on a plant abundant in the climates where it is found, but that does not bear our temperature, nor in one instance out of a multitude, stand the attempts made to transplant it to our conservatories. In a Roman Catholic country there may be many Miss Reeds." p. 123.

"The structure of the house and arrangements at Mount Benedict were, as is common in these institutions, adapted to prevent all communication betwixt those within the inclosure and those without. Lay sisters, under the same rule and restraints as the others, performed the part of servants; and though a numerous school was attached to the establishment, and necessary business must have been daily transacted with the world out of doors, no opportunity ever occurred of receiving or sending a letter or message, of holding a conversation, or trying to make a friend of any one not immediately in the interest or under the control of the Superior. Letters written on either side betwixt the young ladies (novices) and their friends, passing necessarily through the Superior's hands, did not reach their destination; their only use was to betray their writers, and direct the Sybil in her line of manœuvring betwixt the parties. The poor girls, entrapped by those kidnappers, were left to imagine for some time that they were making trial of a monastic life, adopting the rules of a particular order of their own free will: they supposed that they were corresponding with their friends, receiving visitors if any came to them; that their destiny was by no means fixed; that they could depart when they pleased; and at the expense merely of a frown from the holy mother, and the envious regrets of the captives they left behind, that they could return to the world, or make a new choice among monastic institutions. It seems a thread merely, a hair, that holds them; but when they begin to try their strength upon it, it becomes an adamantine chain, which many and mighty forces are necessary to break.

"We have only to suppose the convent surrounded by a Roman Catholic population, situated in the middle of a walled park, instead of in the vicinity of a Protestant town, the inmates of the contiguous houses dependents in the interests of the sacred community, to render Miss Reed's escape next to impossible." pp. 132, 133.

From Miss Reed's Narrative we will content ourselves with quoting the

facts relative to a young lady who fell a victim to the severe discipline of the convent. The statements respecting poor "Mary Magdalene" have impressed our minds more than any other part of the work in favour of the veracity of the writer; for they occur incidentally, in different parts of the Narrative; and yet, when brought together, they are in such due keeping, and so consistent in their tenour, that if Miss Reed were intending to write a pathetic tale of fiction she could not have succeeded better in maintaining probability. But no person who reads her pages can suppose her at all equal in imagination or mental power to such a task; and the notices of "Mary Magdalene," as we have said, are scattered, and occur incidentally, and have no appearance of being meant to weave a tale. We throw the facts together. They form another afflicting narrative to the many on record of the barbarous harshness of conventual rule. A system cannot be from God which is thus "without natural affection."

"The names of the sisters were, Mrs. Mary Ursula, Miss Mary Magdalene, Miss Mary Joseph, and Miss Mary Austin." p. 17.

"I was particularly hurt in witnessing the austerities put on a religieuse, named Sister Mary Magdalene, who came from Ireland. Once, while reciting the office, she, by accident or losing breath, spoke in a lower key than she should; at a signal from the superior, she fell prostrate before her desk, and remained so for one hour, until the office was finished, when she had permission to rise. This was the first time I thought the superior had done wrong." p. 34.

"It will be necessary for me to leave for a moment Miss Mary Francis, and speak of Miss Mary Magdalene. The latter was put over me as a teacher in the room of Mary Francis, whom I then supposed to be sick; but I afterwards learned that she was confined, that she might have a better opportunity to clear herself of the temptations of Satan. Sister Mary Magdalene told me she was about to leave this world, and wished to give me some advice. She said she thought it was God's will to take her to himself. After reminding me of the respect due to the superior, and of my negligence in not kissing the floor in the choir, and of my looking up while walking in the passages, she then spake of sister Mary Francis; said she would soon be able to give me lessons as before; but wished to know which of the novices I thought had the best vocation for a religious life, and which one would be most likely to return to the world. To the latter I replied, 'sister Mary Francis.' She asked why. I said she did not appear to observe the rules so strictly as the others. She asked me if that would be any inducement for me. I replied, 'No, not *that*.' She appeared unable to talk, but notwithstanding her weak state and trembling hands, she sewed all the time. I told her it gave me pain to see her distress herself so. With a peculiar emphasis she said, 'Sister, *obedience!*' and in a very affecting manner made the sign of the cross." pp. 39, 40.

"At next recreation, the superior sent us word to meet the bishop in the meditation garden. Sister Mary Magdalene being too exhausted to walk as fast as we did, the bishop asked who that was, and being told, he burst into a laugh, and said, 'Sister Magdalene, when are you going to heaven?' She replied, in a voice scarcely audible, 'I have no will of my own, my lord; whenever it shall please God to take me *.' She thought she should not live to see Christmas." p. 44.

"I have now come to that part of my narrative in which I must again speak of the sufferings of sister Magdalene. One day she came from the refectory, and being so much exhausted as to be hardly able to ascend the stairs, I offered to assist her, and the superior reprimanded me for it, saying, her weakness was feigned, and that my *pity* was false pity. She then said to sister Magdalene, after we were seated, in a tone of displeasure, if she did not make herself of use to the 'community,' she would send her back to Ireland; on which sister Mary Magdalene rose and said, 'Ma mère, I would like—†.' The superior cut short what she was going to say by stamping upon the floor; and, demanding who gave her permission to speak, imposed on her the penance of kissing the floor. The superior after this imposed hardships which she was hardly able to sustain, frequently reminding her that she had but a short time to work out her salvation, and that she must do better if she did not wish to suffer in purgatory. The superior questioned me about my feelings—wished to know why I looked so solemn. I told her I was ill from want of *exercise*, that I was

"* It is here to be understood, that sister Mary Magdalene was in a consumption, and had entered the convent nine months before in perfect health. She was worn out with austerities."

"† This and other like half-uttered expressions, convinced me that she wished to return to her friends."

not accustomed to their mode of living, &c. She said I must mention it to my confessor, which I did. The next time the bishop visited us he was in unusually high spirits and very sociable; and he related several stories which are not worthy of notice in this place. He again asked sister Magdalene when she thought of going to that happy place to receive her crown of glory. She replied, 'Before the celebration of our Divine Redeemer's birth, my lord.' He said she ought to be very thankful that she was called so soon." pp. 51, 52.

"Meanwhile sister Mary Magdalene was employed in the refectory. According to the bishop she was a saint, and he said there was a saint's body in the tomb (one of the late sisters) which remained undecayed. I heard the superior, about this time, tell Miss Mary Magdalene to burn all her treasures*, or she would suffer in purgatory for her self-love, and she was afraid she did not suffer patiently, for she appeared romantic. Mary Magdalene fell prostrate at the superior's feet, and said she would fulfil any command that should be laid upon her. The superior gave her a penance to kiss the feet of all the religieuses, and asked them to say an Ave and a Pater for her; after which she lay prostrate in the refectory until the Angelus rung. One communion morning, as I arose and was dressing, I took some water as usual to rinse my mouth, and all at once Mary Magdalene appeared greatly agitated, and even in agony; made signs and crosses to signify that I should commit a sacrilege were I then to approach the communion; and I then recollected that nothing must be taken into the mouth on the morning before this sacrament. I relate this to show the state of her mind. The superior one day requested the mother-assistant to get the keys of the tomb and to have a good place prepared for Mary Magdalene, who forced a smile, saying, she should prefer hers near the undecayed saint's bed." pp. 59, 60.

"On one of the holy days the bishop came in, and after playing upon his flute addressed the superior, styling her Mademoiselle, and wished to know if Mary Magdalene wanted to go to her long home. The superior beckoned to her to come to them, and she approached on her knees. The bishop asked her if she felt prepared to die. She replied, 'Yes, my lord; but, with the permission of our mother, I have one request to make.' They told her to say on. She said she wished to be anointed before death, if his lordship thought her worthy of so great a favour. He said, 'Before I grant your request, I have one to make; that is, that you will implore the Almighty to send down from heaven a bushel of gold, for the purpose of establishing a college for young men on Bunker Hill.' He said he had bought the land for that use, and that all the sisters who had died had promised to present his request, but had not fulfilled their obligations; 'and,' says he, 'you must shake hand in heaven with all the sisters who have gone, and be sure and ask them why they have not fulfilled their promise, for I have waited long enough; and continue to chant your office with us while here on earth, which is the sweet communion of saints.' After she had given her pledge and kissed his feet, he told the several members of the community to think of what they should like best. I was first called to make my request. I had never seen any thing of this kind before and my feelings were such as I cannot describe, and continuing silent, the superior bade me name it. I then said I lacked humility and should wish for that virtue. The religieuses then made their requests: one asked for grace to fulfil the vow of poverty; another, for obedience; a third, more fervent love for the Mother of God; a fourth, more devotion to her patron saint; a fifth, more devotion in approaching the altar and host; and so on. The superior ended it by making the same request as the bishop, adding, the purpose intended was that the Gospel of our Lord and Saviour might be more extensively propagated, and that all dissenters might be made to turn to the true church and believe. The conversation then turned upon the Pope, and the bishop said the Pope would perhaps, before long, visit this country; and when things were more improved and his new church finished he should write to the Pope, &c. He went into a relation of some parts of ecclesiastical history; spoke of the Pope's being the vicegerent of Christ on earth; and that although the wicked one prevailed now, it was designed for good, and the time would come when all would look to the Pope as their spiritual director on earth. He thought that America rightfully belonged to the Pope, and that his Holiness would take up his residence here at some future day.

"Not long after this, Mary Magdalene was anointed for death and took her vows for life, but she continued to wear the white veil. I thought it singular that Mary Magdalene should at that time take the black vows, as they called them, because I learned in the community she had not been there a year; and her wearing the white veil after taking them appeared still more singular.

"I will endeavour to give some idea of the manner in which she took her vows, and of the anointing. After she had retired to her couch †, the religieuses walked to

"* The treasures consisted of written prayers, books, papers, a lock of her mother's hair, &c., which she brought from Ireland, and kept in her desk."

"† I learned that the usual custom was to place them in a black coffin, covered with a black pall, when they were to take the black vows; but in this instance it was omitted."

the room in procession. Sister St. Clair held a wax taper blazing at her feet, and the superior knelt at her head with the vows, which were copied on a half sheet of paper. The bishop then came in with both sacraments, all of us prostrating as he passed. After putting the tabernacle upon the little altar which had been placed there for that purpose, he read from a book a great many prayers, all of us responding. He asked her a great many questions about renouncing the world, which she answered. The superior gave her the vows, and after pronouncing them she was anointed; sister Clair laying bare her neck and feet, which the bishop crossed with holy oil, at the same time repeating Latin. He then gave her the Viaticum, and ended the ceremony as he commenced, with saying Mass, and passed out, we all prostrating.

"She lived rather longer than was expected, but her penances were not remitted. She would frequently kneel and prostrate all night long in the cold infirmary, saying her rosary and other penances, one or two of which I will mention. She wore next her heart a metallic plate, in imitation of a crown of thorns, from which I was given to understand she suffered a sort of martyrdom. This I often saw her kiss and lay on the altar of the crucifix as she retired. Another penance was, the reclining upon a mattress more like a table than a bed. A day or two after this, the superior, mother-assistant, and Mary Benedict, ridiculed the appearance of Mary Magdalene, because of the dropsy, which prevented her appearing graceful, and because she was disappointed in not going to heaven sooner. The superior gave her some linen capes to make, and said, 'Do you think you shall stay with us long enough to do these, sister?' She took them and said, 'Yes, Mamère, I thank you *.'" pp. 61—65.

"The bishop, in one of his visits, spoke particularly of the cholera. He told us we must watch and pray more fervently, or 'the old Scratch would snatch us off with the cholera.' It was recreation hour, but Mary Magdalene was at work in the refectory. When she came to the community, she appeared like a person in spasms; she tried to say 'Ave Maria,' and immediately fainted; we were all very much alarmed. At that moment the bell called us to the choir for visitation and vespers. When I retired, I felt much hurt to see Mary Magdalene in the cold infirmary, but did not dare to express my feelings. Next day, at recreation, the superior, mother-assistant, and Mrs. Mary Benedict, made a short visit to Mary Magdalene, and on returning they told us she was better, and in a spiritual sense well; for she had refused taking her portion, or any thing eatable, as she did not wish to nourish her body because the will of God had been made known to her in a vision. We all had the promise of conversing with her, but we were so constantly employed in our various offices that we had no leisure.

"The next day, it being my turn to see that all the vessels which contained holy water were filled, &c., I had an opportunity of looking at Mary Magdalene. Her eyes were partly open, and her face very purple; she lay pretty still. I did not dare to speak to her, supposing she would think it a duty to tell of it, as it would be an infraction of the rules. The next night I lay thinking of her, when I was suddenly startled, hearing a rattling noise, as I thought, in her throat. Very soon sister Martha (the sick lay nun) arose, and coming to her said, 'Jesus! Mary! Joseph! receive her soul;' and rang the bell three times. The spirit of the gentle Magdalene had departed. The superior came, bringing a lighted wax taper, which she placed in the hand of the deceased. She closed the eyes, and placed a crucifix on the breast. Sister Martha had whispered us to rise, and the superior observing my agitation, said, 'Be calm, and join with us in prayer: *she* is a happy soul.' I knelt accordingly, repeating the litany, until the clock struck two, when we all assembled in the choir, in which was a fire and wax taper burning. After meditation, matins, lauds, and prayers, and a Novena (a particular supplication) that our requests might be granted, we assembled for diet, and for the first time we had some toasted bread. We also had recreation granted in the time of silence. The superior sent for us, and instructed us how to appear at the burial of our sister Mary Magdalene, and accompanied us to view her corpse. She was laid out in the habit of a professed Nun, in a *black veil*; her hands were tied together, and her vows placed in them. The superior remarked, that this was done by the bishop's request. At the evening recreation the bishop appeared in high spirits, and rejoiced that so happy a soul had at last arrived in heaven; and commenced the 'Dies illæ,' on the piano forte, accompanied by the voices of the others. He told me I should have Miss Mary Magdalene for my intercessor, for she was to be canonized." pp. 66—68.

"The second day after this, the coffin was placed in the choir, and the funeral services were performed in the following manner: Dr. O'Flaherty sang the office, while the bishop chanted it. Father Taylor officiated at the altar. Four or five of the altar boys were present, and dressed in altar robes, &c.; two of them held wax tapers, a third holy water, a fourth a crucifix. One swung incense in the censer

"* She would often ask permission to take a little water, as she was very thirsty; the superior always refused it; but still the obedient Magdalene replied, 'Mamère, I thank you.'"

over the corpse, and another, at the same time, sprinkled holy water upon it. We performed our part by saying the 'Dies illæ.' The coffin * was then carried to the tomb by two Irishmen. The bishop, priests, and others followed, singing, and carrying lighted tapers and a large crucifix. The corpse was also followed by some of the young ladies from the public schools, while the religieuse remained in the convent. After depositing the coffin in the tomb, the clergy retired to dinner. We were permitted, at recreation, to hear the clergy converse on various subjects. The superior told us that the customary libera and prayers for faithful souls departed might be omitted, as the bishop said Magdalene's soul had gone immediately to heaven. The novices were permitted to relate visions of guardian angels, &c. At the next evening recreation the bishop again visited us, and appeared in very good spirits, played on his flute and sung. He soon went away, and the superior said he only came to cheer up our spirits." pp. 68—70.

"A few days after the death of Mary Magdalene, her desk was brought forward, that the superior might examine it, and distribute its contents to those she considered the most worthy. She gave to each one some little relic, and to Miss Mary Joseph, sister to Magdalene, some letters which she had composed to be read, as the superior said, after her death. They were quite affecting, and caused Mary Joseph to weep much, for which the superior reprimanded her." pp. 72, 73.

We have thus enabled our readers to judge of Miss Reed's Narrative. The writer is evidently a young woman of very limited attainments and education, and many of her statements are confused and imperfect; but the gentlemen who have published the work vouch for her truth and sobriety of mind; and her disclosures will not prove useless, if they lead to a thorough investigation of the conventual system, as it exists in free and Protestant communities. If nunneries or monasteries are to be tolerated in the British dominions or the United States of America, they ought to be subjected to the visitation of the civil magistrate, as much as prisons or lunatic asylums, in order that no person may be detained by coercion. Can any thing be more horrible, than that a mere child, for such was Rebecca Reed, should be clandestinely inveigled—we might say, kidnapped;—that her own father should be deprived of his controul over her; and that, even when she saw and lamented her folly, she should find the prison-house fast-locked upon her, and every engine of inquisitorial precaution contrived in order to prevent her escape? Why has not Mr. O'Connell, who professes to be the patron of liberty in all its forms, been made to answer a few wholesome interrogatories touching nunneries? Even on civil grounds, the subject deserves the most serious consideration. In a religious view it is speedily settled; for how can that service which is "perfect freedom," consist with the forced and heathenish dotings and austerities described in this narrative?

"* My feelings were much hurt to witness the manner in which the lid of the coffin was forced down to its place. The corpse had swollen much, and became too large for the coffin."

RELIGIOUS AND MISCELLANEOUS INTELLIGENCE.

Bishop Chase has arrived in England upon a mission similar to that which brought him to this country in 1823. He had then pioneered the way into the wilderness of Ohio, and was laying the foundations of a Theological Episcopal Seminary for the education of spiritual pastors for the millions who in a few years should occupy the vast regions of Western America. Kenyon College has now become a most important and valuable institution; and the friends of religion in Great Britain have recently attested the warm interest which they continue to take in its prosperity, by the liberal contributions committed to the care of Bishop M'Ilvaine. In consequence of some unhappy differences, which we have always foreborne alluding to—for we have discords enough at home, without going over the Atlantic in search of exotic ones—Bishop Chase tendered his resignation of the bishoprick of Ohio; which being accepted, Dr. M'Ilvaine (who

had been wholly unconnected with the discussions) was appointed bishop in his room. The issue has been manifestly for the furtherance of the Gospel. Bishop M'Ilvaine is pre-eminently qualified, by the Divine blessing, to carry on what Bishop Chase had so wisely and laboriously planned and commenced; and Bishop Chase has found a new field for his energies in the far western wilderness of Illinois, which is to Ohio what Ohio was to the Eastern States a few years since. He has been elected Bishop of this new State, and the general Triennial Convention, which lately met at New York, has confirmed the appointment. Bishop Chase has been received by his brethren, with the greatest kindness, and we have seen documents in his possession, especially a letter from the venerable Bishop White, recommending in the warmest terms his proposed measures for his new diocese. His object in visiting England, is to collect subscriptions for founding and endowing a theological seminary. We will not at present anticipate the statement which he is about to present, and we hope with success, to his Cis-atlantic brethren; but we cannot refrain from quoting a few passages from an Appeal which has been printed in America in aid of the object.

"By the blessing of God, Illinois has, within six months, become a Diocese. With the three primitive orders of the Christian ministry complete, and with that indefatigable prelate, Bishop Chase at her head as diocesan, she was, last month, with great unanimity and harmony, received into union with the General Convention of the Protestant Episcopal Church in the United States. Already, then, at this early day, has our standard been erected upon the fertile and sunny prairies of Illinois, and the banner of Christ and his church, with the motto 'Only in the Cross,' been unfurled to the view of the many thousands who are continually hastening thither to establish themselves in that most delightful portion of the upper valley of the Mississippi..... We will open our hearts and our hands to the venerable and beloved servant of the Most High, who has, with the self-denial, the zeal, and the devotedness to our holy cause, which distinguished his earlier days, again taken his stand, in the evening of life, at the head of the soldiers of Christ upon our frontiers.....The founder of the Church in the then wilds of Western New-York—the missionary who first introduced the Protestant religion into the State of Louisiana—the founder of Kenyon College, in Ohio—and the first Protestant Bishop that ever laboured west of the Alleghany mountains—now again re-appears, girded for the battles of the Lord. His voice is heard from the great river of the west, and from the confines of the Ouisconsin and North-western territories, calling for help in his great undertaking. His call will not be in vain.

"The extensive region of Illinois, which will soon have a population of millions, is now open to us, and, to a considerable extent, unoccupied by others. Many of the inhabitants are Episcopalians; and multitudes, not educated as such, would gladly welcome and conform to the Church, rejoicing to find in it a refuge from the infidelity, the heresies, the religious distractions which prevail around them. If we delay even for a short period, others will take possession of the ground before us, and we shall find ourselves in a great measure excluded.....Let us liberally aid our brethren there in sustaining faithful missionaries who shall labour among them—in building churches—in establishing an Episcopal Seminary, whence may proceed their future supply of ministers. Under a deep sense of the interesting duty which the providence of God had thus devolved upon us, a large meeting in behalf of the Church in the West was held in Philadelphia. Our endeavours for the destitute States were countenanced by the presence of eight of our Bishops, and a great number of the clergy."

The appeal goes on to quote resolutions and letters, which we omit, as they will doubtless be embodied in Bishop Chase's statement. We heartily commend this important object to the prayers and pecuniary liberality of our readers; and, far from thinking that too much has been done for our Western brethren, notwithstanding the many powerful claims in other quarters, we shall rejoice to see the day when some other Episcopal pioneer shall come to our shores on a similar errand, from the very borders of Nootka Sound.

The pastors of Geneva requested the presence of deputations from various bodies of Protestants at their late Jubilee of the Reformation. The American Unitarians, we believe, complied with their request; as did several of the Swiss and German cantons. The pastors of the canton de Vaud in general refused, as did those of the valleys of Piedmont. The Church of Scotland also refused, specifying their strong sense of the corrupted and heretical state of the Church of Geneva, and even altering the address of their letter from "Reverend Fathers and Brethren" to "Reverend Sirs," in order to disclaim all connexion. The Archbishop of Canterbury also declined, in the name of the English clergy. We have not seen any copy of his Grace's letter; but in an extract given in the foreign journals he remarks:—"Though we are extremely flattered with the wish expressed by the venerable Company to receive at the festival of the Jubilee delegates representing the Clergy of England, the custom of our Church does not allow us to accept this

obliging invitation. But you can reckon on our cordial sympathy; and I take pleasure in expressing the hope that the solemn commemoration of an event which was as glorious for Geneva as auspicious to the success of the Reformation, will be accompanied with an abundant effusion of spiritual blessings." His Grace appears to have meant, generally, the sympathy of his clergy in the great principles of the Reformation; and certainly not in the Neologian principles of the present race of Genevese pastors.

In a case recently submitted to Dr. Lushington by the Rev. T. S. Grimshawe, respecting the burial of Dissenters in church-yards, the learned Advocate says:

"1st. I am of opinion that the law recognises no distinction as to the burial of Dissenters. Unless the person to be buried falls within the prohibition of the Rubrick, as unbaptized, the duty of the incumbent is to bury the corpse with the usual Funeral Service, without regard to whether the person, when alive, was a Dissenter or not. I think, when the friends of the deceased apply to the clergyman to abstain from performing the funeral service, on the ground that the deceased when alive was a Dissenter, the clergyman may comply with such request; but I am of opinion that the Dissenting minister cannot claim a right to precede the corpse to the grave in the churchyard, and sing a hymn over the remains, though he afterwards retire outside the walls and there offers up prayer and delivers his address.

"2dly. It is true that the freehold of the churchyard is generally, but not always, in the incumbent; but the law does not rest particularly on that foundation. The principle is, that the ground is consecrated for Divine offices according to the rites of the Church of England; and that the incumbent has the sole and exclusive right, as well as duty, of performing such offices. Even a clergyman episcopally ordained could not perform any ceremony within the churchyard without the leave of the incumbent, nor even then, except according to the forms of the Church."

By an Act passed in the last session (introduced by Lord Lyndhurst), marriages between a widower or widow and a sister or brother of the deceased wife or husband, are now not merely voidable, but absolutely void. Lord Lyndhurst's Act legalizes past marriages of that kind, but it renders all similar ones for the future illegal.

The radical and irreligious newspapers have been exulting over the following item of intelligence: "In the certificate list of shooters in the county of Derby, there are thirty with the word *Reverend* attached to their names. In the Yorkshire list there are ninety-three."—If the individuals alluded to have no just sense of personal duty, they might at least defer to public opinion; remembering the scandal they bring upon their order, and the injury they do to the Church, of which they are unworthy members. Might not a Prelate, with great propriety and good effect, address a circular to those of his clergy who thus disgrace themselves and their profession? We had hoped the day was passed when the advertiser of an advowson held forth as a recommendation that the preferment was "in a sporting country, and in the neighbourhood of two kennels." There is, however, abundant ground for rejoicing, even amidst our shame and grief, in the fact that such unclerical pursuits are far less common than they once were; that the majority of the clergy now refrain from them, and a large proportion of them upon principle, from higher and holier tastes; and that the feeling of the public is so justly sensitive upon the subject, that we may hope they will speedily cease altogether.

VIEW OF PUBLIC AFFAIRS.

THE Tercentenary of the printing of the whole of the Sacred Scriptures in our vernacular tongue has been very extensively and suitably commemorated. In a very large number of the churches and chapels of the Establishment appropriate sermons were preached on the occasion; and much important information respecting the character and blessings of the Protestant Reformation must have found its way to the minds of multitudes of persons who had not previously considered the subject. It has not even been pretended that the clergy violated their high duties and responsibilities by diverting the minds of their hearers from spiritual to political topics; except indeed as all mention of the soul-destroying delusions of the Church of Rome is now-a-days construed into political allusion, in consequence of that injurious and anomalous course of public affairs by which so many persons, who call themselves Protestants, have allied themselves politically with the Papists of Ireland. The commemoration was entirely free and spontaneous, there being no authoritative injunction for the celebration. The King and Queen were found among their fellow-worshippers upon the occasion, his Majesty having appointed the Bishop of Winchester to preach at Windsor upon

the subject. The Dissenters in general co-operated with their Protestant brethren of the Established Church in solemnizing the auspicious era; though some of them, we are informed, gave an oblique aspect to the event, by urging that the Reformation of 1535 was but a hopeful beginning; that Miles Coverdale was a dissenter not only from Popery, but from the Anglican Church; and that the pressing duty of Christians now is to follow up and complete the Reformation, by the abolition of all national ecclesiastical establishments, as a relic of Popery. As this invidious line of argument must have given pain to all moderate and pious Dissenters, we say no more of it, but to state that it was, as we understand, but the exception to the general character of Dissenting sermons; and that the great body of the evangelical Dissenters, and we need not add of the Wesleyan Methodists, rallied that day round the standard of Protestantism, of which, if they would open their eyes to the most palpable facts, they would discern that the Church of England is at this moment, under God, the strongest bulwark.

It would be well if all Protestant Dissenters would seriously consider the insidiousness of the aspect of Popery at the present moment, lest, while they are rejoicing that men whose principles they abhor are incidentally aiding their objects, they should discover too late that they are embracing a Polypheme, whose only favour to them would be to eat them up last. There is no question but that the great majority of the Dissenters abominate Popery, both in its peculiar doctrines and its bigoted and domineering spirit, quite as much as any member of the Church of England can do. But then it so happens that the Papists have set up the cry of "civil and religious liberty!" just as some of their politic leaders did in the days of James the Second, when, under pretence of allowing liberty of conscience, that Jesuitical king issued an indulgence to Dissenters, meaning thereby to bring back Popery. We want nothing, says Mr. O'Connell, but justice; only denationalize the Protestant Church Establishment in Ireland, and we are satisfied: and under this specious banner of "Liberty all over the world," politicians and religionists of various names and sects have agreed to forget for a time their mutual differences, and to live in amity till they have attained their common object. This done, they may quarrel at will. One may be satisfied when Protestantism in Ireland is legislatively denationalized, but another will not be content till Popery is established; one may wish only a popular House of Commons, but another will contend that a virtual article in the compact was the abolition of the House of Lords; one asks only a cheap monarchy, but his brother will take for granted that he means a Spartan republic. But in the mean time, and till the outworks are gained and preparations are made for ulterior operations, it is the policy of the extreme party to affect great liberality, and to veil whatever might excite alarm among their allies, or open the eyes of unprejudiced persons. To this, and to nothing else, can we attribute the extraordinary letters recently addressed by Mr. O'Connell and the titular Archbishop of Dublin, Dr. Murray, to their "beloved brethren," and "fellow-Christians," the Protestants of Great Britain and Ireland. Does any Scottish Presbyterian, does any English Dissenter, really believe that Mr. O'Connell —but let him pass; he is a layman, and may be a latent sceptic, who only makes a trade of Popery to promote political ends;—but does any man suppose that a Popish Archbishop, if he really believes, as his church teaches, that Protestantism is the master-piece of Satan's devices, unknown for fifteen centuries of Christian history, and engendered by diabolical influence in the breast of an incarnation of evil, one Martin Luther—does any man suppose that Dr. Murray is sincere in denominating Protestants his "beloved fellow-Christians?" But it happens that of late the spirit of Popery has been strikingly displayed in its real colours; and seriously reflecting persons throughout the land have been led to much anxious consideration, in consequence of the disclosures which have taken place in Parliament—the publicity given to the unscriptural doctrines, the tyrannical and persecuting spirit, and the obscene devices of the Church of Rome, as displayed in the volumes of Dens, which Archbishop Murray and his coadjutors, and the whole Irish priesthood, patronized, till they were forced by public opinion, at the sacrifice of truth and honesty, to deny the full extent of their guilty participation — and the important discussions which have arisen in reference to the Tercentenary commemoration of the printing of the Holy Scriptures, and the light thence thrown upon the dark places of Popery. The public mind needed to be pacified under this very natural excitement; and many, even of those who had progressed to some extent with Mr. O'Connell in his minor operations, began to be alarmed at the encroachments of Popery, and the danger of subserving the interests of an institution which has ever been the foe to that very liberty, civil and religious, whose banners it had stolen to promote a temporary object. To quell all such alarms—to shew that Popery has become innoxious; that it is not merely rendered powerless by the spirit of the age, but has, in the most loving manner, pared its own claws and extracted its fangs—Mr. O'Connell writes a letter to a member of the General Assembly of the

Scottish Church; and Dr. Murray another, to his "beloved fellow-Christians" of all Protestant persuasions; repudiating and reprobating that domineering and persecuting spirit which is attributed to the Church of Rome; and of which—even if we could forget all history, and shut our eyes to the infallible, and therefore immutable, decisions of Popes and Councils, and burn all the volumes of Dens and his worthy associates—the transactions in Ireland during the last few years would afford ample proof. If Popery be so meek, tolerant, and candid, as this divine and this senator profess, how is it, that where it prevails in Ireland, every Protestant, (especially if a clergyman) who is known to be honest in his belief, lives in fear of his life, and knows not how soon some inflammatory oration from a Popish altar may send a band of murderers to track his path, or to surround his bed, and to leave one Protestant the less to deform "the fair fields of Catholic Ireland?"

But we dwell too much on these matters; for even if Popery were voluntarily to become as tolerant as, to suit a purpose, its abettors represent it to be, still its secular amendment would not correct its religious pravity. And here we think that much of the discussion has of late taken a wrong turn: it has related not to the essentials of Popery, as a theological system, but only to its aspect upon civil affairs; as if its false doctrines, its soul-destroying heresies, were matters of but secondary moment. But this, after all, is the most important question; and we fear that many persons have been led to think lightly of this matter, by the conduct of some Protestants, whose political alliances have placed them before the public in the false position of seeming to be the apologists of Popery. How can the Church of Rome, it is argued, be so bad, when such men act thus? Oh no! the outcry against Popery is only priestcraft and interested policy; just to put down Mr. O'Connell, and to keep up tithes, sinecures, and pluralities; and to check the march of legislative reform in Church and State. Those Protestants who have deluded any of their countrymen thus to think, have much to answer for at the bar of God. They know that the matter lies much deeper; and it is deplorable that for worldly purposes they should have thrown their weight into the anti-Protestant scale.

It may seem from the foregoing remarks as if we considered that Popery is waxing rather than waning, and that we anticipated its triumph rather than its downfall. This certainly is not our opinion. If we look to its strong-holds upon the continent of Europe we find it every where crippled; its civil power is nodding to its downfall: and even in Spain itself, one of its strongest fortresses, while Don Carlos is attempting for political purposes to concentrate its ancient energies, the Queen's ministers have secularized its revenues, abolished its monastic institutions, and left it an enfeebled victim, bleeding beneath the sword of the civil magistrate. Nay, in Ireland itself Popery is decidedly upon the decline; to testify which, we may adduce a most competent witness in Mr. Nangle of Achill, who, in a recent letter to Dr. M'Hale, says: "In reference to the Bishop of London's statement concerning the increase of Protestantism in Ireland, I must testify, even at the hazard of again exciting your indignation, that it quite accords with my own experience. I have travelled much through this province; and, in every parish, I have found among the most exemplary of the Protestants a greater or a less number of persons who had been educated in the Church of Rome, and lately abandoned its communion. Of ten individuals, who have from time to time assisted me in the spiritual work of this mission as readers or schoolmasters, eight were persons of this description; all (and some of them with large families) had come out from Popery. This, sir, I think, looks like an increase of the Protestant religion in Ireland: and in the waning of that sacredness which once encircled the [Romish] priesthood—in the loud and almost universal complaints of their avarice and rapacity—in the growing disgust which recent displays of their arrogance and tyranny have engendered in the Roman-Catholic aristocracy—in the bold and wide-spread testimony which one [Romish] priest has borne against the innovations in doctrine, and the monstrous impurities in practice, of his brethren—in the manly separation of other priests from the Roman Church—and, as the result of all these combined causes, in the growing suspicion that Popery may be false, and that Protestantism may be true; and the growing persuasion that the Bible is the criterion by which the merits of conflicting opinions must be tried—in all these points I discover the germ of a still greater growth of Protestantism in this country."——In England, Roman-Catholic chapels have sprung up rapidly, but we are far from thinking that they furnish a true test of the hold of Popery upon the public mind. They have risen under peculiar circumstances; but we do not believe that Popery will become deeply rooted in the soil; nay, it is even possible that this proximity to Protestantism will in the issue tend to subvert it. We have heard already the language which Dr. Murray and Mr. O'Connell feel it necessary to employ; and though this spirit of moderation, this recognition of Protestants as "beloved fellow-Christians," should be only a weapon of policy, yet it may have a powerful effect upon the Roman-Catholic laity, who have been kept together hitherto by

being taught that theirs was the only Christian church, and that they ought to anathamatize and labour to exterminate every trace of Protestantism. When their priesthood are forced to descend from this high ground, and to break down the first barrier, the laity will be very apt to overleap the mound, and look abroad upon the world for themselves, and form their own conclusions. *Only let not Protestants be deluded by time-serving or superficial amendments; for Popery cannot be reformed and Scripturalised—it must be forsaken;* for if so reformed as to be Scripturalised, it would be no longer Popery.

It is with much pleasure and gratitude that we have noticed the affectionate spirit exhibited towards our persecuted brethren in Ireland, not only by the members of our own Church in England, but also by the members of the Church of Scotland. The Synod of Aberdeen, in particular, has adopted a series of admirable resolutions on the subject, which it has transmitted to the General Assembly, and also to the Primate of All Ireland. We gladly record such a token of brotherly regard between two Protestant Churches hitherto too much estranged from each other.

ANSWERS TO CORRESPONDENTS.

OMICRON; C. S.; BENEVOLUS; J. A.; A COLONIAL MISSIONARY; AN OLD SUBSCRIBER; B. W. N.; A COUNTRY VICAR; A WESLEYAN MINISTER; B. O.; J. B.; G. N.; A WESLEYAN; T. F.; W. B.; J. E.; A. T.; GEORGE; and A FELLOW-WORKER, are under consideration.

We have received numerous letters respecting the pending *Discussion in the Society of Friends;* but we cannot advert in detail to the question at present. We ought however, as lovers of truth, to say, that the result of the discussion does not appear to us to substantiate the conclusions arrived at by Mr. Gurney. Mr. GURNEY'S position, if we rightly understand it, is, that in relation to those important points of doctrine which regard the subsistence of the Godhead, and the plan of human salvation—on which he himself has written in a truly scriptural manner, and with much ability—the members of the Society have throughout their history proved themselves "orthodox." Our readers will have seen from our reviews of several of Mr. Gurney's publications, how grateful we have felt to him for his services to the cause of our common Christianity; and if our limits would allow of our reviewing a tithe even of good and valuable publications, we should have been glad to have added to the list his recent glowing and edifying Essay, "on the habitual Exercise of Love to God, considered as a Preparation for Heaven." But the very joy with which Mr. Gurney's publications have been hailed by religious persons not of his own communion, is somewhat against his argument as to the general orthodoxy and evangelism of the Society; for much of the pleasure has arisen from the circumstance that such "orthodox" and "evangelical" opinions were found to exist, and to be making progress, in that quarter. In regard to the doctrines of his brethren, he has several distinct bodies of inquirers to satisfy. First, he must disprove, if he can, the mournful statements of such excellent members of his own communion as Mr. Ball and Mr. Crewdson, who feel it their bounden duty to God and their brethren to utter a solemn warning, and to exhibit a "beacon." Secondly, he must dispose of the quotations adduced by Mr. Newton and others, not members of the Society, in proof that its leading writers have set forth, as the opinions of the Quakers, doctrines which are far from being orthodox or evangelical. Thirdly, he must meet the appalling averment of Dr. Hancock, and not a few others of the "anti-movement portion" of the Society, that the doctrines which their reforming brethren contend for are not genuine Quakerism; and that even Mr. Gurney himself does not always write like a good Quaker. Our wish is to find Mr. Gurney in the right; but our respectful exhortation to all the members of the Society is, to throw aside the whole argument as to what Penn or Barclay may have affirmed, or what Quakerism is or has been; and to make the Inspired Scriptures their only guide, under the promised influence of the Holy Spirit to lead them into truth.

While we are writing, a work just published, entitled "Truth vindicated," by a Member of the Society, has fallen into our hands. The writer asserts, that it is the undoubted doctrine of Quakerism that the Scriptures are not a "primary," but only an "auxiliary," source of spiritual knowledge; that the light within, is the primary rule; and that the early members of the Society so taught, and the genuine members of the Society so believe. This light within he calls "the light of Christ;" which, he maintains, extends to all mankind, even to those who have never heard of the Bible;—a position little short of Deism, making natural conscience to be the Spirit of Christ. He admits nothing to be true but

what "something within declares to be the truth;" and hence he rejects, if we rightly understand him, the doctrine of the vicarious sacrifice and atonement of the Redeemer. The Quakers, he boldly affirms, "place the immediate suggestions of the Spirit"—that is, their own secret feelings and judgments, which they so denominate—above "the Scriptures." He hesitates to admit, that what we call "Holy Scripture," is really Holy Scripture; and contends that there is much "Holy Scripture which is not contained in the book called the Bible;" that is, that every man is his own Bible, and apparently needs no other. There is no good reason, he says, to prove that the temporary and local records, which we call the volume of Revelation, "are to stand as the only appeal and ultimate standard to the end of time, for all states and conditions of men." We are not, he says, "to test a present revelation to ourselves, by some one else, many hundred years ago;" that is, not to bring our notions to the test of Holy Scripture; more especially as Scripture, he seems to intimate, is inconsistent with itself. "The Scriptures," he says, "are not the Gospel;" the Gospel being something that is known to all mankind, even to those who never heard of the Scriptures. Again: "the Spirit, and not the Scriptures, is the first and chief foundation of truth, ground of faith, and rule of conduct;" and this plenary Spirit all men possess, though they never heard of the Bible or Christianity. Thus runs the whole work; and this the author maintains is genuine Quakerism: and though the evangelical members of the Society will recoil from such a statement, as utterly unfounded, yet not a few of their brethren will consider the doctrines of this writer as exhibiting a much nearer approximation to unsophisticated, old-fashioned Quakerism, than those of Mr. Crewdson, Mr. Ball, or our much respected friend Mr. Gurney himself. If, at least, we have been incorrect in our estimate, Mr. Gurney must own that we have been led astray, not merely by our own deductions from Quaker writings, but by the unrefuted assertions of Quakers themselves. We felt it a duty to hold out a serious warning; yea, even to sound an alarm; but we had no wish to invent or exaggerate evils. We must say that Mr. Crewdson has received very hard measure; more especially if such works as that we have been quoting from are permitted to go unscathed.

We might have added to our remarks on Mr. Gurney's paper in a former page of our present Number, that it comes in very appropriately as a reply, though somewhat late, to a query of eleven years standing. In reviewing, in our volume for 1824, several works on the influences of the Holy Spirit, by Mr. Biddulph, Mr. Davies, and Mr. Mortimer, we united in the review, Mr. Gurney's "Religious Peculiarities of the Society of Friends;" and we remarked, that whereas the first three of these authors strongly urge the "distinct personal existence" of the Holy Spirit, Mr. Gurney "gives no explicit or dogmatical statement of his views on this point;" which we thought he ought to have done, as the nature of his work led him to dwell much upon the influences of the Holy Spirit; and as he was compiling a sort of body of divinity, such as might serve for a foundation for unity in religious sentiment throughout the whole world. Now, we were jealous of a unity that did not distinctly specify this fundamental doctrine of the Christian code, more especially as we knew how common it then was among the Quakers—and we fear still is, notwithstanding Mr. Gurney's lucid and oft-repeated exposure of the error—to confound the offices of the Son and of the Holy Spirit in the economy of human redemption and salvation; making the Holy Spirit to be not a third Person in the Godhead, but rather an emanation or influence—the Spirit of Christ; Christ being the agent, and his Spirit, as it were, the instrument;—and, as a consequence, confusing justification with sanctification, the procuring cause of pardon with the fruits of faith. We lamented, therefore, that Mr. Gurney had not been more "explicit;" but we added, that we should "most gladly retract our remarks, on learning from the respected author that we have at all failed in clearly apprehending his view of the subject." A single sentence to that effect would have sufficed; but as he did not favour us with any explanation—as we think he should have done, both for his own sake and ours, if we were wrong in our conclusion—we seriously thought that he meant to decline asserting that the distinct personality of the Holy Spirit is a recognised doctrine of the Society of Friends. But his present communication is most clear and Scriptural, at least as regards his own opinions, and we rejoice that we have elicited it; though he has failed to convince us that the great majority of Friends are as orthodox as himself; indeed, the present controversy in the Society too clearly proves the contrary.

SUPPLEMENT TO RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

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RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

To the Editor of the Christian Observer.

ON NATURAL AFFECTIONS.

IN a former paper I endeavoured to shew that it is the object of Christianity to extinguish the *worldly affections*, and to energize the duties to which they now impel by a new spirit. The same observation, properly understood, may be applied to the *natural affections*, which we often see animated, not by pure love—indeed that spirit can have no place in the unrenewed bosom—but by a selfish, sensual, and worldly spirit. But, as the world is prepared to admit a difference between these two classes of affection, in favour of the latter; and to put the love of father, son, and brother, upon this different footing from the love of wealth, and power, and fame, that the one is expressly commanded, the other only (as it allows, or rather asserts) tacitly permitted; it may be well to give the natural affections a separate but brief consideration.

In consequence of the gradual influx of spiritual light into the soul, ignorance, as well as the evil propensities of a corrupt nature, and the evil habits of a neglected moral education, sometimes begets much resistance to that will of God which is our sanctification. The soul at conversion is, as it were, turned round, and launched upon a field of new and strange experiences; and it naturally watches with jealousy and apprehension the progress of the Divine Spirit as He gradually advances, pulling down its strong holds, spoiling it of its idols, and bringing into captivity every thought to the obedience of Christ. But there is, perhaps, no command which appears more harsh and incomprehensible, or against which the heart struggles and revolts more, than that command of our Saviour himself, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple;" in which he demands the death of the natural affections, *as such*. That it commands nothing short of this is, I think, plain. Nothing less than to abandon these affections of nature, or rather to transmute them into affections of grace, can satisfy this most forcible declaration. At all events, this strong, explicit, and awfully sanctioned text, means something; and that something, too, not of contingent and remote, but of certain and immediate performance. It would therefore be well if those who reject *this* interpretation would accurately define, for their own practical guidance, what that something is.

It will at once be said, that the parallel declaration in St. Matthew removes all difficulty, and gives to the passage in St. Luke an obvious and intelligible meaning. "He that loveth father or mother, son or daughter, more

than me, is not worthy of me," explains the "hate" in St. Luke to mean comparative love. Be it so. The question then is, whether this paramount love of Christ, in dethroning the natural affections and occupying the altar of the human heart, where they once were enshrined as idols and reigned with absolute sway, has not so leavened those affections with the Spirit of holiness as radically to change their nature; and to fulfil, not merely during the persecutions of early Christianity, but now and ever, and in a far deeper and more spiritual sense than is generally apprehended, that remarkable declaration with which our Lord immediately connects this comparative love in St. Matthew, "I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law." Spiritual experience alone can fully, and with certainty, answer this question. But see, even within the range of affections merely natural, what the radically changing, and often expulsive, power is of a new and paramount affection.

This interpretation of our Lord's command, as calling for the death of the natural affections, *as such*, his own example sanctions and confirms. He expressly refuses to recognise, in his own experience, the natural affections; but, as it were, spiritualizes the relation into something mystical and holy. He says to the multitude, "Who are my mother, and who are my brethren? Whoso doeth the will of my Father which is in heaven, the same is my brother, and sister, and mother." And as studiously does he refuse and repel the fondness of a merely natural affection, when to the woman who, in the overflowings of a mother's heart, said to him, "Blessed is the womb that bare thee, and the paps which thou hast sucked," he meekly replies, "Yea, rather, blessed are they that hear the word of God and keep it."

But does not the want of "natural affection" constitute, in St. Paul's esteem, a charge even against the heathen? It does, and a heavy charge indeed. The natural heart radically devoid of natural affection, if such there be, might well be deemed an incapable subject of converting grace. But this is not the state of the heathen generally. "Without natural affection" is, as the context shews, not a charge against the original nature, but against the superstition which extinguished this virtue of nature. Our Lord's call to "hate father and mother," &c. is addressed only to disciples: "If any man *come to me*, and hate not father and mother," &c. But our present inquiry is, not what man should possess in his natural state, but into what those natural materials should be moulded by that regenerating grace which makes all things new. Many a temper, passion, and affection, without which the natural man would be base and degraded, must be cast down by the regenerating Spirit, and brought into captivity to the obedience of Christ.

To perform this command implies no small degree of advancement in the Divine life. It indicates a superiority, not merely to the vices, but to the virtues of nature, which nothing but grace, and that too in its higher operations, could effect. We may conceive nature arrived at the perfection of *nature*, by the conquest of her vices and the full developement of her virtues; but still, these virtues and this perfection are but the virtues and perfection of *nature*. They stop, as has been well observed, just at that point where the Gospel commences, humility. Philosophy could elevate and dignify pride: Christianity can rise superior to it. The first of the beatitudes—and they are progressive—is, "Blessed are the poor in spirit." Nor could the virtues and perfection of nature teach the "*new* commandment," which, our Saviour says, "I give unto you, That ye love one another." Now, whatever raises us a single step above the perfection of nature must be grace. But in those two graces, humility and love, Christianity plants,

as it were, its foot upon the dome of that temple which philosophy had dedicated to the pride of fallen nature, and, crushing it into the dust, soars above its ruins, and on the wings of faith and hope scales the heaven of *holy* love. The generosity of the natural man, a prime ingredient in the perfection of nature, is in arms against this precept, which calls for the death of the natural affections. That generous spirit which even co-operated with grace in fulfilling the other precepts of self-denial; which, in the romance of heroism, assisted at the spiritual sacrifice upon the altar of the heart, of wealth, and lands, and houses, and fame, and comfort, and life itself; and which in its ardour would sometimes burst into that unholy flame with which the poet would sacrifice to sensual passion—

> "I know not, I ask not, if guilt 's in that heart;
> I but know that I love thee, whatever thou art;"—

this very generosity of nature hesitates, in wonder and alarm, when it is called upon to sacrifice the deep-rooted and cherished affections of the heart; henceforth to know no man after the flesh; calmly to suffer all the natural affections to wither away, or rather to merge in that universal benevolence of Christianity which loves even its enemies; and, while all relations, natural and providential, have their claims of duty and service conscientiously acknowledged and discharged, to give them the deeper affections of the heart only as they love Christ; to love the brethren only with that higher and *peculiar* love which the Apostle gives us as a mark that we ourselves have passed from death unto life. "We know that we have passed from death unto life, because we love the brethren." We know it, because love to the brethren is an indispensable evidence of our love to God; "For, he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" How can he fancy that he loves an unseen Being, whose miniature likeness is disagreeable to him? We know it, because love of the brethren is a faculty of soul necessary to our "meetness to be partakers of the inheritance of the saints in light" —that appetite with which we must sit to the marriage supper of the Lamb, "with Abraham, Isaac, and Jacob, and all the prophets, in the kingdom of God."

It would be impossible to enumerate the various evils which result from inattention to the precept just quoted. Their detail would be abundantly sufficient to enforce it, without appealing to any authority. However harsh and unnatural this command may seem, they would, in it, fully "justify the ways of God to man." The natural affections unregenerated, prevent men from adequately filling the circle of their providential duties, often even towards the object itself of undue affection. They sometimes jeopard even its temporal happiness; they often gratify its caprices at the peril of its eternal happiness; but they always defile the current and check the liberal flow of spiritual affection, in the bosom of him who tenaciously cleaves to them while unregenerated. To one prevalent and serious ill effect of this I shall more particularly advert.

The natural affections, if not brought into captivity to the Gospel of Christ, often lead to the rejection of a distinctly revealed and important truth of Scripture—the mutual recognition of friends in a future state. Men cannot believe that heaven would be heaven to *them*, while they missed from its society their ungodly friends, and thus know with certainty their lost estate: and to escape this unavoidable consequence of mutual recognitions in the regions of the blessed, they reject altogether this heart-cheering and sanctifying truth. They compromise for the loss of all, and are content to part for ever on the brink of the grave with the godly as well as the ungodly. To such I shall address no argument from reason, no *inferences* from Scripture—though both are abundant and convincing.

I would but address them in the very words which St. Paul addressed to mourners under their very circumstances, deprived by death of *pious* friends: "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." Now how can we "comfort one another with these words?" what consolation is it to the bereaved mourner that "the dead in Christ shall rise first;" that "we shall be caught up, *together with them*, to meet the Lord in the air, and so shall we ever be with the Lord;" unless the fact of their resurrection and presence with us be palpable, and be the ground of a renewed and blessed intercourse?

I lately heard of a lady, from whom her infant child, that centred in it all the first affections of a tender mother's heart, was torn by death; and who, like Rachel weeping for her children, refused to be comforted because it was not. A clergyman, with whom she conversed as a comforter, cast some doubts—at the least, it may be said, injudiciously—upon her hope of the infant's eternal happiness, with the contemplation of which the fond mother solaced her grief, and might, through Divine grace, have sanctified this chastening to her soul's health. In an agony of unsubdued feeling she exclaimed, "Then I will seek my child in hell; for heaven, without my child, were no heaven for me!" He might have told her, and perhaps did, that we should bow in meek submission to the sovereign will of God, were it His good pleasure to precipitate into hell every object of our affections; but I much doubt whether these rough strokes will effect the detachment which they advocate. The heart of man is formed of too delicate fibres. It requires the nicer hand of the moral anatomist to separate the precious from the vile—the spiritual from the natural affections.

But of what practical importance, it may be asked, is the belief that we shall meet and recognise each other in a future state? I answer, that the rejection of it abstracts a sanctifying leaven from our present intercourse and connections; that it tends strongly to dissever religion from the affections, and to dismiss it from the heart to the head; that it unpeoples paradise of all congenial and familiar objects; thus wraps the future in clouds and darkness, and enhances the difficulty of setting the affections on things above, and not on things on the earth. While, on the other hand, the feeling, not less tender than solemn, "We shall meet again," would mingle a refining and sanctifying ingredient amid the elements of affection which cement all our present intimacies, and invest all our present connections with a character of sacredness.

In the apprehension of philosophic natural religion, or merely speculative Christianity, a Lethe divides this wilderness from the heavenly Canaan, and, in our passage of its gloomy waters, engulfs and annihilates every cherished object and memory of the past. It thus lands us naked and destitute upon an unknown shore, amid strange faces, inconceivable feelings, and awfully new experiences—in a country whose "people are all giants, the sons of Anak;" "whose cities are great, and walled up to heaven;" "a land that eateth up the inhabitants thereof." But Lethe is converted by this faith into a narrow Jordan, across which we can,

even now, discern the hills and vales, the fruits and flowers, the scenery and inhabitants, of the land of our inheritance. Baptized in Jordan—not unto Moses, but unto Christ—we pass, with all the spiritual Israel, the believing children of faithful Abraham, of every age and sex and grade, into the promised land; where "charity"—not the love of God only, but "*charity*," the sanctified love of man *in* and *for* Christ—which "never faileth," will supply a perfect, but more full, more glorious, realization of that picture of bliss which imagination often sketched, and the heart often panted after. Faith and hope, even from the wilderness, can dimly discern the full and living landscape beyond Jordan's bank, and, though faint and imperfect the glimpse, can justly anticipate its character and general features. For though "eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive the things which God hath prepared for them that love him," yet "God hath revealed them unto us by his Spirit." The believer, made partaker of an immortal and a "Divine nature," becomes acquainted even here, in some small degree, with the society, habits, and feelings of the church above. He has already "come, not unto blackness, and darkness, and tempest," nor only "unto an innumerable company of angels," but also "to the general assembly and church of the *first-born* which are written in heaven, and to the spirits of just *men* made perfect."

To the eye of this faith eternity opens upon time. God is seen reigning over and regulating, by the same principles and same laws, both worlds; not as essentially different kingdoms, but as separated provinces of the same empire. Christ is seen to shed a sanctifying light upon, and to "beautify with his presence," all our interests and connections—"only, in the Lord." Then, each departed Christian friend elevates our affections to that "rest which remaineth for the people of God;" and casts for us another anchor within the vail, to stay the soul amid the surging waves or hidden shoals of this agitating and deluding world.

Vague, or coldly intellectual, views of the future state, dissevered from connection with the present by any link of common affection, must invest religion with mystery and superstition, and exclude that light from eternity which should guide us to distinguish and duly appreciate the things that differ. Could we know infallibly how much of our affections is immortal, how much transitory, every well-ordered mind would recognise in this knowledge a satisfactory principle of discrimination, and would cherish the one—to say no more—in preference to the other. Now the Spirit of Christianity confers that knowledge in some degree. Surely it teaches this, that the mere animal instinct which can caress, with impassioned fondness, in the person of an infant, the unopened case which may prove to enclose—not a spiritual gem, not a miniature of moral beauty, but—the most hideous monster of spiritual and moral deformity, is not a throbbing of the immortal life; and that, while this animal instinct, after it has served its useful purpose, "shall vanish away," "charity never faileth." Until we know this; until we see in some measure the bearing of the present upon the future, in that which is the all-important point, the affections; we have no clue by which to tread the mazes of our probationary passage through this heart-entangling labyrinth; and, with Thomas, may complain, "Lord, we know not whither thou goest, and how can we know the way?"

It is not, however, by any sudden revulsion of feeling, it is not by any violent and painful shock, that the widely ramified and deeply-rooted fibres of the affections of nature are to be wrenched from the bleeding heart, and replaced by the affections of grace. No: the Hand which performs this spiritual operation proves itself Divine: its movement is silent and gentle,

as it is resistless and efficacious. We scarcely feel that we are the subjects of this mighty and mysterious process—nay, we wince and shudder at the very thought, until some important crisis arrive, and, enfranchised from this bondage, we find to our surprise that we "know no man after the flesh." As the block cast into some mineral stream gradually exchanges every particle of its proper substance for similar particles of the precious ore with which the spring is impregnated, until, created anew in the laboratory of nature's secret chambers, without any change of form, the worthless log emerges a wedge of precious gold; so the soul, subjected to the operation of that regenerating grace which gently but resistlessly makes all things new, gradually absorbs the spirit of holy love in which it lives and moves and has its being, until, saturated with this precious ore by a moral affinity, a spiritual elective attraction, the selfish and sensual affections of nature are insensibly transmuted into the pure and generous affections of grace.

Suppose two individuals to be attached by the closest bonds of reciprocal affection. Suppose one of them to become the subject of regenerating grace. The first faint dawn of the Sun of *Righteousness* upon his soul is scarcely perceptible to *himself*. He sees not in the germ the nature of the fruit; nor perceives that this spark will kindle into a consuming flame; that this embryo principle, like the stone cut out without hands, which became a great mountain and filled the whole earth, will ultimately absorb the affections, regenerate and remodel the whole man. His friend and he have too many common objects to make this change at once perceptible to either. A want of sympathy, however, is soon felt, and this upon a great and daily increasing interest. That which has now become the master feeling of his own soul, appeals, *not* to the sympathies, but to the antipathies of his friend, who, in return, begins to look upon him with jealousy and discomfort, as, he knows not how, an altered man. If he would indulge his most intimate and fondly cherished feelings, he must not now, as heretofore, pour them into the bosom of his friend, but he must retire from that friend into solitary places.

There are, no doubt, many counteracting circumstances, in this present mixed state, which tend to cement any providential union between the converted and unconverted, notwithstanding this radical uncongeniality of natures. In the transactions of business, and the discharge of the various relative duties, the animating spirit seldom comes into play, so as to produce a jar of feelings; and the honourable principles and natural affections of the one, dictate frequently the same line of conduct as the religious principles and spiritual affections of the other: while amiable dispositions, and generous sentiments, and affectionate feelings towards ourselves; a community of temporal interests, of worldly enjoyments, and pressing worldly cares; and the ever cherished hope that sooner or later the fire from Heaven may fall upon this altar, and all these amiable natural qualities be sanctified, and offered up a sacrifice to God;—these all feed the flame of natural affection with sufficient, but temporary, supplies. But when that individual, if so it finally shall be, falls into "his own place," at the left hand of the throne of judgment, and stands marshalled in eternal hostility amid the Saviour's enemies; and thus hope, as respects him, has "vanished away" for ever: when all temporal interests have disappeared in the blaze of light by which the overwhelming interests of eternity now burst upon the soul, and there remain no common objects and sources of feeling, of pleasure, of care: when the mask of adventitious circumstance, of constitutional amiableness, of educated habit and principle, which, like that of "the veiled prophet," shrouded, not Divine beauty, but—loathsome and incurable deformity, has been stript off; and the secrets of all hearts are

disclosed, and we know even as we are known;—can, I ask, the feeling with which he who loves Christ contemplates his implacable enemy, be other than that which would be the feeling of a man of principle, who, seduced by his attractive exterior and superficial graces, had formed an intimate and devoted attachment to some specious impostor, and who beholds the mask suddenly plucked off, and perceives throughout that this loved companion had been an enemy to his bests interests, his most cherished and venerated friends, a base hypocrite, a selfish, heartless villain. In *some* meetings and recognitions of mutually attached friends, at the bar of judgment, when the secrets of all hearts are disclosed, the feeling of the Christian may arise to such astonishment and holy indignation; in *all* it must amount to a perfect extrication from entanglement of hearts (then infallibly seen and felt to be) uncongenial and unsympathetic. The very statement that the natures are radically unsympathetic, and that all the adventitious grounds of a temporary union have disappeared, is full proof of this. The sword that cuts the ties of such unnatural alliance, carries healing balm upon its edge.

A spirit thus mortified—and the observation equally applies to worldly as to natural affections—thus dead to all the instincts and aversions of unregenerated nature, and which has thus denied itself and followed Christ, not only opposes no obstacle, as is the too general prejudice, to the discharge of the social duties of secular life, but, in fact, to a conscientious man, is absolutely necessary, not merely to their safe, but to their comfortable and efficient, fulfilment. How pure, how elevated is that love, for Christ's sake, which we entertain towards those who, converted or unconverted, should be dear to us in the flesh, or through providential connection; and when the objects of natural affection are also the objects of spiritual affection, how infinitely enhanced is that love which the Christian feels towards those who are thus doubly connected to him, in the bonds of nature or providence, and also of grace! It is this mortified spirit alone, risen far above the temptations and allurements of the world, and the prejudices of natural affection, which can effectually free the tender conscience from doubts and scruples; which, if overborne, defile the purity of the soul; if indulged, paralyze its energy and destroy its comfort. This interior crucifixion with Christ, as it were, kills the diseased nerve, and thus sends its subject out unmuffled, in all weathers, and without risk or dread of that acute pain to which he had previously been a martyr, to the unimpeded discharge of the most trying and fatiguing business. Such a man can be strict without scruple, and free without licentiousness. He walks in all the liberty of an unconstrained obedience, and can therefore tread firmly upon the most dangerous and slippery ground into which *duty leads* him. Often he can advance further, at its call, than would be safe for others less mortified and less enlightened, because in every thing he is doing, not his own business, but God's. Whether he eats or drinks, or whatever he does, he does all to the glory of God. Even for a human friend we feel ourselves at liberty to do many things which we should hesitate, perhaps refuse, to do for ourselves, from a fear of the prejudices and taint of selfishness defiling them, and thus converting into sin things in their own nature indifferent. Such a man can steadily prosecute the straight-forward march of duty, amid all the temptations and allurements of the world, and all the prejudices which society has established and will not suffer him to throw off, not only without danger to his spiritual welfare, but undismayed by fears and unembarrassed by scruples, because he can say, in some degree, as did our Lord in his last great conflict, "The prince of this world cometh, and hath nothing in me."

That a spirit thus mortified to every worldly and merely natural affection—thus raised by grace superior to life and its allurements—alone can fit us for duty, appears evident from the character of Peter, both *before* and *after* his conversion. Contemplate him *before* his conversion, when he would have set up the tabernacle of his rest upon Tabor: "Lord, it is good for us to be here"—here, with friends and companions—here, surrounded with glories;—and then hear him while he would dissuade even Christ himself from prosecuting the march of self-denying, suffering obedience: "Far be it from thee, Lord; this shall not be unto thee." See him then take refuge from the agonies of Gethsemane in the oblivious stupor of sleep, and refuse to his gracious Master, when "sorrowful and very heavy," to watch with him one hour. Behold him, while in the hour of trial he forsakes Christ, and flies from a participation in his indignities and sufferings. Listen, while, in the palace of greatness and the hall of power, he blasphemously denies Christ. And, on the other hand, contemplate him *after* his conversion, when he "rejoiced that he was counted worthy to suffer shame for the name of Christ," and "looked for and hasted to the coming of the day of God, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat." Then it was that he fearlessly "pricked to the heart" the assembled multitude, on the day of Pentecost, with this uncompromising accusation, that "by wicked hands they had crucified and slain" the anointed Saviour; that they had "denied the Holy One and the Just, and desired a murderer to be granted unto them." Then it was, that at his unwonted "boldness" the "council of the high priest marvelled, and took knowledge of him that he had been with Jesus;" while, perhaps, in that very hall, and before that very audience, which had witnessed, and now recalled to memory, his former cowardly denial of his Friend and Master, he undauntedly maintains that "there is none other name under heaven given among men, whereby we must be saved," but the name of "Jesus Christ of Nazareth, whom ye have crucified." Then it was, that his calm determination "cut to the heart" the astounded and affrighted rulers of Israel, while he boldly declared, "We ought to obey God rather than man," in publishing that "the God of our fathers hath raised up Jesus, whom ye slew, and hanged on a tree, and hath exalted him to be a Prince and a Saviour."

J. M. H.

ON THE DIRECT WITNESS OF THE HOLY SPIRIT.

To the Editor of the Christian Observer.

One of your correspondents, in your Number for October, under the signature of "T. G.," appears to be much perplexed with a doctrine which the Wesleyan Methodists consider to be founded in the Sacred Scriptures, and highly important in its character—viz. "The direct witness of the Spirit," and the assurance of personal salvation arising therefrom. As your correspondent appears to be a truly amiable man, we must give him credit for sincerity and frankness in his communication; and an appropriate reply to his letter should breathe all possible affection and Christian courtesy. Nevertheless, from the manner in which he writes, I must confess I am at a loss to understand whether his communication is written in the spirit of inquiry, with a design to elicit information, or merely for the purpose of expressing those painful feelings which have been excited by some pious but ignorant persons in his parish. However, if I judge from the mild and amiable spirit which he manifests, I should conclude the former to be

the case; and under this impression I would, by your leave, attempt a reply to his letter, and as far as possible I would imitate that spirit of kindness in which his production has been penned.

With "the Primitive Methodist Chapel" and "a William Manuel" the momentous question has nothing to do. The Wesleyan Methodists have no connection whatsoever with the persons who call themselves "Primitive Methodists," nor are they in any way responsible for either the doctrines, discipline, or practices of that sect; and therefore your correspondent "T. G." ought not to have represented the conduct and sayings of the people of the (new) "Primitive Methodist Chapel" in his parish as belonging to Wesleyan Methodism. In this amalgamation there is at least the appearance of unfairness. The doctrine of the "direct witness" of the Spirit the Wesleyan Methodists certainly do hold, and maintain to be a scriptural doctrine, and a doctrine full of Divine consolation. That their views of this subject may not be mistated and misunderstood, I will, by your leave, quote the language of their venerable founder, John Wesley. In the tenth sermon of the last edition of his works (vol. v. p. 115) he writes, "But what is that testimony of God's Spirit which is superadded to, and conjoined with this? How does he 'bear witness with our spirit that we are the children of God?' It is hard to find words in the language of men to explain 'the deep things of God:' indeed, there are none that will adequately express what the children of God experience. But perhaps one might say (desiring any who are taught of God to correct, to soften, or to strengthen the expression), the testimony of the Spirit is *an inward impression* on the soul, whereby the Spirit of God directly witnesses to my spirit that I am a child of God; that Jesus Christ hath loved me, and given himself for me; and that all my sins are blotted out, and I, even I, am reconciled to God."

A question will here arise, Are there any passages in the New Testament which support this definition and tend to establish this doctrine? The Wesleyan Methodist confidently replies, Yes; and calls upon any objector to furnish a satisfactory explanation of the following passages, without recognising this doctrine. The Apostle Paul, writing to the Romans, chap. viii. ver. 16, says, "The Spirit itself beareth witness with our spirit that we are the children of God." And in the preceding verse he asserts, "Ye have not received the spirit of bondage again to fear, but ye have received the Spirit of adoption, whereby we cry, Abba, Father." Again: to the Corinthians the same Apostle says, "Who hath also sealed us, and given us the earnest of the Spirit in our hearts." (2 Cor. i. 22, and v. 5.) Also to the Galatians, chap. iv. ver. 6, he states, "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father." Is not this something *immediate* and *direct*, not the result of reflection or argumentation? Does not this Spirit cry "Abba, Father," in our hearts the moment it is given, antecedently to any reflection upon our sincerity; yea, or any reasoning whatsoever? And is not this the plain natural sense of the words, which strikes any one as soon as he hears them? All these texts, then, in their direct and obvious meaning, describe a direct testimony of the Spirit.

But the Wesleyan Methodists do not by any means exclude "the witness of our own spirit," but attach to it its proper importance. Hence Mr. Wesley further says, in the sermon before quoted, "that this testimony of the Spirit of God must needs, in the very nature of things, be antecedent to the testimony of our own spirit, may appear from this single consideration: we must be holy in heart, and holy in life, before we can be conscious that we are so; before we can have the testimony of our own spirit that we are inwardly and outwardly holy. But we must love God

before we can be holy at all, this being the root of all holiness. Now we cannot love God till we know that He loves us: 'We love him, because he first loved us.' And we cannot know his pardoning love to us till his Spirit witnesses it to our spirit. Since, therefore, this testimony of his Spirit must precede the love of God and all holiness, of consequence it must precede our inward consciousness thereof, or the testimony of our own spirit concerning them." Though the Wesleyan Methodists believe the "doctrine of perceptible salvation" (as your correspondent designates it) to be distinct from "the fruits of the Spirit," yet they do not consider it to be separated from those fruits. On this point the venerable founder of Methodism further adds (vol. v. p. 133), "The true witness of the Spirit is known by its fruits, 'love, peace, joy;' not indeed preceding, but following it." Again: "Let none ever presume to rest in any supposed testimony of the Spirit which is separate from the fruits of it. If the Spirit of God does really testify that we are the children of God, the immediate consequence will be the fruits of the Spirit, even 'love, joy, peace, long-suffering, gentleness, goodness, fidelity, meekness, temperance.'"

From the Scriptures which have been cited, and many others which might be adduced, it is manifest that Dr. Clarke did not "make a key for the interpretation" of certain passages of Scripture; but he found the doctrine in those passages; and his own experience, which the present writer has repeatedly heard him state, strikingly corresponded with those passages. And Mr. Wesley and Dr. A. Clarke are not the only writers who have deduced this doctrine from the oracles of God. The excellent John Howe, speaking of this inward assurance, says: "But though that be not the only thing, yet it is a very *great thing*, and, being superadded, it makes a great addition to the matter of delight; therefore we further say, this Divine communication is delectable, as it includes in it the manifestation of God's love to the soul in *particular*." In another place the same pious writer adds: "He never says any thing in this matter by his Spirit to the hearts of men repugnant to what the same Spirit hath said in his word; or that he doth not say a new or a diverse thing from what he hath said there for their assurance: that is, that he never testifies to any person by his Spirit that he is accepted and beloved of him, who may at the same time be concluded by his public extant constitution in his word to be in a state of non-acceptance and disfavour; or concerning whom the same thing—viz. his acceptance—might not be concluded by his word, if it were duly applied to his case." (Howe's Works, vol. i. p. 342—344.)

Bishop Pearson, "On the Creed," says, "It is the office of the Holy Ghost to assure us of the adoption of sons, to create in us a sense of the paternal love of God towards us, to give us an earnest of our everlasting inheritance." And the Rev. C. Simeon, in a "skeleton" of a sermon, Rom. viii. 16, says: "He has been pleased to give us the witness of the Spirit, 2dly, In a way of *immediate impression*. The Spirit, as a 'Spirit of adoption,' testifies to the believer's soul that he belongs to God." He further adds: "As by 'the sealing of the Spirit' he stamps his own image on his children for the conviction of others; so by 'the witness of the Spirit' he testifies of their adoption, for the more immediate comfort of their own souls." In an address with which he closes the subject, this excellent man adds: "Do not condemn 'the witness of the Spirit' merely because you cannot comprehend it. Rather pray to God that you yourselves may be his children. In this way you may hope that the Spirit will testify of your adoption."

I shall be glad to see T. G.'s explanation of the passages of Scripture which are cited above, in some future Number of your valuable mis-

cellany. I intended to enlarge on some portions of his communication which have a less kindly aspect than the others; but the want of time and space forbids my doing so. I can assure "T. G." that the "Wesleyan Methodists are very anxious that men should lay aside their preconceived opinions, and search for doctrinal, experimental, and practical truth only in those Sacred 'Scriptures which are able to make' (men) 'wise unto salvation, through faith which is in Christ Jesus.'"

OMICRON.

ON THE SAME SUBJECT.

In your Number for the present month you have inserted an article "On the Doctrine of Assurance, as preached by some Wesleyans;" and as the writer, who states himself to be a Clergyman of the Church of England, appears solicitous to have a reply to his observations, I am induced to send you the following remarks.

That Mr. Wesley held it possible to obtain a knowledge of salvation by the remission of sins, is a fact too notorious to be denied. In many parts of his works this doctrine is most clearly and unequivocally stated. Writing to the Rev. Mr. Walker of Truro, he says, "Assurance is a word I do not use, because it is unscriptural; but I hold that a Divine evidence, a conviction that Christ loved me and gave himself for me, is essential to, if not the very essence of, justifying faith." And in his sermon "On the Witness of the Spirit," he says, "the testimony of the Spirit is an inward impression on the soul, whereby the Spirit of God directly witnesses to my spirit that I am a child of God; that all my sins are blotted out, and I, even I, am reconciled to God." And I believe that not only some, but all the Wesleyan ministers, preach the same doctrine,—that when God pardons a sinner He ordinarily imparts to him an evidence, that, though He was once angry with him, now his anger is turned away, and He comforts him.

Your correspondent says, "I am very anxious to know how it can be deduced from Scripture that there must be a perceptible assurance of the forgiveness of sin." That sin may be forgiven, no man who believes the doctrine of Scripture will attempt to deny. And that it must be forgiven in this world or remain eternally unforgiven, is a truth to which all Protestants unhesitatingly yield their assent. But whether God, for Christ's sake, remits our offences, and yet permits us to remain ignorant of the great work he has done for us, is the question at issue. That many of the primitive saints did obtain an assurance of the Divine favour can scarcely be doubted. Abel "obtained witness that he was righteous." Enoch "before his translation had this testimony, that he pleased God." Job declared, "I know that my Redeemer liveth." Hezekiah said to God, "Thou hast in love to my soul delivered it from the pit of corruption, for thou hast cast all my sins behind thy back." David gratefully exclaimed, "Bless the Lord, O my soul.... who forgiveth all thy iniquities;" and elsewhere he declares, "I said I will confess my transgressions unto the Lord, and thou forgavest the iniquity of my sin." St. Paul said, "I know whom I have believed." And St. John, in a strain of equal certainty, declared, "We know that we have passed from death to life;" and he adds, "I write unto you, little children, because your sins are forgiven you for his name's sake." And why should it be thought a thing incredible that religion should now possess an evidence as commanding as it did in the primitive ages? Is the Spirit of the Lord straitened? Are his hallowing and consoling influences circumscribed? Does not the testimony of saints in more modern times corroborate this doctrine? Hooker, in his sermons on Jude, says, "Unto you, because ye are sons, God hath sent

forth the Spirit of his Son into your hearts, to the end that ye might know that Christ hath built you upon a rock immoveable; that he hath registered your names in the book of life." "From adoption," saith Archbishop Usher, "flows all Christian joy; for the Spirit of adoption is first a *witness* (Rom. viii. 16); second, a *seal* (Eph. iv. 30); third, a *pledge* (Eph. i. 14); setting a holy security on the soul, whereby it rejoiceth, even in affliction, in hope of glory." In the Life of Martin Luther it is said, "He was strengthened yet more by the discourse of an old Augustine Monk concerning the certainty we may have that our sins are forgiven. This he inferred from that article in our Creed, 'I believe in the forgiveness of sins;' strongly insisting that these very words implied, not barely a belief that some men's sins are forgiven, but that each man is personally to believe for himself,—God, through Christ, hath forgiven my sins. God likewise gave him much comfort in his temptations by that saying of St. Bernard, 'It is necessary to believe, first of all, that you cannot have forgiveness but by the mercy of God; and next, to believe that through his mercy *thy* sins are forgiven thee.' This is the witness which the Holy Ghost bears in thy heart, 'thy sins are forgiven thee.'" "The Spirit," saith Dr. Owen, "worketh joy in the heart of believers immediately by Himself, without the consideration of any other acts or works of his, or the interpositions of any reasonings, or deductions or conclusions. This does not arise from our reflex consideration of the love of God, but rather gives occasion thereunto." "The Spirit of God," saith Samuel Clark, "without consideration of, or reflecting upon, any of those gracious qualifications He hath wrought in the soul, does, by his own immediate power, imprint this persuasion upon the heart, Thou art a child of God; and by an inward, secret, yet powerful voice, doth say to the soul, Thou art a believer, and thy sins are pardoned." And Dr. Watts bears a similar testimony: "There is," saith he, "an extraordinary witness of the Spirit, and that is, when in an immediate and powerful manner the Holy Spirit impresses the soul with an assurance of Divine love, and gives the heart of a saint such a full discovery of his adoption, without the more slow and argumentative method of comparing the dispositions of their souls with some special characters of the children of God in Scripture." And Dr. I. Barrow, whom no one will suspect of enthusiasm, says, "This is that Spirit of adoption which constituteth us the sons of God; qualifying us so to be by dispositions resembling God, and filial affections towards him; certifying that we are so, and causing us by a free instinct to cry, Abba, Father."

From the above quotations (and many others of a similar description now lie before me) your correspondent will perceive that "some Wesleyans" are not the only individuals who have espoused and vindicated "the doctrine of assurance." That this doctrine has been abused I most conscientiously believe; but the abuse of a thing is no argument against its truth. God "pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel;" and when the act of forgiveness takes place, is there no change in the mind of the sinner who is the subject of that forgiveness? When the hand-writing that was against him is cancelled in the court of heaven, must the indictment still run on in the court of conscience? Is it reasonable to suppose that God will pardon the penitent, and yet allow him to remain oppressed with a burden intolerable, and too heavy for him to bear?

Though the Wesleyans do not affirm that a sense of God's pardoning love is absolutely necessary to our being in his favour, yet they do believe and affirm that it is the privilege of all believers to have the Spirit of God witnessing with their spirits that they are the children of God.

A WESLEYAN.

NECESSITY OF AFTERNOON SERVICES.

For the Christian Observer.

THE Christian Observer, I well remember, for many years zealously urged the utility and importance of a third or Evening Service, in populous places, especially where church accommodation was insufficient. At that period the great majority of our bishops and clergy were hostile to such an innovation; but dire necessity prevailed; and a third service has become common in most of our populous neighbourhoods, to the great benefit of those who cannot attend Divine worship in the morning or afternoon; for, even with the present rapidly increased growth of new churches, there are many places in which only a small fraction of the people can be accommodated with church-room; so that, if the bulk of the parishioners attend at all, it can only be by instalments, or by means of extra services. Add also to this, that the whole of a family cannot always leave home together; some being often of necessity engaged in protecting the house, tending the sick, or taking care of young children.

But while, sir, I would by no means disparage an evening service, as an addition, where necessary, to that of the afternoon, I would strongly protest against its being made a substitute for it. If we are to have but one, the afternoon service is much to be preferred. Those who took an early part in promoting evening services, did not do so upon the ground that seven o'clock is a better hour than three, especially during the winter; but that the seven o'clock service would accommodate those who, for want of church-room, or from domestic causes, had not been able to attend Divine worship on either or both the other parts of the day. Wherever the Sunday evening can be employed for edification in the domestic circle, this is in general preferable to attending a third service; and most religious parents and masters, whose servants and children have been to church in the morning and afternoon, would prefer their assembling around the family altar in the evening, to sending them out at night through the streets of a town, or the lanes and fields of a country village.

But it is much to be lamented, that what was originally meant to be only an addition, is now in too many instances made a substitute. In a considerable number of chapels the afternoon service has been transferred to the evening, to the extreme inconvenience of a large portion of the worshippers. The change falls with great severity upon invalids, large families, working persons accustomed to early hours, the children and teachers in National and Sunday schools, and the conductors of boarding-schools, especially those for young ladies. In the case of a chapel where this change was made, the following have been the results. In some families, the members of which had been accustomed to go to church morning and afternoon, but without any deep impressions of religion, the second service was neglected altogether, on the ground that going to church in the evening was inconvenient, methodistical, and plebeian. Other families either transferred their sittings elsewhere; or attended their own chapel in the morning and roved to some other church in the afternoon, leaving their own pews empty in the evening. Several invalids wholly lost the privilege of being able to attend a second service. Many families were deprived of their wonted Sunday evening readings and catechisings and devotions; and the loss was heavy, it not being found easy to transfer these domestic worshippings to the afternoon. The parents of the children in the Sunday and National schools complained much of the lateness of the service, which interfered with their usual habits; and the children could not be expected to keep on the stretch of attention from nine o'clock in the

morning till nearly the same hour at night; so that the teachers were obliged to dispense with their attendance at church beyond the morning worship, and to substitute for the afternoon service an address by a visitor in the school-room. The conductors of boarding-schools were deranged in their plans: the usual hours of meals and bed-time were obliged to be changed; and Sunday evening became the most irregular evening in the week. Ladies who objected to taking their pupils through the streets at night, were obliged either to give up attending a second service, or to be at the expense of procuring carriages for them—besides countenancing Sunday travelling; and the same inconvenience was experienced in many private families.

These evils, it must be remembered, do not arise from there being an evening service, but from its being substituted for that in the afternoon. To some persons an evening service has great attractions; but if there cannot be three services, the afternoon ought, on every ground, to be preferred. It is for every reason better to keep to the old hours and habits, than to adopt habits which are far less, generally, proper or convenient, and for which no plea of necessity can be alleged.

Under these circumstances, would it not be desirable that our Prelates should insist upon having afternoon service in all churches and chapels? This would accommodate the numerous classes of persons who cannot, or will not, frequent evening worship. If, after this is effected, there are those whose preferences or necessities render an evening service desirable, or who are precluded attending in the morning and afternoon for want of accommodation, as is the case in most populous places, such service ought to be added; and as no one clergyman should be expected to take the whole, the congregation ought, in justice, to provide for this additional benefit.

The substitution of evening for afternoon services, may, I fear, in some instances be traced to idle self-indulgence upon the part of certain of the pew-holders. In a chapel in a town of large resort, it was found that the usual habits of the wealthier and titled portion of the population were favourable to an afternoon service; and that it was difficult to reconcile them to going to church in the evening. To the poor, and to schools and young persons, an afternoon service was also convenient. But a considerable class of persons was found who neither chose to wait till five or six o'clock, or later, for their dinner, with the wealthy; nor to take it in brevity at one or two, with children, servants, and the poor: a snug afternoon was essential to their repast and repose; and to this mighty matter the customary public worship of God in our churches, and the general convenience of the population, including the subordinate members of their own families, was to be sacrificed. I do not complain of their availing themselves of the evening, but I lament that they deprived others of the afternoon. If our Right Reverend Prelates would insist upon there being an afternoon service before an evening one is admitted, making the ordinary pew-lettings to apply to those two services, all parties would be accommodated; for if there were a strong demand for evening worship, it would be easy to arrange a special evening pew-letting to defray its expenses; and if there were not such a strong demand, there would be no great hardship in conforming to an afternoon service.

I respectfully submit these remarks to the better judgment of your readers; only urging all who are called upon to take any part in the decision of such questions, to keep prominently in view one inquiry, How may I best promote the glory of God and the spiritual welfare of mankind?

A FREQUENTER OF BOTH SERVICES.

ON ROMANS XI. 12, 25.

To the Editor of the Christian Observer.

THE eleventh chapter of the Epistle to the Romans has been made the basis of some prophetical speculations concerning the Jewish nation. That the Jews have not yet fulfilled their history is certain; nor should I be inclined to deny that there are many prophecies in the Old Testament, and some in the New, which will receive their accomplishment in a future section of that history: but it appears to me to be equally certain that St. Paul, in his Epistle to the Romans, has not meant to assist us at all in making out the course or the order of future events. His reasoning is founded on the existing condition of the Jewish people; and if he refers to any alteration in their state, this reference contains no new discovery respecting the time and manner of the change, nor even any new comment upon former revelations.

When St. Paul wrote to the Romans, the relative position of the Jews and Gentiles had been in some measure reversed: the stream of Divine grace had flowed into a new channel; or, to use the Apostle's metaphor, the natural branches had been broken of from God's chosen olive-tree, that a wild and barren plant might receive life and fatness from the consecrated root. There was danger, therefore, lest the Gentiles, in their new position, should insult over the rejected Jews, and regard it as an injustice done to themselves if any efforts were made by St. Paul for the recovery of his own nation from their ruinous apostasy. To remove this impression from the minds of the Gentile converts, he adverts to a mistake in their reasoning. It was true, that, as they argued, the calling of the Gentiles had been preceded by a rejection of the Jews; but it was not true that all the Jews were rejected: their case was not worse than in Elijah's time, when, in the midst of what might have appeared an universal defection, seven thousand men were still left who had not bent the knee to Baal. The rejection of the disobedient Jews had been the occasional cause of the adoption of Gentiles into the church; but the remnant of believing Jews did not interfere with these Gentile converts, or intercept any of the gifts and graces which would otherwise have descended upon them from heaven. On the contrary, if, instead of a remnant of the Jewish people, they should all of them be converted to the true faith, the prosperity of the church, and (through that) of the world, would not be diminished, but greatly increased, by this accession of the "fulness of the Jews*." For the spiritual wealth of the church is commensurate with the number of its faithful and sincere members. If, then, a part of the Jews had been for a time rejected, and through this rejection salvation had been brought to the Gentiles, the recovery of the rejected people would now extend still further the benefit of the common salvation, and ought to be desired and expected, therefore, by the Gentiles themselves. Such appears to me to be the right explanation of the 12th verse. St. Paul does not mean to say that the Jews would, or that they would not, be again reconciled to God; but merely that there was no reason why the Gentile Christians should dislike the idea of their recovery, and not rather desire the augmentation of that small remnant of Jews who were already members of the Christian church.

It remains to inquire whether the 25th verse can be similarly explained;

* I do not agree with Storr, who, in a tract on the word πλήρωμα (a translation of which is published in the ninth volume of the Biblical Cabinet), endeavours to shew that this word in verse 12 denotes the believing part of the Jewish people, as that which must be added to the rejected portion, to make up the full *complement* of the nation.

for the prophetical schemes of interpretation are chiefly founded upon these two passages of the chapter. In the latter St. Paul says,—"I would not, brethren, that ye should be ignorant of this mystery, that blindness in part is happened to Israel, until the fulness of the Gentiles be come in." We ought not here to lay an unscriptural stress upon the word *mystery*. Modern usage has associated this word with notions not properly belonging to it: a mystery, with us, is something that cannot be explained by human reason. This sense of the word suggests an explanation of the verse before us which would not perhaps immediately occur to our thoughts, if we understood the word as signifying merely a new doctrine peculiar to the Gospel, and not known before the coming of Christ. It is clear that St. Paul promulges a doctrine of this kind when he speaks of the conversion of the Gentiles as an event which was brought to pass, and in a certain sense designed, by the rejection of the Jews. It was a truth till then unrevealed, and, as such, a mystery. But this word does not require us to expect any remarkable mysteriousness in the thing denoted by it; such, for instance, as would necessarily be involved in an exposition of the plans and purposes of Divine Providence with reference to the future conversion of the Jews. Whether we are to understand the verse as containing matter of this mysterious nature, will depend on our interpretation of the final clause, "*until the fulness of the Gentiles be come in.*" Calvin, in his Commentary on the passage, remarks, and I think justly, that St. Paul means no more than if he had said, *in order that the fulness of the Gentiles might come in.* When one state of things is appointed to be the introducer of another, the former must of course continue till the second makes its appearance; and thus, since the blindness of the Jews was to prepare a way for the coming in of the fulness of the Gentiles, it was necessary that the Jews should continue in their state of reprobation till the Gospel was preached amongst the Gentiles; but this being done, there was no reason why the Jews should any longer be rejected. It was not necessary that they should persist in their obduracy till all the Gentiles were converted: it was sufficient that the initial step had been taken, which would lead to that as its ultimate result*. The consummation itself would not be at all retarded, but accelerated rather, though all the natural branches should immediately be restored to their own olive tree, and "so all Israel should be saved." To prove that such a restoration of the Jewish people was at some time or other to take place, St. Paul quotes a passage from the Old Testament, in which it was said, "There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them when I shall take away their sins." The Apostle makes use of this prophecy, not to fix the time when God would renew his covenant with the Jews, but merely to exclude the supposition that they were finally rejected. With the same purpose he reminds the Gentile converts, that though, when they considered the present question from the Christian side (*κατα το ευαγγελιον*, ver. 28), the Jews "had become enemies for their sakes," yet that, regarded as a race that had been chosen by Him "whose gifts and calling are without repentance," they were still "beloved for their fathers' sakes." And he concludes at last, for reasons still more general, that "God had shut up none in disobedience, except that He might have mercy upon all."

M. J. M.

* It is probable that St. Paul uses the expression, "fulness of the Gentiles," in allusion to ver. 12, where he had spoken of "the fulness of the Jews."

THE CHURCH OF SCOTLAND'S INDIA MISSION.

To the Editor of the Christian Observer.

It has long been a source of surprise and regret, that, notwithstanding the arduous labours of our Missionaries in India, consisting of the vast population of 130 millions of heathen idolaters, we so seldom hear of their conversion; and the question is frequently put, in a tone of triumph, to collectors of missionary societies, by those who wish to evade their solicitations, "What are you doing in India?" It must be confessed, that whilst in other countries we are continually stirred up to vigorous and more extensive exertions by hearing the joyful tidings of many a soul called from the darkness of nature to serve the living and true God, we are seldom, comparatively speaking, cheered by such happy news from India. How is this to be accounted for?

It has, to my mind, been satisfactorily accounted for in a recent Address of the Rev. Alexander Duff's to the General Assembly of the Church of Scotland, on their India Mission. I propose, therefore, in this paper to give some passages from Mr. Duff's address, in which he very clearly points out some of the ordinary difficulties that impede the progress of missionary effort, and some of the most successful modes, in his opinion, resorted to for surmounting them: and I cannot refrain from expressing my hope, that should this paper meet the eye of the directors of other Missionary Societies, they will give it their most serious consideration.

Mr. Duff begins by supposing that an individual goes forth to India fired with zeal and charged with the overtures of mercy, and resolved to proclaim the Gospel as directly as possible. After arriving in the country, and having, in his own estimation, become well versed in its languages and customs, he goes forth to make known his message. The flow of his discourse is perhaps suddenly interrupted by some person in the crowd challenging him to unfold his evidence—to exhibit the credentials which attest his authority. He must answer, or his authority goes for nought. We have, say the natives, a religion of our own, and are amply satisfied with it. If he asserts, that Christianity is not only better than theirs, but the best for them, they ask for proof? Ours, say they, is from God; so is yours: who is to judge between us?

Thus driven, remarks Mr. Duff, from the direct announcement of your message, you are forced upon the question of evidences. As, however, you remember there is a vast phalanx of proof, external and internal, you now take courage. You begin with referring to the historical argument. But we have histories of our own, say they, extending back four millions of years; whereas yours embrace only a few thousands: so that, by your own shewing, you are but children of yesterday.

You next try the argument from miracles: they tell you that they themselves have miracles far more stupendous. You then resort to the argument from prophecy—an argument the truth of which can be rendered visible to their senses. But where is the impression? Of the countries where these prophecies were uttered, of the people to whom they were addressed, and the times in which they were fulfilled, they know nothing, and wish to know nothing. Once more you are aroused to the sense of the necessity of conveying to their minds general knowledge.

Driven to the last resource, you appeal to internal evidences. But there, says Mr. Duff, you find yourself further than ever from your purpose. Internal evidence is to them a new and unheard-of idea. You are now reduced to the lowest degree of helplessness. And however sincere and honest—if not blinded by a wild and senseless fanaticism—you cannot but

exclaim, "Oh that I had the means of conveying general knowledge that would enable me to establish, by enabling these people to apprehend, my authority."

When our Saviour went forth, if he were asked, Where is the sign of your authority? He could reply, "Bring hither the maimed, and the sick, and the lame;" and with simple majesty could say to the lame, "Walk;" and to the blind, "Receive your sight." But we cannot work miracles. And therefore, says Mr. Duff, so far as the exhibition of evidence or authority is concerned, the power of conveying the necessary knowledge seems to me to be the only substitute we possess, instead of the power of working miracles.

Unwilling to be baffled, you refer to physical science, in order to detect some simple principles of evidence admitted in common by all parties. Again you are told, "We have not only a religion, but systems of learning, and we want none of yours." Even their geography is a stupendous system; as will appear if you take a flat surface, and suppose a central island, consisting of the known and habitable world, surrounded by a circular ocean several hundred thousand miles in breadth; and this by a succession of seven alternate oceans and continents, in concentric circles —oceans of sugar, cane-juice, wine, and milk—each doubling the extent of the preceding, till they reach more than five times the actual distance between our earth and the sun. "Compared," say they, "with your puny geography, is not this magnificent?"

Mr. Duff proceeds: "While thus tossed to and fro without a resting-place, a gleam of hope seems to dawn when you find what amazing reverence is paid to these systems of learning, and make the grand discovery that they are all with them held sacred—as sacred as what we would more appropriately designate their theology. And I do crave the especial attention of the Assembly to this distinguishing peculiarity; for it is this that has given a root and power to the communication of useful knowledge in India, which it would not otherwise possess. The elaborate system of Hindoo learning—geography, astronomy, metaphysics, medicine, law, &c.—abounding as they do with the grossest errors, are yet, one and all of them, found embodied in the Shasters—that is, the sacred books, the books of canonical authority. They all, therefore, claim the same Divine authority; they all assert the same title to infallibility. Hence it is, that if you succeed in proving to old or young (and in the case of the latter we seldom find any difficulty) the falsehood of any one of these systems, you thereby at once inject doubts as to the truth of the rest; you virtually shake their confidence in the whole. Do, then, let me again crave the especial attention of this Assembly to the grand peculiarity, that if in India you only import ordinary useful knowledge, you thereby demolish what by its people is regarded as sacred. A course of instruction that professes to convey truth of any kind, thus becomes a species of religious education, in such a land—all education being there regarded as religious, or theological."

But supposing that a European missionary should be allowed to proceed with his discourse, there are other things, Mr. Duff states, to convince him that the preaching of the Gospel directly by himself is by no means so satisfactory a mode of propagating its truths as he could desire: he soon finds that the more zealous he is in converting souls, the more is he wasting his own earthy tabernacle. He cannot stand the heat of the burning sun; he cannot endure exposure at all times and seasons, as the natives can; and soon his own energies become paralyzed, and his activities impaired; and the conviction is now more than ever forced upon him, says Mr. Duff, that if the Gospel is to be preached, it must be by the natives themselves.

This conviction is vastly strengthened when he attends to the peculiar nature of the medium of instruction. What he reckons a perfect knowledge of the native language, may not be so reckoned by his hearers. We may master the language in books; read it; understand it; nay, speak it grammatically, as well as the natives themselves; but still there may be something overlooked—something of an essentially important nature wanting. There is that in the tones of a foreigner's voice which falls cold and heavy on the ear of a native, and never reaches the heart. The native, again, can hold intercourse with his countrymen in ways and modes that a foreigner cannot.

I will now briefly advert to Mr. Duff's description of the modes adopted by the General Assembly's India Mission for the removal, or rather for the surmounting, of the above-mentioned difficulties. He says, "I have already shewn, that the communication of useful knowledge will demolish the learning and religion of Hindostan. On this subject a grand experiment has been made at the expense of the British Government. In the metropolis of India, eighteen years since, there was founded in Calcutta a college for educating Hindoo youths in the literature and science of Europe, apart from religion. The result was precisely such as might have been expected. For the last ten years, class after class has issued forth, who, by the course of enlightened study pursued, had been made alive to the gross absurdities of their own system. But, no religion or morals having been taught in this institution, the young men were in a state of mind utterly blank as regards moral and religious obligation. They were infidels, or sceptics, of the most perfect kind—believing in nothing; believing not even in the existence of a Deity; and glorying in their unbelief."

Mr. Duff then proceeds to give an interesting account of the manner in which he first heard of and met with this class of persons, who ridiculed all religion and scoffed at its teachers; till at length, after various meetings and explanations, a considerable number of them consented to give him a hearing on the subject;—and of the way in which, after repeated discussions on the evidences and doctrines of Natural and Revealed Religion, he led them on to the subject of a revelation from God, pointing out the all-sufficient remedy for transgression through the blood of our Saviour Jesus Christ, his Son. After various struggles against the powers of darkness, the grace of God, adds Mr. Duff, reigned triumphant over many of them; while others, as in our own country, were convinced, but not converted. He adduces the following, as one amongst many instances of the truth of his assertion.

"In the case of some of the individuals thus brought to a knowledge of the truth, there was exhibited a demonstration of the power of Christianity such as I have seldom, if ever, witnessed at home. The case of the third one that was baptized, and who now conducts an institution in one of the upper provinces, was somewhat peculiar, from the trying circumstances attending his separation from his friends. Ah! could any member of this Assembly have been present on that memorable night, he would have seen what Christianity could do, even for a poor brutish idolater. It was about nine in the evening; and if any one here has been in that far distant land, he will know what the external scene was, when I say it was on the banks of the Ganges, and under the full effulgence of an Indian moon, whose brightness almost rivals the noon-day glory of the sun of northern climes. Two or three had resolved, as friends, to go along with this individual, and witness a spectacle, never before seen by us, and perhaps not soon again to be seen by Europeans. It was heart-rending throughout. Having reached the outer door of the house, the elder brother of this young man

advanced towards him, and, looking at him wistfully in the face, began first to implore him by the most endearing terms, as a brother, that he would not bring this shame and disgrace upon himself and family (which was a respectable one). Again and again did he earnestly appeal to him, by the sympathies and the tenderness and affection of a brother. The young man listened, and with intense emotion simply (in substance) replied, that he had now found out what truth was, and that he was resolved to cling to the truth. Finding that this argument had failed, he began to assert the authority of an elder brother—an authority sanctioned by the usages of the people. He endeavoured to shew what power he had over him, if he cruelly brought this disgrace upon the family. The young man still firmly replied, 'I have found out what truth is, and I have resolved to cling unto the truth.' The brother next held out bribes and allurements: there was nothing which he was not prepared to grant: there was no indulgence whatever which he would not allow him, in the very bosom of the family—indulgencies absolutely prohibited, and regarded as abhorrent in the Hindoo system—if he would only stop short of the last and awful step of baptism, the public making of his foul and fatal apostasy. The young man still adhered to his simple but emphatic declaration. It was now, when every argument had finally failed, that his aged mother, who had all the while been present (though we knew it not), raised a howl of agony, a yell of horror, which it is impossible to conceive; it pierced into the heart, and made the very flesh creep and shiver. The young man could hold out no longer. He was powerfully affected, and shed tears. With uplifted arms and eyes to heaven, he forcibly exclaimed, '*No, I cannot stay*,' and then walked away. And this was the last time he ever had converse with his brethren or mother."

In referring to the Church of Scotland's own institution, Mr. Duff says: "It has been already shewn that the communication of useful knowledge is of itself sufficient to destroy the ancient learning and idolatries of India. But you will naturally ask, Is it good simply to destroy, and not to build up? We answer, No. Hence our institution was from the very first based on the solid foundation of Christian principle. Throughout it is cemented by Christian principle. While we communicate the knowledge that can effectually destroy, we are enabled, by the introduction and zealous pursuit of the study of Christian evidences and doctrine, to supply a noble substitute in place of that which has been demolished. In this way, while we throw down we also rebuild; while we dispossess, we re-place a hundred fold. Such is the general aspect of the course of study pursued in your institutions. The particular mode of instruction adopted is what has been in this country termed the interrogatory—the explanatory or intellectual system—introduced with such modifications as the different circumstances plainly demanded. And as the result of our determination to communicate Christian knowledge, from the beginning, along with the elements of general literature and science, we now find, that, after a period of four years, almost all the youths in the more advanced classes have become as perfect disbelievers in their own systems as the young men in the Hindoo college already referred to; and at the same time as perfect believers in Christianity, so far as the understanding or the head is concerned. And already, in some cases, is there the commencement of a working of a higher order; already, in some cases, are there symptoms that indicate the heart also is beginning to be vitally affected. Further still: it is delightful to think, that lately one of the most talented young men in the institution, and a Brahman of the best caste, has offered himself as a candidate for baptism; and, what is more cheering still, spontaneously proffered his services for the work of a Christian missionary."

Such, sir, is the nature, and such the tendency, of the system pursued by the Church of Scotland's India missionaries; and I earnestly beseech the attention of your readers to this most important subject. Shall unhappy India perish for the lack of a well-directed system of religious instruction? Is it not the dictate of true wisdom, is it not the demand of sound sense and sober reason, that the Gospel should be taught and preached by native labourers? S. P.

*** We have most readily complied with the request of our correspondent in inserting the above paper, and, far from feeling jealous of the labours of other churches, we heartily rejoice in whatever success it may please the Lord of the harvest to afford to the labourers in every portion of His vineyard, and certainly not least to those of the venerable Church of Scotland, which at this moment, as a national communion, is suffering persecution together with our own, to which she has expressed a most sisterly regard and sympathy. The importance of endeavouring generally to enlighten the minds of the natives—whether of India or of any other country—while imparting to them direct religious instruction, was too obvious to be overlooked by the well-furnished missionaries of the Church of Scotland; but we are bound to add, that neither has it been overlooked, but on the contrary has been diligently and successfully acted upon, by the missionaries of the Church of England, and we presume by most modern missionaries of other communions. If our correspondent will refer to the transactions of the Society for the Propagation of the Gospel and the Church Missionary Society, he will see how constantly this point has been kept in view: indeed, so much has this been the case, that some well-disposed persons, who did not sufficiently consider the peculiar circumstances of India, have complained that schools, colleges, and preparatory training, form too prominent and expensive an item in the transactions of our missionary institutions, even to the depreciation, as they erroneously surmised, of the "preaching of the word," as the appointed instrument of God for the propagation of the faith. We do not therefore think that our missionaries can be charged with undervaluing the importance of preliminary and concurrent instruction of a general and useful character; and still less, if possible, have they lost sight of the importance of training native teachers, wherever it has pleased God to afford them materials for so doing. The annals of Swartz, and other missionaries of the Society for the Propagation of the Gospel, afford ample proof of this; and the Reports and other documents of the Church Missionary Society have dwelt upon the subject, we had thought almost to satiety. We could also collect scores of passages from our own volumes, in which the advantage and ultimate necessity of *employing native teachers* has been urged. It is indeed one of the first axioms of Protestant missionary mathematics; it gave birth in India to the Episcopalian Colleges of Calcutta and Cotym; it called forth the ardent rejoicings and anticipations of a Corrie over an Abdool Messee; and it has been the theme of missionary exhortations from innumerable tongues and pens. We only state this lest our correspondent's communication should seem to wear an unfavourable aspect to our Southern Societies, which we are sure he did not mean. We well know that there is no one particular which our Right Reverend friend Bishop Wilson has more at heart for the spiritual welfare of India, than to be enabled to ordain suitable native clergymen as instructors to their fellow-countrymen. Foreign missionaries can but lay a foundation, as the Apostles did, in the countries which they visited; natives must follow up and complete the work, as churches become enlarged and multiplied.

Having alluded thus far to our correspondent's paper, we ought perhaps to add, that though we concur with Mr. Duff as to the duty of devising what may appear, in the exercise of Christian wisdom, the most judicious schemes for missionary effort, we ought not to depend too much upon the mere adjustments of machinery. Pagan disputants may bring forward such cavils as Mr. Duff mentions, and yet, notwithstanding them all, the Gospel, simply and affectionately preached, may, by the Divine blessing, reach many a heart, and become the power of God unto salvation; whereas, though a well-timed geographical lesson might convince the caviller that his own science is very absurd, he is not of necessity one step nearer the kingdom of God. We do not disparage the rectification of Indian cosmogany; for the more useful knowledge a missionary possesses, and can impart without neglecting his direct duties, the better; but too much may be made of such secondary matters in their bearing upon spiritual labours. It is the heart of man, even more than the understanding, that is perverse, whether in a Pagan or a nominally Christian land; and Swartz, with his Bible in his hand, found out the blessed secret of getting at the heart, and thus silencing cavils, though the convert might not to his dying day advance far in European science. Our correspondent, in stating, after Mr. Duff, the advantages of the improved system, has unconsciously under-rated the anterior progress of the Gospel in India. The annals of Tinivelly, and many other places, shew

that the labours of missionaries have not been so unsuccessful as he represents: on the contrary, they have been much prospered, were it only in laying that solid foundation upon which, through the Divine mercy, we may hope to see raised a fair and ample structure, that shall eventually cover all India with its glorious majesty. Mr. Duff's own judicious labours, upon the system above described, have been pre-eminently blessed.—Ed.

POETRY.

For the Christian Observer.

RECOLLECTIONS OF CAPE-TOWN.

Hark! 'tis the sailor's jovial cry,
Announcing that the land is nigh;
Landward she bounds along the tide,
And anchors e'er our joys subside.
But what are they, those giant forms,
That lift their heads amid the storms;
That shake the tempest from their brow,
And vex the angry deep below,
With thunderbolt and lightning play,
And with the storm keep holiday;
That rear on high their misty throne,
And frown in awful state, alone?
South Afric's mountains meet the eye,
And from their cloudy canopy
They challenge loud those strangers bold,
Those Christian fiends who thirst for gold;
The unwelcome visitants arraign,
Who dare intrude on their domain;
Espouse the savage and his woes,
And all th' infernal arts expose,
Which drove their simple sons to roam
Far from their bosom's sheltering home;
Or bade them pine the live-long day
In clanking chains, without a ray
Of hope to gild the dreary gloom,
Save that which issues from the tomb.
The gentle race is nearly gone;
Its few last lingerers mourn alone.
They sank beneath the oppressor's yoke,
Hope, still deferred, their spirit broke.
Their memory now a tear must claim;
The Hottentot is but a name.
Blush, sons of Europe! blush for shame
That e'er ye bare the Christian name!
Are such the fruits that Christians shew,
The streams that from their Gospel flow?
What tho' the lash bedyed with gore
Ne'er frighted Afric's southern shore;
What tho' no murderous hand might dare
To lay the assassin's dagger bare;
When secret crimes are dragged to day,
A deeper debt you then shall pay.
You robb'd the freeman of his right;
You tore his lov'd ones from his sight;
The chains of Nature, forged in heaven,
Were by your hands asunder riven.
The frantic husband saw the day
His faithful wife was forced away;
The mother's agony of woe
Announced her darling boy must go;
You ante-dated Death's decree,
And bade the living parents see
Their babe its infant glee forego,
For woes that none but orphans know.

The air is still; amid the trees
Scarce whispers the expiring breeze.
Without a cloud is yonder sky,
Where Sol in brightness walks on high.
No mist obscures the boundless view,
No vapour mars the stainless blue,
Save that round Table Mountain's brow
A snow-white wreath is seen to grow,
In lambent volumes round him play,
And mitigate the flaming day.
But can it be! so soft a form
The fearful harbinger of storm?
Soon shalt thou drop thy snowy dyes
And darken into giant size,
Lead on the tempest's black array,
And spread thy pall upon the day!
The boatmen for precedence vie,
And from the shore impatient ply;
With rival oars they sweep the tide,
Till, ranged along the vessel's side,
They welcome give the stranger band—
"A boat, your Honour." "Who's for land?"
Their jarring claims who shall adjust?
Idle the effort; land we must.
One's chosen from the squabbling crew;
We bid our friends on board, Adieu!
Descend the wooden steep once more,
Spring to the boat, and make for shore.
The shapeless jetty soon is near'd,
Whose uncouth wall of wood was rear'd
To check the madness of the wave,
And from the breaker's fury save.
But who are they—that motley group
Who o'er its windy barrier stoop,
With curious glance our party scan,
As though they ne'er had seen a man?
Hindoos and Hottentots, Malays,
British and Dutch, together gaze.
How various else, they here agree,
And own the sway of novelty.
The ladder next our footsteps gain;
We mount upon the wooden plain;
With haste that cannot brook delay
Force through the throng our eager way;
The pier with rapid step trace o'er,
And plant our foot upon the shore.
A moment hence, in dazzling white,
The town is poured upon the sight.
Bright monument of Holland's pride,
Of days that saw her navies ride
In triumph o'er the subject tide;
Her commerce boundless as the breeze;
Her wealth exhaustless as the seas;

When Art and Nature's ransacked stores
Were proudly wafted to her shores.
Those days are passed : another form
Now sits as queen upon the storm :
Old Ocean, whereso'er he raves,
Still cries, " Britannia, rule the waves ! "
The mansions now in brilliant rows,
Their pompous height and size expose,
Whose snow-white fronts, without allay,
Reflect the splendour of the day.
In other lands, the spacious dome
Bespeaks that wealth has there its home,
But here, alike in lordly pride
Dwell poor and noble, side by side ;
And where escutcheons might appear,
The sons of trade their shop-boards rear ;
" Negocie Winkel * " flames on high,
While " Retail Shop " greets English eye.
The Dutchmen oft, in humorous spite,
Recount the story of a wight
Who, just arrived from Britain's shore,
Intent each wonder to explore
Through Cape-Town strolled, and when on high
" Negocie Winkel " caught his eye ;
When as he walked, no matter where,
" Negocie Winkel " still was there ;
At the so oft repeated view
Beyond controul his wonder grew,
And guilelessly his lips exclaim,
" How common is this Dutchman's name !
" Go where I will I'm sure to see
" Negocie Winkel's family."
But hark ! the bell with solemn tongue
Its weekly call to pray'r has rung :
And soon, in full colonial pride,
The Viceroy's party churchward ride.
A motley crowd expectant wait
To see them reach the hallow'd gate.
The glad assembly enter in,
The organ's melodies begin,
And British tongues exulting raise
The tribute of their prayer and praise.
But why should Holland's temples ring
With praise that Britain's children sing?
Why should those courts by Holland rear'd,
To Holland's piety endeared,
Those courts where Dutchmen praise their God,
By British worshippers be trod?
Oh, England ! England ! can it be,
That, while with grateful eye we see
Temples on every side arise,
In various homage, to the skies ;
We must, with bleeding heart, complain
That thine alone we seek in vain ?
Sectarians, from thy bosom torn,
With temples here the scene adorn ;
There, Holland's spacious churches rise ;
Here, idol temples pain the eyes ;
And there, the zealous sons of Rome
Have rear'd their superstition's dome.
'Tis summer, and in fierce array
Sol marches on the sultry day ;
And, tipp'd with vengeance, through the sky
Hisnoon-tide arrows downward fly.
The burning air no breezes fan :
In vain bird, beast, and lordly man,
Fainting beneath the dazzling light,
That pours upon their blasted sight
In sultry torrents, strive to shun
The fury of the insatiate sun.
Time was, e'er yet from Holland riv'n
To British sway the Cape was given,
When duly as the potent ray
Shed o'er their heads oppressive day,
The wary Dutch their mansions closed,
And in a mimic night reposed ;
The crowded mart they daily fled,
For the calm solitude of bed ;
They daily from the counter hied,
And golden dreams its place supplied.
No human presence dares intrude
On mid-day's sultry solitude.
No sound is heard of passing feet,
No hum of business in the street :
The square, or garden's verdant sod,
No more by pleasure's step is trod.
Art with indignant mood complains
That Nature now triumphant reigns ;
And strangers' eyes with wonder scan
A pompous town without a man !
But soon as Phœbus' rage is o'er
Again they ope the willing door,
When business starts with eager pace,
And pleasure runs its giddy race.
The streets now wake from their repose ;
The vital torrent through them flows ;
Silence is frightened to its den,
And all is full of life again.
But let us mount up yonder hill,
And of the prospect take our fill ;
For soon, alas ! the sad adieu
Must steal thy beauties from our view.
Here, vineyards, spreading far away,
Exult beneath the golden ray ;
No aged elm extends its arm,
To shield the tender vine from harm ;
Of lusty growth the standard rows
Their unsupported arms expose,
And brightly in the cloudless beam
Their robes of lucid verdure gleam.
Soon shall the laughing grape appear,
To crown the promise of the year :
As yet the leaves, in gorgeous pride,
Within their shade the embryo hide.
There, waving wide, the yellow grain
Far flashes o'er the joyous plain.
The lucid verdure of the vine
And Ceres' golden hues combine
A brilliant picture to unfold
Of mingled emerald and gold.
Here, Flora bids her blooming band
With tropic radiance grace the land.
She summons to the field her powers,
Fair marshalling her plants and flowers.
Bright hues which in Brittania's isle
On culture only deign to smile,
Spontaneous in her garden glow,
And beautify the scene below.
Beyond, the lofty mountains rise,
Like guardians of the Paradise ;

* The Dutch for *retail shop*.

And, as they terminate the view,
Seem fain to prompt the sad adieu.
Fair scenes, no more! for home again
Now fly my thoughts across the main.
It is the same—the turret grey
Whose front reflects the western ray;
And close behind, the mountain blue,
Which softly bounds the eastern view;
The sloping lawn, with sunny face—
The brook, that warbles at its base—
The rural path, that leads the eye
To where the castle frowns on high,
And skirts the hill, whose verdant sod
My youthful steps full oft have trod—
The village green—the sacred spire—
The grove, whose echoes never tire—
All tell me, that, where'er we roam,
All, all is changeful, save at home!
Oh! who, but those whose tearful eye
With straining glance can scarce descry
Their native country melt from view
Into the ocean's boundless blue,
Can tell the import of that word,
So oft from mothers' accents heard!—
How breaker's roar, and billow's foam,
Swell the significance of *home!*
Brethren and sisters, parents dear,
Are all embodied in the tear
Which drops into the briny wave,
Its dwelling-place, but not its grave.
It hath the energy of life;
And mid the ocean's loudest strife
Its "still small voice" and gentle form
Are seen and heard amid the storm.
But can it be? no change at home?
Did Time, who shakes the marble dome,
Who lays the lordly palace low,
And bares the victor's laurelled brow;
Did he one favour'd spot pass o'er
And bid his sithe destroy no more?
Alas! The mountain, sea, and sky,
Can all his puny rage defy;
Nature lives on; but Nature's lord
Must fall beneath his ruthless sword!
I've found it so. More blanks than one
Have marked his fell career begun.
There are the mountain, field, and grove,
But where the feet of those we love?
Where is that wit's enkindling ray,
Which gilded oft the gloomy day?
Where the benevolence of heart
That ever took the sufferer's part?
The sweet simplicity of mind?
The genius, versatile, refined?
The early beams of holy light*,
Which usher'd in youth's morn so bright?
These, these, alas! in vain we try
To summon back from yonder sky!
And be it so—since happier far
Than we, those well-beloved are,
Escaped to some more radiant star.
Time's fingers could but pluck the flow'r;
Then ceased the stern destroyer's power;
Bright angels snatched them from his hand
And classed them with the blooming band,
Whose beauteous forms and varied dyes
Adorn the garden of the skies!
The poor man's ear thrilled at thy voice
That bade his troubled heart rejoice!
The widow's eye with grateful tear
Gave witness to thy presence near!
Each humble cot that meets the view
Pays to my brother tribute due.
Its "short and simple annals" claim
A page devoted to thy name!
Tell how thy daily footsteps trod
Of want and pain the drear abode,—
How welcome glisten'd in the eye
Which told the Widow's Friend was nigh.
From scenes magnificent and gay
Thy timid spirit fled away,
And all its kindliest influence shed
Upon the humble sufferer's bed.
There were thy noblest trophies won;
There was thy race of glory run;
The widow's pray'r, the orphan's vow,
These were the wreaths which graced thy brow.
Wit which could courtly scenes adorn,
Cheerful and bright as summer's morn;
Talent which had but to command
The highest places of the land;
And genius, whose resistless claim
Could force the pond'rous gates of fame
To open wide their valves of light
Upon her darling's raptur'd sight,—
Admittance to her temple win,
And bid the conqueror enter in:—
These, dove-like, flew to Love Divine,
And perched, self-offer'd, on her shrine!
Alas! that, snatch'd by early doom,
Thou didst but build thy deathless tomb!
Enduring as the human heart,
The work of Nature, not of Art!
Each sigh that gave the bosom vent
A pillar in thy monument!
The joy that beam'd from sorrow's eye
A tablet to thy memory!
Companion of my infant years,
Sharer of earliest hopes and fears,
How does fond memory linger still,
O'er streamlet, grove, and sunny hill,
Where oft our childhood's footsteps strayed,
Where oft in infant glee we played
Suspecting none, of none afraid.
And are ye lost, ye roseate hours?
No! memory cropt the vernal flow'rs:
See, in her crystal vase they rise;
She waters them with tears and sighs—
Tears that with angels' joys may vie,
And sighs that gently waft on high!
Oh! could I pierce that boundless blue
Which hides thee from my longing view,
Methinks that, memory's task resigned,
My senses wider, more refined,
With simultaneous glance would scan
Our path from infancy to man;
That infancy and manhood's prime
Would blend together, in that clime;
That each lov'd scene, each tender thought,
At once before my vision brought,

* In allusion to a sister, who died at the early age of 16.

* Job xxix. 11.

Would shew the past was lent, not giv'n—
Lent here, to be restor'd in heaven ;
That joys, which in succession flow
Through this dark wilderness below,
Would spread at once before the eyes
Still waters of that Paradise ;
That shade on shade, and hue on hue,
Which here, successive, meet the view,
Would there one perfect picture shew,
And jointly on the canvas glow!

H. L. W.

TO THE RAINBOW.

Hail! lucid child of sun and show'r,
Thou fairy colour'd bow!
My soul, attemper'd to thy power,
Seems with thy tints to glow.

Thou pledge of mercy, bent on high
By the Creative Hand;
From thee no shafts of vengeance fly,
To desolate the land.

Though water bare thee to the light,
A bright celestial birth,
The waters tremble in thy sight,
Nor dare o'erflow the earth.

Emblem of hope! when darkly all
The weeping clouds descend,
Their tears of sorrow, as they fall,
In tears of gladness end.

Emblem of love! in harmony
Thy sister colours rise,
And form one radiant family,
Cemented in the skies.

May mercy, hope, and love, like thee,
Still dress in colours bright ;
But not, like thee, our presence flee,
And vanish out of sight.

H. L. W.

VERSION OF PSALM XLVI.

When troubles press, and sorrows rise,
Our God his present help supplies.
Though earth be from her orbit driv'n,
And mountains from their bases riv'n ;
Though oceans rage, restrain'd no more,
With roaring tide assault the shore ;
Though billows, march'd at His command,
Pour terror on the mountain band ;
No fear of ill our bosoms know,
Since tides of mercy round us flow.
The gentle brook that flows hard by,
Emblem of mercy, meets our eye ;
Speaks Comfort, as she warbles near,
To Salem, and her house of prayer.
Still with Jehovah's presence bless'd,
Dismay shall ne'er her peace molest ;
Soon shall her God to help her rise,
And scatter all her enemies.

Ere now the heathen raged in vain,
When God with thunder shook the plain.
The God of hosts doth with us stand,
The God of Jacob help command!
Come ye, the works of God survey.
What desolation marks His way!
Grim war to smiling peace is charm'd,
Of all his deadly rage disarm'd ;
His bow is broken in his hand,
His spear is dropt at God's command,
His chariot, to the flames a prey,
No longer leads the dread affray.
Be still, ye nations! know that I,
And I alone, am God on high :
That I my sov'reign rights will claim,
And make the heathen own my Name.
The God of hosts doth with us stand,
The God of Jacob help command!

H. L. W.

NAPOLEON'S GRAVE.

Toward yonder isle soft breezes blow,
And o'er the dark-blue billow,
Haste where the man of war lies low,
Beneath the lonely willow.

Amid its pensive leaves they play,
And wake the funeral song ;
'Is this the man of war,' they say,
The chief in battle strong?

'Is this the hero from whose look
Affrighted peace took wings ;
Who nations to their centre shook,
And proudly trampled kings?

Who kingdom upon kingdom piled,
And added throne to throne ;
And from the mighty fabric smiled
In peerless state—alone!

And does a rude unletter'd stone
Those lordly temples press,
That throbbed with fate of many a throne,
And nations' big distress.

Thy scornful spirit seems to smile
At its sepulchral gloom ;
And say, "My tombstone is yon isle,
And yonder world my tomb!

The nations are but letters graved
My tablet to adorn :
My name is from oblivion saved
By kingdoms yet unborn!"

Yet let us 'mid thy willow play,
And wake the funeral song ;
Is this the man of war, we'll say,
The chief in battle strong?

For though thou scorn'st the fond record
That vaunts in language high;
Yet not unpleased will Europe's lord
Accept the breeze's sigh!

No dirge so grateful as the roar
Of loud-resounding wave,
Which echoes to us from the shore,
While we attend thy grave.'

They said, and softly sigh'd away
To meet the dark-blue billow;
And mourn, with it, the chief that lay
Beneath the lonely willow.

Ah, vain the fame that thus can die,
And leave but sordid dust!
Be mine a brighter destiny,
The guerdon of the just.

And worse than vain the carnage field,
And dark ambition's joy;
Oh give, what Heaven alone can yield,
Nor cheat with trophied toy.

H. L. W.

ON HOPE AND JOY.

WHEN Sol pours down the gladsome day
Upon the dazzled sight;
Vanish the starry host away,
Lost in the flood of light.

No distant planets roll in view
Around the solar throne;
But, bounded by the sunny blue,
We live in light alone.

But when he ends his bright career,
And night resumes her sway;
Anon the lesser lights appear,
And emulate the day.

So when the brilliant light of joy
Upon the bosom gleams;
Hope's rays no more our sight employ,
Lost in the potent beams.

No more on brighter worlds than this
Our longing eye we rest;
No more we grieve for future bliss,
Of present joys possessed.

But soon as joy's retiring sun
Consigns to darkness drear,
Hope's softer lights their circle run,
And future worlds appear.

H. L. W.

REVIEW OF NEW PUBLICATIONS.

REVIEW OF LORD BROUGHAM'S NATURAL THEOLOGY.

(*Continued from* p. 699.)

IN alluding to Lord Brougham's volume in our last Number, we inquired what is the real value of the science of Natural Theology; and came to the conclusion that it is important chiefly as a step in the evidences for Divine Revelation, but insidious and fatal as a substitute for it. Lord Brougham's volume, we added, did not appear to us to range so distinctly as we could have wished upon the right side of this line of demarcation; but still it assumes ground upon which a Christian may build higher arguments; and in the demolition of the system of mental materialism, which is the best argued and most valuable and original portion of the work, the highly-gifted writer deserves the cordial gratitude of every friend to Revelation.

As a preliminary to measuring the success of a writer's attempt, it is necessary to ascertain what is his object; and this, in the work before us, the author explicitly states, both negatively and positively, as follows:

"This discourse is not a treatise of Natural Theology: it has not for its design an exposition of the doctrines whereof Natural Theology consists. But its object is, first, to explain the nature of the evidence upon which it rests—to shew that it is a science, the truths of which are discovered by induction, like the truths of natural and moral philosophy—that it is a branch of science partaking of the nature of each of those great divisions of human knowledge, and not merely closely allied to them both. Secondly, the object of the discourse is to explain the advantages attending this study." pp. 6, 7.

Thus pre-admonished, we have no right to look in the book for what it is not intended to embrace. It is not the doctrines or character of Natural Theology, but the nature of the evidence on which it rests, and the advantages attending the study of it, that Lord Brougham undertakes to set forth. But the doctrines and the evidences are so closely connected, that the arguments, of necessity, run into each other; so that though Lord Brougham proposes to consider, not the character of Natural Theology, but, only its proofs; yet a large part of his volume relates directly to the debarred questions; for what are the discussions, for instance, upon the immateriality of the soul and a future state, but matters of doctrine? In shewing what truths "are discovered by induction," he is not merely explaining "the evidence upon which Natural Theology rests," but he is also stating what conclusions it arrives at. So that, though he disclaims giving us its doctrines, he does give them nevertheless; and those doctrines, though not contrary to Revelation, fall so infinitely short of it, that they only serve to shew the poverty, not the richness, of the soil in which they flourish. Grant to Natural Theology all that its advocates claim for it, still it cannot answer that first question in all practical religious inquiry: "How shall man be just with God?" If it succeed in shewing that there is a Supreme Being, and that the soul of man is immortal, it cannot reply to any one of the many awfully serious inquiries which result from those preliminary truths; least of all can it inform us, of what is essential for us to know, that "God was in Christ reconciling the world unto himself, not imputing unto men their trespasses." Philosophers may tell us that such questions never entered their minds; that, not doubting the infinite goodness of the Creator, they never felt any uneasiness as to the final destinies of all his creatures; and that the notion of "reconciliation," with its accompaniments of "sacrifice" and "atonement," is but an artificial speculation, engendered by fraud or mysticism, and not by any means an innate natural feeling. But whatever philosophers may argue, all history proves that the human mind does embrace, and most painfully, such considerations; and that if Natural Theology cannot give—as it cannot—an adequate answer to the solemn inquiry, "What must I do to be saved?" it is not able to meet human want, or to satisfy the universal demand of a consciously-guilty race.

Lord Brougham's work, as we have seen, consists of two parts—namely, *the nature of the evidence*; and *the advantages of the study*. The nature of the evidence is discussed in seven sections; of which the following is the author's own analysis:—

"The first is introductory, and treats of the kind of evidence by which the truths of physical and psychological science are investigated, and that shews there is as great an appearance of diversity between the manner in which we arrive at the knowledge of different truths in those inductive sciences, as there is between the nature of any such inductive investigation and the proofs of the ontological branches of Natural Theology. But that diversity is proved to be only apparent; and hence it is inferred, that the supposed difference of the proofs of Natural Theology may also be only apparent.

"The second section continues the application of this argument to the physical branch of Natural Theology, and shews further proofs that the first branch of Natural Theology is as much an inductive science as Physics or Natural Philosophy. The first section compared the ontological branches of Natural Theology with all inductive science, physical as well as psychological. The second compares the physical branch of Natural Theology with physical science only.

"The third section compares the psychological branch of Natural Theology with psychological science, and shews that both rest alike upon induction.

"The fourth section shews that the *argumentum à priori* is unsound in a great degree—that it is insufficient for the purpose to which it is applied—that it serves only to a limited extent—and that to this extent it is in reality not distinguishable from induction, or the *argumentum à posteriori*.

"The fifth section treats of the second or Moral, the deontological branch of Natural Theology, and shews that it rests upon the same kind of evidence with moral science, and is, strictly speaking, as much a branch of inductive knowledge.

"The sixth section examines the doctrines of Lord Bacon respecting final causes, and shews that he was not adverse to the speculation when kept within due bounds.

"The seventh section examines the true nature of inductive analysis and synthesis, and shews some important errors prevailing on this subject." pp. 11—13.

To dilate upon these several sections, would be to transcribe the whole work. We will merely copy a few of our cursory pencil marginal notings, having already alluded, in our last Number, to the general results of the science.

In the first section his Lordship states, what we cannot deny to be a fact, but what we very much lament should be so, that, as in physical science one man exercises his mind from the mere love of speculation, and often without any view to practical benefit, though practical benefit may happen to arise; and another man, intent only upon practice, discovers by chance a speculative truth—the philosopher's working tool, or the mechanic's scientific discovery, being, in either case, merely a chance corollary, and not the direct aim of the respective parties—so in studies relating to the human mind there are the same two departments of labour. His Lordship expressly says—and the statement may serve to justify our strictures upon the character of the metaphysical studies, from which the universities of Scotland have derived much of their renown—

"The better regulation of the affections, or the more entire controul of the passions, may be the result of an acquaintance with our mental constitution; but the object of him who studies the laws of mind is merely to become acquainted with the spiritual part of our nature." p. 17.

Lord Brougham here states the fact, that the object of the study of mind is "merely"—there is not the slightest reservation or exception—to acquire speculative knowledge, without any reference whatever to moral results, such as the regulation of the affections, or the controul of the passions. His Lordship doubtless asserts what he had himself witnessed in the Northern universities; and long and loudly have we protested against this systematic disjunction of intellectual from moral research in psychological investigations; the baneful prevalence of which, during the last century, in the academical studies of Scotland, had at one period well-nigh banished sound theology and heart-felt piety from pulpits which once echoed the pure doctrines of Scripture, not in words of man's devising, but in those which the Holy Ghost teacheth. On no account did we more rejoice, when Dr. Chalmers was invited to and accepted an academical Professorship, than that he would thereby be enabled to exhibit in union what God had joined together, but what false philosophy had put asunder; and that, with all his vast powers of mind and splendid eloquence, he would set himself to disabuse the students of the Northern metropolitan university of the notion that they could, either reasonably or safely or effectively, investigate the laws of mind "*merely* to become acquainted with the spiritual part of our nature," without any reference to its moral duties or responsibilities. The disjunction, no man will deny, is unscriptural; for Christian metaphysics are inseparably blended with Christian doctrines and duties. The ontology of the Bible is ethical: "God is, and is a rewarder of them that diligently seek him;" "with the heart man believeth unto righteousness;" and we are to "love" God with all our "mind:" so that the study of mind is not dissevered from the exercise of the affections. And as the disjunction is unscriptural, so also it is palpably dangerous. As well might a man avow his intention of studying the laws of gunpowder

merely in pure science, apart from all practical results, amidst the coruscations of a blast-furnace, forgetting that one of those laws was to blow off roofs and to maim meddlers. The habit of contemplating the mental constitution "merely" in this hard, dry, metaphysical manner, dims the intellectual eye to the perception of moral beauty. It was thus that Sir Charles Morgan professed to study it, in his treatise on "the Philosophy of Morals," where he unites with Professor Lawrence and the whole school of atheistical—we cannot say deistical—materialists, in making "the mental constitution" to be simply the result of corporeal organization; so that all moral responsibility in the "regulation of the affections or the controul of the passions" is set aside. And that some who are *not* materialists, nay, who argue ably on the other side, as does Lord Brougham, have arrived at the same conclusion, of a man's not being responsible for his religious creed any more than for the colour of his skin, is another proof of the fatal result of systematically studying "the mental constitution" as a mere question of science, or even of natural theology, without any reference to those "corollaries" which He who made man, and "who knew what was in man," inseparably linked with the investigation.

The argument in the first and second sections (for the heads of which see the author's analysis above quoted) is wrought out with great ability; and most readers, upon perusing it, will feel that the inductive process by which they may arrive at the conclusions of what is called natural religion, is not only more forcible than they had perhaps supposed, but that it is, in some cases, quite as forcible as the process of reasoning in the department of physical induction, and that it even partakes of the character of the inductions of that department. That when, for instance, we conclude that the eye was formed by One who knew the properties of light, we get at that result as satisfactorily as at the properties of light itself, and also by a continuation of the very same process of reasoning. We will quote, in illustration, some interesting and very striking passages from the second section:—

"The two inquiries—that into the nature and constitution of the universe, and that into the evidence of design which it displays—in a word, physics and psychology, philosophy whether natural or mental, and the fundamental branch of Natural Theology—are not only closely allied one to the other, but are to a very considerable extent identical. The two paths of investigation for a great part of the way completely coincide. The same induction of facts which leads us to a knowledge of the structure of the eye, and its functions in the animal economy, leads us to the knowledge of its adaptation to the properties of light. It is a truth of physics, in the strictest sense of the word, that vision is performed by the eye refracting light, and making it converge to a focus upon the retina; and that the peculiar combination of its lenses, and the different materials they are composed of, correct the indistinctness which would otherwise arise from the different refrangibility of light; in other words, make the eye an achromatic instrument. But if this is not also a truth in Natural Theology, it is a position from which, by the shortest possible process of reasoning, we arrive at a theological truth—namely, that the instrument so successfully performing a given service by means of this curious structure, must have been formed with a knowledge of the properties of light. The position from which so easy a step brings us to this doctrine of Natural Theology was gained by strict induction. Upon the same evidence which all natural science rests on, reposes the knowledge that the eye is an optical instrument: this is a truth common to both physics and theology. Before the days of Sir Isaac Newton, men knew that they saw by means of the eye, and that the eye was constructed upon optical principles; but the reason of its peculiar conformation they knew not, because they were ignorant of the different refrangibility of light. When his discoveries taught this truth, it was found to have been acted upon, and consequently known, by the Being who created the eye. Still our knowledge was imperfect; and it was reserved for Mr. Dollond to discover another law of nature—the different dispersive powers of different substances—which enabled him to compound an object-glass that more effectually corrected the various refrangibility of the rays. It was now observed that this truth also must have been known to the Maker of the eye; for upon its basis is that instrument, far more perfect than the achromatic glass of Dollond, framed.

These things are truths in both physics and theology; they are truths taught us by the self-same process of investigation, and resting upon the self-same kind of evidence.

"When we extend our inquiries, and observe the varieties of this perfect instrument, we mark the adaptation of changes to the diversity of circumstances; and the truths thus learnt are in like manner common to physical and theological science; that is, to natural history, or comparative anatomy, and natural theology.

"That beautiful instrument, so artistly contrived that the most ingenious workman could not imagine an improvement of it, becomes still more interesting and more wonderful, when we find that its conformation is varied with the different necessities of each animal. If the animal prowls by night, we see the opening of the pupil, and the power of concentration in the eye increased. If an amphibious animal has occasionally to dive into the water, with the change of the medium through which the rays pass, there is an accommodation in the condition of the humours, and the eye partakes of the eye both of the quadruped and the fish.

"So, having contemplated the apparatus for protection in the human eye, we find that in the lower animals, who want both the accessory means of cleaning the eye and the ingenuity to accomplish it by other modes than the eyelids, an additional eyelid, a new apparatus, is provided for this purpose.

"Again, in fishes, whose eye is washed by the element in which they move, all the exterior apparatus is unnecessary, and is dismissed; but in the crab, and especially in that species which lies in mud, the very peculiar and horny prominent eye, which every body must have observed, would be quite obscured were it not for a particular provision. There is a little brush of hair above the eye, against which the eye is occasionally raised to wipe off what may adhere to it. The form of the eye, the particular mode in which it is moved, and, we may say, the coarseness of the instrument compared with the parts of the same organ in the higher class of animals, make the mechanism of eyelids and of lachrymal glands unsuitable. The mechanism used for this purpose is discovered by observation and reasoning; that it is contrived for this purpose is equally a discovery of observation and reasoning. Both propositions are strictly propositions of physical science.

"The same remarks apply to every part of the animal body. The use to which each member is subservient, and the manner in which it is enabled so to perform its functions as to serve that appointed use, is learned by an induction of the strictest kind. But it is impossible to deny, that what induction thus teaches forms the great bulk of all Natural Theology. The question which the theologian always puts upon each discovery of a purpose manifestly accomplished, is this: 'Suppose I had this operation to perform by mechanical means, and were acquainted with the laws regulating the action of matter, should I attempt it in any other way than I here see practised?' If the answer is in the negative, the consequence is irresistible, that some Power, capable of acting with design, and possessing the supposed knowledge, employed the means which we see used. But this negative answer is the result of reasoning founded upon induction, and rests upon the same evidence whereon the doctrines of all physical science are discovered and believed. And the inference to which that negative answer so inevitably leads is a truth in Natural Theology; for it is only another way of asserting that design and knowledge are evinced in the works and functions of nature.

"It may further illustrate the argument to take one or two other examples. When a bird's egg is examined, it is found to consist of three parts; the chick, the yolk in which the chick is placed, and the white in which the yoke swims. The yoke is lighter than the white; and is attached to it at two points by the treadles. If a line were drawn through these two points it would pass below the centre of gravity of the yoke. From this arrangement it must follow that the chick is always uppermost, roll the egg how you will; consequently, the chick is always kept nearest to the breast or belly of the mother while she is sitting. Suppose, then, that any one acquainted with the laws of motion had to contrive things so as to secure this position for the little speck or sac in question, in order to its receiving the necessary heat from the hen—could he proceed otherwise than by placing it in the lighter liquid, and suspending that liquid in the heavier, so that its centre of gravity should be above the line or plane of suspension? Assuredly not; for in no other way could his purpose be accomplished. This position is attained by a strict induction; it is supported by the same kind of evidence on which all physical truths rest. But it leads by a single step to another truth in Natural Theology; that the egg must have been formed by some hand skilful in mechanism, and acting under the knowledge of dynamics.

"The forms of the bones and joints, and the tendons or cords which play over them, afford a variety of instances of the most perfect mechanical adjustment. Sometimes the power is sacrificed for rapidity of motion, and sometimes rapidity is sacrificed for power. Our knee-pan, or patella, throws off the tendon which is attached to it from the centre of motion, and therefore adds to the power of the muscles of the

thigh, which enable us to rise or to leap. We have a mechanism of precisely the same kind in the lesser joints, where the bones, answering the purposes of the patella, are formed of a diminutive size. In the toes of the ostrich, the material is different, but the mechanism is the same. An elastic cushion is placed between the tendon and the joint, which, whilst it throws off the tendon from the centre of motion, and therefore adds to the power of the flexor muscle, gives elasticity to the bottom of the foot. And we recognise the intention of this when we remember that this bird does not fly, but runs with great swiftness, and that the whole weight rests upon the foot, which has but little relative breadth; these elastic cushions serving in some degree the same office as the elastic frog of the horse's hoof, or the cushion in the bottom of the camel's foot.

"The web-foot of a water-fowl is an inimitable paddle; and all the ingenuity of the present day exerted to improve our steam-boats makes nothing to approach it. The flexor tendon of the toes of the duck is so directed over the heads of the bones of the thigh and leg, that it is made tight when the creature bends its leg, and is relaxed when the leg is stretched out. When the bird draws its foot up, the toes are drawn together, in consequence of the bent position of the bones of the leg pressing on the tendon. When, on the contrary, it pushes the leg out straight, in making the stroke, the tendons are relieved from the pressure of the heel-bone, and the toes are permitted to be fully extended and at the same time expanded, so that the web between them meets the resistance of a large volume of water.

"In another class of birds, those which roost upon the branch of a tree, the same mechanism answers another purpose. The great length of the toes of these birds enables them to grasp the branch; yet were they supported by voluntary effort alone, and were there no other provision made, their grasp would relax in sleep. But, on the contrary, we know that they roost on one foot, and maintain a firm attitude. Borelli has taken pains to explain how this is. The muscle which bends the toes lies on the fore part of the thigh, and runs over the joint which corresponds with our knee-joint; from the fore part its tendon passes to the back part of the leg, and over the joint equivalent to our heel-bone. It then splits, and extends in the bottom of the foot to the toes. The consequence of this singular course of the tendon is, that when the mere weight of the bird causes these two joints to bend under it, the tendon is stretched, or would be stretched, were it not that its divided extremities, inserted into the last bones of the toes, draw these toes, so that they contract, and grasp the branch on which the bird roosts, without any effort whatever on its part.

"These are facts learned by induction; the inductive science of dynamics shews us that such mechanism is calculated to answer the end which, in point of fact, is attained. To conclude from thence that the mechanist contrived the means with the intention of producing this end, and with the knowledge of the science, is also strictly an inference of induction.

"Examine now, in land animals, the structure of the larynx, the upper part of which is so contrived as to keep the windpipe closely shut by the valve thrown over its orifice, while the food is passing into the stomach, as it were, over a drawbridge, and, but for that valve, would fall into the lungs. No one can hesitate in ascribing this curious mechanism to the intention that the same opening of the throat and mouth should serve for conveying food to the stomach and air to the lungs, without any interference of the two operations. But that structure would not be sufficient for animals which live in the water, and must therefore, while they breath at the surface, carry down their food to devour it below. In them accordingly, as in the whale and the porpoise, we find the valve is not flat, but prominent and somewhat conical, rising towards the back of the nose, and the continuation of the nostril by means of a ring (or *sphyncter*) muscle embraces the top of the windpipe so as to complete the communication between the lungs and the blow-hole, while it cuts off all communication between those lungs and the mouth.

"Again, if we examine the structure of a porpoise's head, we find its cavities capable of great distention, and such that he can fill them at pleasure with air or with water, according as he would mount, float, or sink. By closing the blow-hole, he shuts out the water; by letting in the water, he can sink; by blowing from the lungs against the cavities, he can force out the water and fill the hollows with air, in order to rise. No one can doubt that such facts afford direct evidence of an apt contrivance directed towards a specific object, and adopted by some power thoroughly acquainted with the laws of hydrostatics, as well as perfectly skilful in workmanship." pp. 28—39.

The learned author urges another illustration from the laws which regulate the solar system, and its power of internal adjustment, as demonstrated by modern astronomical mathematicians:—

"It is demonstrated, by the strictest process of mathematical reasoning, that the result of the whole of these mutual actions, proceeding from the universal influence of gravitation, must necessarily, in consequence of the peculiar arrangement

which has been described of the orbits and masses, and in consequence of the law by which gravitation acts, produce a constant alteration in the orbit of each body, which alteration goes on for thousands of years, very slowly making that orbit bulge, as it were, until it reaches a certain shape, when the alteration begins to take the opposite direction, and for an equal number of years goes on constantly, as it were, flattening the orbit, till it reaches a certain shape, when it stops, and then the bulging again begins; and that this alternate change of bulging and flattening must go on for ever by the same law, without ever exceeding on either side a certain point. All changes in the system are thus periodical, and its perpetual stability is completely secured. It is manifest that such an arrangement, so condusive to such a purpose, and so certainly accomplishing that purpose, could only have been made with the express design of attaining such an end—that some Power exists capable of thus producing such wonderful order, so marvellous and wholly admirable a harmony, out of such numberless disturbances—and that this Power was actuated by the intention of producing this effect. The reasoning upon this subject, I have observed, is *purely* mathematical; but the facts respecting the system on which all the reasoning rests are known to us by induction alone: consequently the grand truth respecting the secular disturbance, or the periodicity of the changes in the system—that discovery which makes the glory of Lagrange and Laplace, and constitutes the triumph of the Integral Calculus, whereof it is the fruit, and of the most patient course of astronomical observation whereon the analysis is grounded—may most justly be classed as a truth both of the Mixed Mathematics and of Natural Theology—for the theologian only adds a single short link to the chain of the physical astronomer's demonstration, in order to reach the great Artificer from the phenomena of his system." pp. 40—42.

"Is not this last process as much one of strict induction as the other? It is plainly only a generalization of many particular facts; a reasoning from things known to things unknown; an inference of a new or unknown relation from other relations formerly observed and known." p. 43.

"We know by experience, that if we ourselves desired to accomplish a similar purpose we should do so by the like adaptation; we know by experience that this is design in us, and that our proceedings are the result of such design; we know, that if some of our works were seen by others, who neither were aware of our having made them, nor of the intention with which we made them, they would be right should they, from seeing and examining them, both infer that we had made them, and conjecture why we had made them. The same reasoning, by the help of experience, from what we know to what we cannot know, is manifestly the foundation of the inference, that the members of the body were fashioned for certain uses by a Maker acquainted with their operations, and willing that those uses should be served." pp. 44, 45.

The modern science of fossil anatomy, the developement of which is of later date than Paley's Natural Theology, furnishes our author with another interesting illustration. After alluding to the wonderful manner in which Cuvier could build up an entire animal, and tell its habits, from a mere fragment of bone (a striking proof that design runs throughout the works of creation, and that there is nothing that resembles the effect of chance), Lord Brougham remarks, with singular precision and lucid beauty of thought and argument:

"When from examining a few bones, or it may be a single fragment of a bone, we infer that, in the wilds where we found it, there lived and ranged, some thousands of years ago, an animal wholly different from any we ever saw, and from any of which any account, any tradition, written or oral, has reached us, nay, from any that ever was seen by any person of whose existence we ever heard, we assuredly are led to this remote conclusion by a strict and rigorous process of reasoning; but, as certainly, we come through that process to the knowledge and belief of things unseen, both of us and of all men—things respecting which we have not, and cannot have, a single particle of evidence, either by sense or by testimony. Yet we harbour no doubt of the fact; we go farther, and not only implicitly believe the existence of this creature, for which we are forced to invent a name, but clothe it with attributes, till, reasoning step by step, we come at so accurate a notion of its form and habits, that we can represent the one and describe the other with unerring accuracy; picturing to ourselves how it looked, what it fed on, and how it continued its kind.

"Now, the question is this: What perceivable difference is there between the kind of investigations we have just been considering, and those of Natural Theology—except, indeed, that the latter are far more sublime in themselves, and incomparably more interesting to us? Where is the logical precision of the arrangement which would draw a broad line of demarcation between the two speculations, giving to the one the name and the rank of a science, and refusing it to the other, and affirming that the

one rested upon induction, but not the other? We have, it is true, no experience directly of that Great Being's existence in whom we believe as our Creator; nor have we the testimony of any man relating such experience of his own. But so, neither we, nor any witnesses in any age, have ever seen those works of that Being, the lost animals that once peopled the earth; and yet the lights of inductive science have conducted us to a full knowledge of their nature, as well as a perfect belief in their existence. Without any evidence from our senses, or from the testimony of eye-witnesses, we believe in the existence and qualities of those animals, because we infer by the induction of facts that they once lived, and were endowed with a certain nature. This is called a doctrine of inductive philosophy. Is it less a doctrine of the same philosophy, that the eye could not have been made without a knowledge of optics; and as it could not make itself, and as no human artist, though possessed of the knowledge, has the skill and power to fashion it by his handy-work, that there must exist some Being of knowledge, skill, and power, superior to our own, and sufficient to create it?" pp. 49—51.

Lord Brougham incidentally notices—and we have much pleasure in quoting the remark—the testimony of geology to the truth of the Mosaic narrative.—

"The researches both of Cuvier and Buckland, far from impugning the testimony to the great fact of a deluge borne by the Mosaic writings, rather fortify it; and bring additional proofs of the fallacy which, for some time, had led philosophers to ascribe a very high antiquity to the world we now live in." p. 48.

By "the world we now live in" Lord Brougham does not mean—as the phrase, standing alone, might imply—the globe of the earth, but that globe as at present fitted up. Indeed he had just spoken of "several worlds back."—

"The discoveries already made in this branch of science are truly wonderful, and they proceed upon the strictest rules of induction. It is shewn that animals formerly existed on the globe, being unknown varieties of species still known; but it also appears that species existed, and even genera, wholly unknown for the last five thousand years. These peopled the earth, as it was, not merely before the general deluge, but before some convulsion long prior to that event had overwhelmed the countries then dry, and raised others from the bottom of the sea. In these curious inquiries we are conversant not merely with the world before the flood, but with a world which, before the flood, was covered with water, and which, in far earlier ages, had been the habitation of birds, and beasts, and reptiles. We are carried, as it were, several worlds back, and we reach a period when all was water, and slime, and mud; and the waste, without either man or plants, gave resting-place to enormous beasts like lions and elephants and river-horses, while the water was tenanted by lizards the size of a whale, sixty or seventy feet long, and by others with huge eyes having shields of solid bone to protect them, and glaring from a neck ten feet in length, and the air was darkened by flying reptiles covered with scales, opening the jaws of the crocodile, and expanding wings armed at the tips with the claws of the leopard." pp. 46, 47.

The third section introduces us to one of the most original parts of the work. Lord Brougham complains—and we think with justice—that whereas the material world has been ransacked to find traces of an Intelligent Cause, the world of mind, which affords even stronger proofs, has been scarcely heeded in the speculations of the natural theologian.—

"The celebrated book of Ray on the Wonders of the Creation seems to assume that the human soul has no separate existence—that it forms no part of the created system. Derham has written upon Astro-theology and Physico-theology as if the heavens alone proclaimed the glory of God, and the earth only shewed forth his handy-work; for his only mention of intellectual nature is in the single chapter of the Physico-theology on the soul, in which he is content with two observations: one, on the variety of man's inclinations, and another, on his inventive powers—giving nothing which precisely proves design. Dr. Paley, whose work is chiefly taken from the writings of Derham, deriving from them its whole plan and much of its substance, but clothing the harsher statements of his original in an attractive and popular style, had so little of scientific habits, so moderate a power of generalising, that he never once mentions the mind, or any of the intellectual phenomena, nor ever appears to consider them as forming a portion of the works or operations of nature. Thus, all these authors view the revolutions of the heavenly bodies, the structure of animals, the organization of plants, and the various operations of the material world which we see carried on around us, as indicating the existence of design, and leading to a knowledge of the Creator. But they pass

over in silence, unaccountably enough, by far the most singular work of Divine wisdom and power—the mind itself. Is there any reason whatever to draw this line; to narrow within these circles the field of Natural Theology; to draw from the constitution and habits of matter alone the proof that one Intelligent Cause formed and supports the universe? Ought we not rather to consider the phenomena of the mind as more peculiarly adapted to help this inquiry, and as bearing a nearer relation to the Greater Intelligence which created and which maintains the system?" pp. 52—54.

Lord Brougham supposes that this omission originated, in the doubts which, he says, men are prone to entertain, of the mind's existence independent of matter. Though the eminent persons above mentioned were not materialists, yet they did not, he thinks, feel persuaded of the separate existence of the soul independent of the body, in the same vivid manner as they did that of the material world.

"They saw and they felt external objects; they could examine the lenses of the eye, the valves of the veins and arteries, the ligaments and the sockets of the joints, the bones and the drum of the ear; but though they now and then made mention of the mind, and, when forced to the point, would acknowledge a belief in it, they never were fully and intimately persuaded of its separate existence. They thought of it and of matter very differently; they gave *its* structure, and *its* habits, and *its* operations, no place in their inquiries; their contemplations never rested upon it with any steadiness, and indeed scarcely ever even glanced upon it at all." pp. 55, 56.

Lord Brougham has done good service to the cause of truth in pointing out this deficiency, but we do not think he has rightly accounted for it. His predecessors, we feel persuaded, did not doubt of spiritual existence; or refuse to believe that mind, as much or more than matter, displays the creative energy, wisdom, and providence of God: but they did not work out the argument; either because it never happened to occur to them to do so; or because they found themselves unequal to the task; or *because they* did not think that the process could be rendered popularly convincing and interesting. And if this last were their reason, perhaps they were right. Any man may understand the utility of the valves in his blood-vessels, or of the strapping down of the tendons near the ankle; but the philosophy of mind is not generally studied; so that to prove the being and attributes of God by means of it, would be, in a majority of instances, to *illustrate* what is known, or supposed to be so, by what is unknown. And it is, perhaps, somewhat in favour of their prudence, in abstaining from this line of argument, at least in popular treatises, that, though it is admirably wrought out by Lord Brougham, it is the very portion of his work which has most excited controversy. We have before us a treatise, entitled, with lawyer-like specification, "Observations on the Discourse of Natural Theology by Henry Lord Brougham; chiefly relating to his Lordship's doctrine of the immateriality of the human mind, as proved by psychological phenomena; the applicability of the inductive method of proof to Natural Theology, so far as relates to psychological facts, dreams, &c. &c.; and the bearing of the 'Discourse' on Divine Revelation, &c. &c. By Thomas Wallace, Esq., LL.D., one of His Majesty's Counsel at Law in Ireland," &c.

In this treatise Mr. Wallace asserts, and attempts to prove, that the soul cannot be shewn to be immaterial, and that there is no solid foundation for that system of psychology upon which Lord Brougham rests his strongest proofs of Natural Theology. He complains that his Lordship, "one of the greatest spirits of the age," should have stepped aside "to narrow our hope and darken our prospect of future existence," by inculcating that "the possibility of a future life depends on the contingency of an abstruse metaphysical question being decided one way—namely, that the substance of the human mind is immaterial;" whereas Mr. Wallace thinks that no determinate answer can be given to the question, and his own opinion is clearly that the soul is material. Now we have not a shadow

of doubt that Lord Brougham is right, and Mr. Wallace wrong, in this matter; for, to use the well-known words of Sterne, "we are positive we have souls, nor shall all the books with which materialists have pestered the world ever persuade us to the contrary;" but the very circumstance that this truth has been, and is, elaborately controverted, may shew why such writers as Paley did not make it an initial head of argument in order to prove other truths, which they considered abundantly proveable by independent and non-disputable demonstration.

We quote with much pleasure a portion of Lord Brougham's reasoning upon this subject:—

"The evidence for the existence of mind is to the full as complete as that upon which we believe in the existence of matter. Indeed it is more certain and more irrefragable. The consciousness of existence, the perpetual sense that we are thinking, and that we are performing the operation quite independently of all material objects, proves to us the existence of a being different from our bodies, with a degree of evidence higher than any we can have for the existence of those bodies themselves, or of any other part of the material world. It is certain—proved, indeed, to demonstration—that many of the perceptions of matter which we derive through the senses are deceitful, and seem to indicate that which has no reality at all. Some inferences which we draw respecting it are confounded with direct sensation or perception, for example, the idea of motion; other ideas, as those of hardness and solidity, are equally the result of reasoning, and often mislead. Thus we never doubt, on the testimony of our senses, that the parts of matter touch—that different bodies come in contact with one another, and with our organs of sense; and yet nothing is more certain than that there still is some small distance between the bodies which we think we perceive to touch. Indeed it is barely possible that all the sensations and perceptions which we have of the material world may be only ideas in our own minds: it is barely possible, therefore, that matter should have no existence. But that mind—that the sentient principle—that the thing or the being which we call 'I' and 'we,' and which thinks, feels, reasons—should have no existence, is a contradiction in terms. Of the two existences, then, that of mind as independent of matter is more certain than that of matter apart from mind." pp. 56, 57.

"It follows that the constitution and functions of the mind are as much the subjects of inductive reasoning and investigation, as the structure and actions of matter. The mind equally with matter is the proper subject of observation, by means of consciousness, which enables us to arrest and examine our own thoughts: it is even the subject of experiment, by the power which we have, through the efforts of abstraction and attention, of turning those thoughts into courses not natural to them, not spontaneous, and watching the results. Now the phenomena of mind, at the knowledge of which we arrive by this inductive process, the only legitimate intellectual philosophy, afford as decisive proofs of design as do the phenomena of matter, and they furnish those proofs by the strict method of induction. In other words, we study the nature and operations of the mind, and gather from them evidences of design, by one and the same species of reasoning, the induction of facts." pp. 58, 59.

The writer illustrates these positions by the adduction of various mental phenomena, all indicative of the most skilful contrivance. Thus, we are capable of reasoning, of attending, of exercising curiosity—that is, a thirst for knowledge—of remembering, of associating, of feeling, hoping, fearing, and so forth; all which faculties are as certain, though not perhaps as popularly striking, demonstrations of Divine wisdom and unerring adjustment, as are the corporeal organs, so "fearfully and wonderfully made."

The following is a very interesting portion of Lord Brougham's argument. He seems absolutely to revel in mind; and if we were to judge of his animal frame by his book, we might imagine him an intellectual abstraction, as unconscious of sleek rotundity and the science of good dinners, as Paley was comfortably addicted to both.

"Thus far we have been considering the uses to which the mental faculties and feelings are subservient, and their admirable adaptation to these ends. But view the intellectual world as a whole, and surely it is impossible to contemplate without amazement the extraordinary spectacle which the mind of man displays, and the immense progress which it has been able to make in consequence of its structure, its capacity, and its propensities, such as we have just been describing them. If the brightness of the heavenly bodies, the prodigious velocity of their motions, their vast distances and mighty bulk, fill the imagination with awe, there is the same wonder

excited by the brilliancy of the intellectual powers—the inconceivable swiftness of thought—the boundless range which our fancy can take—the vast objects which our reason can embrace. That we should have been able to resolve the elements into their more simple constituents—to analyze the subtle light which fills all space—to penetrate from that remote particle in the universe, of which we occupy a speck, into regions infinitely remote—ascertain the weight of bodies at the surface of the most distant worlds—investigate the laws that govern their motions, or mould their forms—and calculate to a second of time the periods of their re-appearance during the revolution of centuries,—all this is in the last degree amazing, and affords much more food for admiration than any of the phenomena of the material creation. Then what shall we say of that incredible power of generalization which has enabled some even to anticipate by ages the discovery of truths the farthest removed above ordinary apprehension, and the most savouring of improbability and fiction—not merely of a Clairaut conjecturing the existence of a seventh planet, and the position of its orbit, but of a Newton learnedly and sagaciously inferring, from the refraction of light, the inflammable quality of the diamond, the composition of apparently the simplest of the elements, and the opposite nature of the two ingredients, unknown for a century after, of which it is composed? Yet there is something more marvellous still in the processes of thought, by which such prodigies have been performed, and in the force of the mind itself, when it acts wholly without external aid, borrowing nothing whatever from matter, and relying on its own powers alone. The most abstruse investigations of the mathematician are conducted without any regard to sensible objects; and the helps he derives in his reasonings from material things at all, are absolutely insignificant, compared with the portion of his work which is altogether of an abstract kind—the aid of figures and letters being only to facilitate and abridge his labour, and not at all essential to his progress. Nay, strictly speaking, there are no truths in the whole range of the pure mathematics, which might not, by possibility, have been discovered and systematized by one deprived of sight and touch, or immured in a dark chamber without the use of a single material object. The instrument of Newton's most sublime speculations, the *calculus* which he invented, and the astonishing systems reared by its means, which have given immortality to the names of Euler, Lagrange, Laplace, all are the creatures of pure abstract thought, and all might, by possibility, have existed in their present magnificence and splendour, without owing to material agency any help whatever, except such as might be necessary for their recording and communication. These are, surely, the greatest of all the wonders of nature, when justly considered, although they speak to the understanding and not to the sense. Shall we, then, deny that the eye could be made without skill in optics, and yet admit that the mind could be fashioned and endowed without the most exquisite of all skill, or could proceed from any but an intellect of infinite power?" pp. 68—71.

"Such is the process of reasoning by which we infer the existence of design *in* the natural and moral world. To this abstract argument an addition of great importance remains to be made. The whole reasoning proceeds necessarily upon the assumption that there exists a being or thing separate from, and independent of, matter, and conscious of its own existence, which we call *mind*. For the argument is—'Had I to accomplish this purpose, I should have used some such means;' or, 'Had I used these means, I should have thought I was accomplishing some such purpose.' Perceiving the adaptation of the means to the end, the inference is, that some being has acted as we should ourselves act, and with the same views. But when we so speak, and so reason, we are all the while referring to an intelligent principle or existence; we are referring to our mind, and not to our bodily frame. The agency which we infer from this reasoning is, therefore, a spiritual and immaterial agency—the working of something like our own mind—an intelligence like our own, though incomparably more powerful and more skilful. The Being of whom we thus acquire a knowledge, and whose operations as well as existence we thus deduce from a process of inductive reasoning, must be a spirit, and wholly immaterial. But his being such is only inferred, because we set out with assuming the separate existence of our own mind, independently of matter. Without that we never could conclude that superior *intelligence* existed or acted. The belief that mind exists is essential to the whole argument by which we infer that the Deity exists. This belief we have shewn to be perfectly well grounded. It is the foundation of Natural Theology in all its branches; and upon the scheme of materialism no rational, indeed no intelligible, account can be given of a First Cause, or of the creation or government of the universe.

"The preceding observations have been directed to the inquiries respecting the design exhibited in the universe. But the other parts of the first great branch of natural theology come strictly within the scope of the same reasoning. Thus, all the proofs of the Deity's *personality*, that is, his individuality, his unity; all the evidence which we have of his works, shewing throughout not only that they proceeded from design, but that the design is of one distinctive kind—that they come from the hand not only of an intelligent Being, but of a Being whose intellect is specifically peculiar, and

always of the same character; all these proofs are in the most rigorous sense inductive." pp. 78—80.

In expressing our admiration of these splendid passages, we do not vouch for every statement in them. We do not, for instance, concur in the Berkleian figment that it is even "barely possible that matter should have no existence;" nor is it a thing necessary, in order to shew that mind is immaterial, to exaggerate, by admitting that what we call matter may be immaterial. We have also expressed strong doubts in our last Number, as to unassisted natural reason being able to arrive at all those results which Lord Brougham considers so certain; whether even the unity of the Creator is irrefragably demonstrable from this source; and much more, whether His moral attributes are clearly perceivable: for if blue skies, green fields, and fruits and flowers, speak of benevolence, do not pain and death indicate displeasure? We doubt also whether the argument for incorporeality being necessary to immortality, is not put in a way hostile to the Scripture doctrine of the resurrection of the body. Though that which is not compounded cannot be discerptible, it does not follow that whatever is compounded will be discerpted; for the same power that conferred indiscerptibility upon the immaterial soul, may as easily, after death has dissolved the body, unite it for ever—making it "like unto Christ's glorious body"—so that, though composed of material elements, and therefore in its nature discerptible, it shall be endued with immortality, or kept in existence, by eternal power, so as never to be severed. We may add, further, that though Lord Brougham is doubtless correct in shewing that, if the soul were material, it would be naturally liable to dissolution, it does not of strict necessity follow that its immateriality would render it immortal. Both parts of the argument admit of an alternative not rebutted by Lord Brougham; for that which is material, and therefore naturally mortal, may by Divine behest be rendered indissoluble and immortal; while immateriality, though it provides against dissolution, does not philosophically disprove the possibility of annihilation. We doubt whether it is practicable to render any metaphysical arguments upon Natural Theology perfectly water-tight; and therefore, though we feel grateful for any aid, however limited, we rejoice to turn at once from all fallible arguments, to the unerring declarations of that Inspired Volume which brought life and immortality to light.

Having just stated our distrust of metaphysical arguments in Natural Theology, we are quite prepared to express our perfect concurrence in Lord Brougham's third section, in which he states his conviction that Dr. Clarke's *à priori* arguments are, to say the least, not conclusive. We have often and often pondered over that author's profound, and sometimes perplexing, pages, with a view to assure ourselves, if possible, by mere metaphysics, by abstract deduction irrespective of the works of creation or the phenomena of mind, that a God must necessarily exist, and possess such and such attributes: but we could never satisfy ourselves with this *à priori* mathematical demonstration; this antecedent determination by a finite fallible being, as to what must of necessity be the constitution of the universe; this "finding out the Almighty to perfection," by a search conducted without reference to any traces of Him, either in his works or his word. Necessary being, and necessary attributes, are high-sounding phrases, easily uttered, but leaving little or no solid conviction in the mind. Dr. Clarke's arguments are not entitled to the name which he gives them, of "demonstration;" at most, they amount but to probabilities. The unity of God, for example, is not so decisively demonstrable by mere *à priori* arguments, as that it should be mathematically impossible that there could be two principles, a good and an evil, as the Manicheans taught; or

one God to govern the heavens, and another to preside over the earth or sea, as the Heathens conjectured. And, in truth, Dr. Clarke's supposed *à priori* argument, so far as it is really convincing, is not an *à priori* argument at all, but an argument *à posteriori*, an unconscious deduction from facts, though it professes to lay its train without them. Lord Brougham has very clearly shewn this; but we had, in our humble way, arrived at the same result before we saw his Lordship's statement. An Apostle, writing by Divine inspiration, teaches that induction is a sound argument; the heathen, he says, from observing the works of creation, might arrive at certain conclusions from them as to the being and attributes of God; but he does not say that they could do so by mere mental abstraction, proving to themselves that such and such a Being, endowed with such and such attributes, was necessary in the very nature of things, and that matters could not possibly be ordered otherwise.

We quote a scrap of Lord Brougham's remonstrance with Dr. Clarke:—

"It is truly astonishing to find so profound a thinker, and, generally speaking, so accurate a reasoner, actually supposing that he can deduce from the proposition, that a self-existent Being must have existed from all time, this other proposition, that therefore this Being must be infinitely wise (Prop. XI.), and that he 'must of necessity be a Being of infinite goodness, justice, and truth, and all other moral perfections, such as become the Supreme Governor and Judge of the world.' (Prop. XII.) With the general texture of this argument we have at present nothing to do, further than to shew how little it can by possibility deserve the name either of an argument *à priori*, or be regarded as the demonstration of a necessary truth. For surely, prior to all experience, no one could ever know that there were such things as either judges or governors; and without the previous idea of a finite or worldly ruler and judge, we could never gain any idea of an eternal and infinitely just Ruler or Judge; and equally certain it is that this demonstration, if it proves the existence of an infinite and eternal Ruler or Judge to be a necessary and not a contingent truth (which is Dr. Clarke's whole argument), would just as strictly prove the existence of finite rulers and judges to be a necessary and not a contingent truth; or, in other words, it would follow that the existence of governors and judges in the world is a necessary truth, like the equality of the three angles in a triangle to two right angles, and that it would be a contradiction in terms, and so an impossibility, to conceive the world existing without governors and judges.

"I believe it may safely be said, that very few men have ever formed a distinct apprehension of the nature of Dr. Clarke's celebrated argument, and that hardly any person has ever been at all satisfied with it. The opinion of Dr. Reid is well known upon this subject, and it has received the full acquiescence of no less an authority than that of Mr. Stewart." pp. 88, 89.

There is an excellent argument from analogy at the conclusion of this section. Butler has shewn that the difficulties which are alleged against revealed religion apply equally to that which the Deist admits to be natural and demonstrable; and Lord Brougham adopts the same weapon in contending with an Atheistical or captious disputant.

"There is no more difficulty in comprehending the existence of the plastic, than of the creative power; or rather, the one is as incomprehensible as the other. How the Supreme Being made matter out of the void is not easily comprehended. This must be admitted; but is it more easy to conceive how the same Being, by his mere will, moved and fashioned the primordial atoms of an eternally existing chaos into the beauty of the natural world, or the regularity of the solar system? In truth, these difficulties meet us at every step of the argument of Natural Theology, when we would penetrate beyond those things, those facts which our faculties can easily comprehend; but they meet us just us frequently, and are just as hard to surmount, in our steps over the field of natural philosophy. How matter acts on matter—how motion is begun, or, when begun, ceases—how impact takes place—what are the conditions and limitations of contact—whether or not matter consists of ultimate particles, endowed with opposite powers of attraction and repulsion, and how these act—how one planet acts upon another at the distance of a hundred million of miles—or how one piece of iron attracts and repels another at a distance less than any visible space—all these, and a thousand others of the like sort, are questions just as easily put, and as hard to answer, as how the universe could be made out of nothing, or how out of chaos order could be made to spring." pp. 95, 96.

(*To be concluded in the Appendix.*)

ELLIS'S CHRISTIAN KEEPSAKE.

The Christian Keepsake, or Missionary Annual (for 1836). Edited by the Rev. W. Ellis.

We do not generally review Annuals, but in opening Mr. Ellis's elegant volume we alighted upon some interesting Recollections of our beloved and revered friend Mr. Wilberforce, which, though anonymous, we may safely ascribe to the pen of Mr. Jay of Bath, and the substance of which we shall transfer to our readers. We wish we could transfer the striking and beautifully executed full-length portrait which accompanies them, reduced from Mr. Richmond's picture, which critics say borders upon caricature, because it is a fac-simile, and not "the beautiful ideal*;" but which unlearned people gaze at with delight, as the identical Wilberforce whom they knew and loved; and whom they here recognise even to the very *feature* of the eye-glass. The other portraits in the volume—to wit, the Princess Victoria, Dr. Morrison, Mr. Buxton, Mrs. Fry, Mirza Beg the Persian Convert, and the African Prince and his Juvenile Teacher—are also striking, and beautifully executed; as are the landscapes; save and except that the graver's Mrs. Fry is too thin and sharp for the benevolent original; and that Bunyan's rude "wicket, opening with a latch," is transmogrified into a trim cast or wrought iron garden gate, set in a non-descript pleasure-ground portico very like some of those in the Zoological Gardens, and flanked in with a profusion of gay flowers, but utterly unlike any thing in the visions of the glorious dreamer of Bedford. Mr. E.'s artist may, indeed, plead that a Poet-Laureate's draughtsman set him the example; for that in Mr. Southey's edition Christian and Apollyon, Giant Despair and Giant Maul, are not the legitimate personages which delighted our childhood, but new-fangled idealities; and the excellent Mr. Greatheart himself is actually clad in a full suit of steel armour, like a Knight of Agincourt or Cressy; the artist having apparently repaired to the Tower of London for a model; just as a worthy brother of the art, we presume, did to St. James's Park or the Horse-Guards, when he sent in, some years ago, to one of the religious tract societies, for a wood-cut to a Homily, a picture of Joshua addressing the sun mounted on a charger like Bonaparte crossing the Alps, only in an English Field-marshal's uniform, in honour, we presume, of the Duke of Wellington. And thus, in our Missionary Annual, poor Christiana and her family, whom every reader, young and old, of the Pilgrim's Progress instinctively clothes in simple russet, are introduced attitudinizing, tricked out in flowing draperies; and one of the young gentlemen of the party actually vested in a theatrical costume, with a mantle after the Spanish fashion, as you see the hero in the pictures of Westall,

* The artist who is to execute a statue of Mr. Wilberforce for Westminster Abbey will have no easy task. It was originally intended to erect only a bust; but a subscriber having munificently offered 500*l.* towards a statue, the latter was adopted. Mr. Wilberforce's bust furnishes a subject on which genius might delight to lavish its resources. The beaming, kindling eye, indeed, cannot be given in marble; and the features were not statue-like; but the lovely play of the muscles when the face was lighted up! and then that superlative brow! But what can be done with the figure? Will the artist dare to present it graphically, in its very tortuosities, and with the feeble limbs that told, as contrasted with the noble head, that the mind is truly the measure of the man? Or will he, sculptor-like, idealize it, and invest it with flowing robes, to tell posterity what Wilberforce was *not*? If a statue must be had, the best attitude would perhaps be, when, in the warmth of his eloquence, he suddenly folded his arms, and, raising himself erect, gave note by his whole action, but most of all by the coruscations of the eye and the sympathy of the lips, that the Galvanic battery of thought was charged, and that the glowing idea had just thrilled through his own mind, which was about the next moment to electrify his delighted auditors.

and precisely resembling the dress of Hamlet in the sixpenny Numbers of the play-books in the booksellers' windows. Mr. Ellis's good taste must have revolted from such an atrocity. Even for graphical effect Bunyan's simple wicket-gate and humble group offer a much more pleasing picture.

But enough of trifles; we now proceed to the passage respecting Mr. Wilberforce.

After alluding to Mr. Wilberforce's entrance into life, fascinating and fascinated, the idol of fashionable societies and clubs—from at least six or seven of which he was obliged at once to withdraw his name upon that change in his religious views which, through the mercy of God, took place about the year 1783, when he made the tour of the Continent accompanied by Isaac Milner, whom Mr. Pitt, upon his recommendation, afterwards raised to the Deanery of Carlisle—the writer proceeds to remark:—

"The first burst of this religious change upon his former circle of associates excited a surprise, and afterwards a grief, at such an amiable young man's being lost, as it was termed, as can scarcely now be credited. His firmness, however, and consistency, his admirable temper, his discretion in urging upon others his sentiments, together with the talents of almost every kind most requisite for a senator, which gradually developed themselves, soon recovered or retained the regard of those who moved with him in public life. The impression he made in the House of Commons was, I am informed, at times unparalleled: a voice sweet and harmonious, an exuberant and ready eloquence, a passion which gently kindled as he went on, a genuine and delicate wit, a mild and harmless satire, a delivery elegant and easy, a command of language and enunciation correct and copious, united to excite admiration, whilst philanthropy, beaming through all he said, added a charm to his arguments, which his manifest sincerity still farther strengthened, and his management and choice of topics made often irresistible.

"He continued intimate with Mr. Pitt for some years after his election for Yorkshire, going down with that minister often to his country seat, and unbending from the fatigues of the senate. His estimate of Mr. Pitt's talents was high; he considered him (I mean deliberately, and towards the close of his life) as the most surprising man of his day, for comprehension of mind, promptitude, power of arrangement, intuition into every subject, eloquence in debate, genuine devotedness to his country, kindness of temper, simplicity of manners in private life, and pure classical taste. Of this last, I remember Mr. Wilberforce once gave us a proof; that on one occasion when Lord Grenville, Lord Melville (then Mr. Dundas), and himself met together at dinner for the consideration of a political question, the incidental reference to a passage in Virgil diverted their attention, till the whole evening passed in a literary and classical disquisition, and the business before them was adjourned.

"No opportunity was lost by Mr. Wilberforce to impress on his friend the importance of Christianity as he himself perceived and felt it. Pitt used to say, 'Every thing sits so well on Wilberforce, that even his religion appears becoming in him.' The influence of Mr. Prettyman, Mr. Pitt's private secretary, and of Mr. Dundas, was considered by Mr. Wilberforce as unfriendly with respect to his views of religion. 'Prettyman,' said the minister on one occasion to Mr. Wilberforce, 'gives me a totally different view of these things.' The hurry of public life, the increasing piety of Mr. Wilberforce's mind, and his abstraction from party politics (at first Mr. Wilberforce was one of the constant and most powerful supporters of Mr. Pitt's administration, which he continued in a certain measure to be during Mr. Pitt's life), withdrew the two friends from each other by degrees; and when Mr. Wilberforce married, in 1797, the intimacy, as I conjecture, ceased. But to the close of life, Mr. Wilberforce always spoke of him with affection, as of an old friend, and with the most unqualified admiration of his talents, integrity, and love of his country. He began, indeed, 'A Life of Mr. Pitt,' intending to make it a vehicle of observations on the times in which they both lived; but it was never prosecuted. I remember his lamenting the view Mr. Pitt took of Lord Brownlow's (now Marquis of Westminster) motion for checking the publication of Sunday papers, about the year 1796, when they might have been discouraged with the utmost ease; whereas the one error of despising them then allowed the evil to take root, and to become one of the national sins of Great Britain. And on another occasion, I recollect Mr. Wilberforce saying that he once laboured for hours in endeavouring to convince Mr. Pitt of the real spirituality of Christianity, and of the value of those clergymen whom the world at that day upbraided with extravagance. He succeeded, however, in one important effort. Some project had been nearly carried with the minister by Mr. Prettyman (afterwards Tomline, and successively Bishop of Lincoln and Win-

chester); but Wilberforce hearing of it, took such pains to inform Mr. Pitt of the real bearings of the case, that it was abandoned. Mr. Wilberforce, thirty years afterwards, told the writer, he did not know that he had in any thing been more really serviceable to the cause of true religion than by that private interposition.

"It was at the suggestion of this minister that Mr. Wilberforce, in 1787 or 1788, was encouraged to bring first before Parliament the question of the Abolition of the Slave Trade. They were at Mr. Pitt's country retreat (Holrood House I think was the name), when Granville Sharpe's proceedings in favour of the slaves, and some other public occurrences relating to them, became the topic of conversation. Pitt said, 'Why should you not be the man to bring the whole question before Parliament?' This led to that train of measures which terminated in the abolition of the slave trade under Lord Grenville's administration, in 1807, and the emancipation of the slaves in the colonies themselves in the year 1833, just before his death. The writer has heard many distinguished members say that some of Mr. Wilberforce's speeches on the slave trade were of the highest species of eloquence—instructive, convincing, persuasive, powerful, overwhelming; and that also one of Mr. Pitt's most admirable speeches was delivered in 1791, on the same topic. That great minister, they said, excelled himself on that occasion. Mr. Windham, then in opposition, declared after, that if Mr. Pitt always spoke in that way, he would seldom fail of convincing his opponents." pp. 40—42.

"His tact in bringing forward the sacred subject of religion was inimitable. It was never obtruded upon the House: when it was touched on, it was done naturally, boldly, and with a reference only to the broad commanding principles of Christianity: never foolishly, inopportunely, harshly, or theologically, if I may so speak.

"He was accustomed to prepare himself for every great debate not by composing or writing his speech, but by examining most closely and deliberately the question which was to be discussed, and calling in two or three friends, perhaps, to consult with.

"His constant attendance to his Parliamentary duties struck every one. Wilberforce was always in his place, discharging to his utmost the obligations of a statesman and legislator.

"He was never in office. Early in his career he disavowed party, and resolved to follow his own unbiassed conviction on each question. In the first French war he supported generally Mr. Pitt, but on one occasion he moved an amendment to the address, and headed the opposition to the minister (about the year 1795 or 1796), because he thought further endeavours for peace should have been made. I remember the astonishment this step created: in Yorkshire it almost lost him his seat.

"To go on with the Parliamentary recollections: A growing influence in the House was the result of his consistent, able, wise, sincere, engaging course of conduct. The writer was present, thirty-six years since, when the coarsest attack was made on him by an opposition member, soon after the publication of his book. Mr. Canning then defended him. Towards the close of his career such attacks were not often attempted, and if they were, were received with indignation by the whole House. Indeed, in 1813, at the period of the last renewal of the East India Charter, he was more than once listened to with attention for three hours on the necessity and duty of communicating Christianity to our native fellow-subjects in India. He had begun and completed, in the course of forty years, a silent revolution in the general estimate of religion in the House of Commons. His book, which, when published in 1797, was scouted and maligned on all hands, was very generally admired and esteemed in 1824, when he retired from public life, and the sentiments urged in it admitted to be true. His speeches were never well reported, any more than Mr. Pitt's; they were too refined, elegant, rapid, philosophical, religious, for the reporters of that day; and he never corrected them. One or two published by himself, are just as defective.

"I may as well say of his book, that it was published because he found it impossible to give his political friends a just conception of his real views of Christianity. They had some notions that he was peculiarly religious, but no explicit information. The book was dictated. He first arranged well his plan, then thought much over each topic; but when his ideas were in order, and his mind warmed, he poured out the chapters like a river's flow. It is one of the most eloquent books in the English language. The two first editions, of 2000 copies each, he gave away. The members of both Houses of Parliament first received presents. The effect was electric over the nation. The most prejudiced and irreligious paused at the beauty of the style and the force of the arguments. The incidental topics discussed were much admired by judges of composition; that upon the affections for example, and the thoughts on the evidences,—all admitted it deserved reading. It contributed very considerably to that revival of effective Christianity which the last forty years have witnessed." pp. 43—45.

"In his domestic circle he had long been the charm of all who approached him. His lovely character attached them with a sort of devotion. His table was almost a public one, so long as he continued his residence at Kensington Gore (he had first resided in Palace Yard, and then, after his marriage, for many years at Clapham);

but after his removal to the neighbourhood of Edgware and Hendon (twelve miles or so from London), his circle was more select. His kindness to his wife and children, the unbounded repose and affection of his family towards him, and the love which reigned throughout his house, were there to be seen to the greatest advantage.

"A friend told me that he found him once in the greatest agitation looking for a despatch which he had mislaid—one of the royal family was waiting for it—he had delayed the search to the last moment—he seemed at last quite vexed and flurried. At this unlucky instant, a disturbance in the nursery overhead occurred. My friend who was with him, said to himself, now for once Wilberforce's temper will give way. He had hardly thought thus, when Mr. Wilberforce turned to him and said, 'What a blessing it is to have these dear children—only think what a relief amidst other hurries to hear their voices and know they are well.'

"Upon his religious habits, the mind of the writer of these recollections delights to dwell. He was a Christian indeed. The elevated and consistent tone of spiritual piety, which he maintained during the whole course of his hurried public life, was sustained by much private prayer, by a religious observation of the rest of the Sabbath, and by study of the Scriptures. His remarks in his family devotions on the passages which he read, were generally attractive, new, striking, practical, and in harmony with the spirit of the sacred book. The writer has seen the Bible which he used in private—the margins were crowded with annotations, references, critical emendations, and marks, all in pencil, and evidently the work of reference, and love for the sacred book. I remember his expositions dwelt much on the topics of gratitude to God for redemption, of the debt of love we owe, of the happiness of religion, and the misery of a life of sin.

"Next to his general consistency and love to the Scriptures, the humility of his character always appeared to the writer remarkable. No ostentation, no courting of applause, no selfishness, no vanity, no display—the modest, shrinking, simple, Christian statesman and friend, always appeared in him. He was in as little measure as possible elated by the love and esteem of the whole civilized world almost, which, long before his death, had been fixed upon him. It required some management to draw him out in conversation. And the nearer you observed him, the more the habit of his mind appeared obviously to be modest and lowly. And, therefore, some of those who only saw him once, might go away disappointed. But if he was lighted up, and in a small circle where he was entirely at his ease, his powers of conversation were prodigious, a natural eloquence was poured out, strokes of gentle playfulness and satire fell on all sides, and the company were soon absorbed into admiration. It commonly took only one visit, to gain over the most prejudiced stranger.

"I hardly know whether it would be worth while particularizing two occasions. He was on a visit to Brighton; the king hearing of it, sent for him one evening, without a moment's notice, to attend at the Pavilion. Mr. Wilberforce was so much surprised, that he actually called in the orderly, that he might have the message from the man's own mouth. He hurried on his dress and went. A large party was assembled, and the king (George IV.) paid him much attention; by degrees he was engaged in conversation, and so fixed the royal circle, that the company did not break up till a late hour—his Majesty playfully accusing Mr. Wilberforce of being the occasion.

"At another time he was invited to meet the celebrated Madame de Staël at, I believe, Lord Lansdowne's: there were only two or three guests; one of whom told me that Wilberforce broke out on a suitable topic, leading from it into so eloquent a panegyric of missionaries carrying the Gospel to the heathen nations, that the party were rapt in amazement; the conversation afterwards naturally fell into his hands (such was the expression used to me), and the evening was altogether delightful.

"His particular views of Christian doctrine may be gathered from his work on that subject—they were evangelical, wise, moderate on doubtful questions, and eminently practical. He was no Calvinist, if by that be meant a strong opinion on predestination, and the order of the Divine decrees; but he was a sound heartfelt believer in the Revelation of the Gospel according to the Articles and Homilies of the Church of England, of which he was through life a sincere member. I remember, only a few years since, his walking with me up and down his drawing-room some time beyond midnight, discoursing on some of these subjects—his figure is now in my mind—his benevolent eye—his kind considerate manner of speaking—his reverence for Scripture—his address—the pauses he made in his walk, when he had anything emphatic to say. I recollect one sentiment was, that the passages so frequent in Scripture, importing the unwillingness of the Almighty that the sinner should perish, the invitations addressed to him to return, the remonstrances with him on his unbelief, &c., must be interpreted strictly and literally, or they would appear to be a mockery of man's misery, and to involve the most fearful imputations on the Divine character. Evasions of the force of such passages were, he thought, highly injurious, and went to sap the whole evidence and bearing of the Christian revelation." pp. 47—50.

"What he had been at twenty-five, that he was at seventy-four, only refined, elevated, strengthened, in every part of the divine life; joy and peace were his habitual frame, for the last few years; a conversation in heaven—communion with God—hymns of praise and thanksgiving;—so that death had nothing to do but to strip him of his mortal covering, and allow his liberated spirit to mount up to his Saviour's bosom." p. 51.

We might select from Mr. Ellis's volume many other interesting passages. The whole work breathes that devout and catholic spirit which distinguish the excellent writer's publications; and it is much to his honour, that, after having laboured in the arduous field of missionary enterprize in the South-Sea Islands, aided and consoled in his benevolent exertions by a truly excellent help-meet, whom he has, in a recent volume, so pleasingly depicted, he is now promoting the same blessed cause at home by his personal services and his ready pen.

And here we are reminded of one of the papers in the present volume, entitled "Notices of Tahiti and Eimeo, by the Hon. Captain Waldegrave, R. N.," in which that Christian officer incidentally refutes the unjust charges brought against the missionaries and their proceedings by thoughtless or licentious voyagers; whose unfounded statements have been picked up and retailed by Quarterly Reviewers, and others, to the great disparagement of truth, piety, and fair dealing. Captain Waldegrave does not hesitate, in the most frank and manly manner, to give his warmest testimony in favour of the character and proceedings both of the American and the London Society's missionaries in these Islands. He says, that, "placed in a situation of great difficulty, they have steered through political convulsions with unspotted character; they have been frequently called in as advisers, but they have never taken part on either side; remembering their sacred office, they have counselled from the Bible, seeking not their own exaltation, but the glory of Him who is higher than the highest."

We must give one specimen from the poetical portion of the volume. The following is from the pen of the Hon. and Rev. B. W. Noel, whose least praise is that he is a poet:—

"Song of the Hussites. (*By the Hon. and Rev. B. W. Noel, M.A.*)

"He is dead! but his spirit lives on,
In the quenchless devotion we feel;
And think not, ye despots, we'll turn at your frown,
Or quail at your fagot and steel.
Ye thought to extinguish his name,
When ye doomed him to death and despair,
When ye laughed as he writhed in the conquering flame,
And ye drown'd with your curses his prayer.
But he's gone, as a glorious conqueror, home,
And his name shall be hallow'd through ages to come.

"Oh! shame on you, worst of your race!
Though you glitter in purple and gold;
Though you hide, by a smiling and sanctified face,
The hearts that are wicked and cold.
Though you serve at the altar of God—
Though loudly your thunders are hurl'd,
And long in your pride have ye scornfully trod
On the neck of a prostrated world,—
Yet millions are learning their rights to discuss,
And heroes shall rise from the ashes of Huss.

"How pale and how feeble he lay
In thy desolate vaults, Gottleben!
Shut out from the heart-cheering light of the day,
And driven from the converse of men.
In darkness, in hunger, and pain,
Which the haughtiest spirit can break,
He was linked to the wall by the riveted chain,
And he looked for the torturing stake;

Yet he soared like an eagle away from his care,
And triumph'd where others would sink in despair.

" Who are these in their splendour and state
Have come to the gloomy abode—
With accents of honey, and feelings of hate,
They would tempt him away from his God.
As soon might yon glorious sun
At their word from its circuit be driven;
For his conscience approv'd the career he had run,—
His heart was already in heaven.
And De Chlum and De Duba supported his faith,
And bade him be constant in trial and death.

" The Saviour stood by him in pain,
Nor left him in sorrow forlorn;
And mitred blasphemers and monarchs in vain
Heaped on him their hatred and scorn.
He was meek as the innocent child,
He was firm as the storm-stricken rock,
And so humbly he prayed, and so gently he smiled,
And so sweet were the words that he spoke,
That the murderous keepers who guarded their prey,
Could weep for the man they were marshall'd to slay.

" How the murderous hierarchs swarm'd!
Their hatred how fierce and how keen!
For their ill-gotten honours and empire alarmed,
Should the Gospel be known among men;
Then the Prelate of G'nese would rehearse
Their devotions, to sanctify crime;
There Lodi was uttering his impotent curse,
And they chanted the holiest hymn.
And they loaded the saint with derision and shame,
Then bound to the stake and consumed in the flame.

" He is gone to the land of the blessed;
But the men who enkindled his pile—
Those priestly usurpers by monarchs caressed—
If they turn not from malice and guile,
They shall have men's perpetual hate,
God will turn a deaf ear to their prayer;
False friends of the church, proud foes of the state,
They shall die in blaspheming despair,
And the curses they breathe round his funeral pyre
Shall return on their hearts like a torrent of fire.

" We have steel in our hearts and our hands,—*
We are thousands that fear not to die,—
We will faithfully keep to his latest commands,
And will follow his path to the sky!
Let them hunt us like hares on the heath—
Let them fasten our limbs to the stake—
Our Saviour for us did endure to the death,
And we can endure for his sake.
Let them do what they will to our children and us,
They shall know that we dare to be martyrs with Huss!"

" * The followers of Huss maintained the right of defensive war for religion. It is not meant to defend that doctrine here." pp. 31—33.

FIRST IMPRESSIONS OF FRANCE, &c.

First Impressions: a Series of Letters from France, Switzerland, and Savoy, to the Rev. H. Raikes, M.A., Chancellor of Chester. By JOHN DAVIES, *B.D., Rector of St. Pancras, Chichester, and Author of " An Estimate of the Human Mind."*

MR. DAVIES went over to France for his health in 1833, and resided nearly twelve months at Avranches, in Normandy, whence he made a few weeks'

excursion to Switzerland and Savoy. The present volume is the result of his observations and reflections. Having reviewed at length his treatise on "The Influences of the Holy Spirit," and his "Estimate of the Human Mind" (see our volumes for 1824 and 1828), we need not waste a line in attesting our belief of his capacity to observe carefully, his honesty in weighing and deciding calmly, and his anxious desire to view every thing as becomes a Christian and a clergyman, and to turn his survey to moral and religious account. His tour does not contain much new information in reference to the buildings, the scenery, or the manners of the people in the places which he hastily visited—all of which have been described to satiety by innumerable travellers;—nor do we find much respecting the religion or politics of France that is novel to intelligent readers upon either side of the Channel;—but he gives his "first impressions," and these often lead to useful and valuable observations, of which, without further preface, we shall present our readers with some specimens. The same facts strike different persons in varied lights; and it cannot but be interesting to learn the views of a philosophizing Christian traveller, to whom the aspect of Continental Europe was altogether new.

Mr. Davies's conclusion respecting modern France, its people, and its institutions, is, that they present much of good and evil in vivid contrast. Of the good he says:

"Comparing France in 1835, with France in 1785, it is impossible not to recognize a variety of most important and salutary changes. Obnoxious, absurd, and oppressive privileges—those insignia of nobility—which had been handed down from ages of darkness, rapine, and blood, were swept away by the first outburst of the revolutionary tide. Popery—that Popery, against which the blood and groans of the millions sacrificed to its intolerance, in the massacres of St. Bartholomew, in the wars of the League, and in the exterminating Dragonnades of a later period, had been crying to Heaven for vengeance—received a shock, which has left it powerless to persecute, though, unhappily, still mighty to delude. Religious liberty, notwithstanding the existing anomaly, not of tolerating nor even of simply protecting—a duty which every organized government unquestionably owes to all its peaceful subjects—but of actually supporting the most discordant systems, has been established upon a firm, and, it may be hoped, indestructible basis. These are undeniably objects of vast and incalculable importance to the well-being of the community, and the attainment of them might well have been purchased at no ordinary expense of transient and temporary suffering. The general character of the people, as quick of apprehension, and keenly susceptible of impression—as vain and volatile, gay and sprightly, courageous and dissolute, appears to have undergone little or no alteration. Nature in these respects seems to have cast it into a mould, which renders it almost entirely independent of the ordinary influences springing from political and economical arrangements. To the eye of a casual and transient visitant, especially if his moral sensibilities are not distinguished by any peculiar acuteness, there is much on the surface of society in France, which must appear in a high degree fascinating and engaging. There is a gaiety of heart—a buoyancy of spirits—an elasticity of nerve, which unitedly give an expression of riant exultation to the whole aspect of life. The men appear to be all frank, and the women all cheerful. Their characteristic follies, and even vices, are often curiously and almost inseparably interwoven with some imposing quality. Their vanity imparts a tone of amenity and politeness to their conversational intercourse, which is calculated to convey the impression of the most perfect cordiality and mutual respect; and their very profligacy seldom fails to hide its deformity beneath the garb of a spurious and yet modest decorum. To one who does not look much beyond outward forms and ceremonies, and expressions of countenance, as indicative of religious feeling, there is also much among them, which must convey the idea of the most fervent and profound devotion. To the crude and short-sighted politician, above all—to one who is accustomed to speculate on the institutions of other countries, in order to be enabled to perceive and declaim on the alleged inferiority or injustice of those of his own—there is here much of what is attractive and imposing. There is an uniformity in the character and application of the laws, as they affect the various classes and members of the community, which it would certainly be difficult to attain in the same degree, without resolving the whole mass of society into its first elements; and, in contempt of all the complex interests and relations, which for ages have been more closely combining with the existing system, re-adjusting its component parts with all the regularity

and accuracy of the law of definite proportions. In the affairs of morality and religion, so far as they fall under the cognizance of the law, there is manifested an attempt, and to a certain extent a successful attempt, to adapt the economy to the propensities and prejudices of human nature, rather than to raise human nature to one pure and authoritative standard; there is a freedom from all interference with habits and opinions, except so far as they may be deemed dangerous to the stability of the existing government, which must strike one, who cannot pursue these principles beyond their palpable and immediate bearing on the political condition of society, as exceedingly philosophical and profound." pp. x.—xiii.

But then comes the reverse of the medal:—

"But, notwithstanding all the advantages, real or imaginary, which France has derived from the convulsive struggles and ever-shifting mutations of half a century, from the schemes of social perfectibility which it has been attempted to embody in its institutions, and the ultimate success which has attended every effort to remove the impediments which were supposed to impede the generous expansion of the moral and self-ameliorating energies of the people—notwithstanding all the light which speculative philosophy, directed, applied, and, where it was deemed necessary, corrected in its aberrations by the results of practical experience, has thrown over every department of its economy; its condition at this moment is very far from being either enviable or secure. There is perhaps no civilized country upon earth, in which the state of opinion is more utterly chaotic and undefinable—in which there are fewer elements capable of being combined into a solid and permanent system of political and social administration, in which the moral principle is more lax in its operations and the religious more paralyzed and enfeebled by the antipathies of extreme and conflicting theories—producing the blindest and most bigotted intolerance on the one side, and the most reckless and contemptuous indifference on the other. What avails a constitutional charter among a people, who will be content to be governed by no laws except the capricious impulses of the moment? What moral regimen can controul a community, a large proportion of which derives its notions of the tendency of the marriage relation from the mysteries of St. Simonianism? What ideas of religion can be expected in a nation, which, with the exception of a small but doubtless increasing body, is divided between the adherents of the Pope on the one hand, and the followers of Voltaire on the other? Even religious liberty, in such a condition of things, though inestimable in itself, and under God the best hope of the country, becomes practically little else than a liberty to dismiss all serious concern about the subject." pp. xiii. xiv.

The causes of these evils Mr. Davies considers to be Popery, Scepticism, Libertinism, and Political Disaffection. Of the first and second of these four bad things, he says:—

"To those, who are at all acquainted with the natural workings of the human mind, and with the history of religious opinions, it can occasion no surprize that Popery and Scepticism—diametrically opposed to each other as they are in all their direct and ostensible tendencies—should co-exist to a most influential and overwhelming extent in the same state of society. This, by universal consent, is the actual position of the case in France at this moment, and it requires very little attention to perceive that they not only co-exist, but that the latter is the natural effect of the former. Popery requires men to believe every thing—Scepticism, pushed by the force of re-action to a proportionate extreme in the opposite direction, believes nothing! Popery discards evidence as unnecessary—Scepticism, equally absurd, rejects all evidence as inadequate." p. xix.

"It is a melancholy consideration, that of these two mighty delusions the great mass of the people of France are at this moment the willing subjects, and that to their respective influences the greater part of the miseries of that country is owing. It is a fact too palpable to escape observation, and too certain to admit of denial, that the vast majority of Frenchmen—especially in the middling and better educated classes of society—have no fixed religious principles whatever. Of the Bible, they are for the most part utterly ignorant, or if they know anything of its contents, they know them only to treat its awful announcements with indifference, if not contempt. Unhappily identifying in their own mind Christianity with Popery, they discard the whole as a grand scheme of imposition, once palmed on the ignorance and credulity of mankind, but now totally expunged from the category of rational opinions. This spirit of infidelity pervades and impregnates almost the whole mass of that portion of society which is most distinguished by intellectual and physical energy, and which consequently exerts the most commanding influence in the regulation and propulsion of the whole machinery of public and private life. It tinctures the national science—it accompanies the march of discovery—it deposits its countless spawn in the shallows of light literature—it is the very life and essence of all the most popular and distinguished productions of the stage—it passes from the arena of

public commerce, into the circles of social intercourse, and like a volatile, though often latent poison, insinuates itself into every vein of the body politic." pp. xx. xxi.

There are, however, Mr. Davies adds, some auspicious premonitions :—

" Notwithstanding the sombre colouring which characterizes the preceding sketch, there is much in the present aspect of France and other continental states, at once to excite admiration, to encourage hope, and to animate benevolent exertion. At no former period in the history of these countries was there actually enjoyed through the indulgence of the government a larger measure of religious liberty. Popery, though still true to its character as an infallible, and therefore unchangeable system, and though animated by the same spirit, is no longer sustained in the same exclusive domination by the great, nor regarded with the same blind and superstitious veneration by the vulgar. Infidelity, though still walking to and fro through the length and breadth of the land under the guise of a mild and tolerant scepticism, has been constrained by the experience of half a century of bloodshed and crime to acknowledge the absolute necessity of religion, as that which alone can cement the social union, and satisfy the restless cravings of the collective national mind. Education, literature, and science, though wanting much that is wholesome, and combined with much that is deleterious, are, notwithstanding, gradually breaking down the barriers of ignorance and prejudice, and thus opening new channels of communication, by which the streams of eternal truth may reach the domains of darkness. Above all, the Bible, which until very recently had in France been virtually a prohibited book, begins to be widely circulated. Disregarding the fictitious lines of demarcation, which bigotry leagued with indifference had thrown between the Protestant and Catholic population, the volume of inspiration now goes forth unshackled, and only requires additional means to travel over the whole extent of the land. Temples of pure and spiritual worship are rising, though still more slowly than could be desired, in various parts of the country. To whatever quarter the eye is directed, encouraging facts present themselves to the view. At the two great naval arsenals of France—Brest and Cherbourg, situated respectively at extreme points, Protestant congregations have been recently organized, and authorized ministers have been settled. At Bourges, in the very centre of the country, a Protestant church has also been erected. At Paris numerous institutions have been established, and are actively engaged in the various departments of the same great work of spiritual illumination, and for this purpose are holding communications of cordial sympathy with similar institutions in England, in Germany, and still more in Switzerland. From all these points the lines of light are spreading, meeting, and delightfully blending. A power more than human has evidently been brought to bear upon the moral chaos into which society had sunk. The Spirit of the Eternal appears to be brooding with vivifying influence over the face of the abyss; and amidst all that is dark and confused and cheerless in the present conflict of opinions, the Christian is justified in confidently anticipating the period when the Sun of Righteousness shall shine in cloudless splendour over this hitherto benighted land; and then, but not till then, will peace and harmony and order universally prevail among the people." pp. xxxiii.—xxxvi.

Mr. Davies and his party landed at Havre de Grace; and he gives us some of his First Impressions in the shape of a few paragraphs upon the enormous " muslin flaps " of the women's head gear, the overreachings of porters, and the ungracious curiosity and exactions of custom-house officers. Such " first impressions " ('bating the ladies' caps) are so common in all countries, that a Frenchman has only to write Dover, or Brighton, or the Port of London, for Havre, to adapt the description to Great Britain. English travellers often expend much useless and unjust " honest English indignation " upon foreign governments and public functionaries, for want of asking what might have occurred in a similar case at home. For example :—

" The day I spent at Granville was distinguished by nothing, but by a most gross and wanton piece of imposition practised upon us by the proprietor of the diligence running between this place and Avranches. We had taken places and paid half the fare for the return of a portion of the party, which accompanied us; but on meeting the vehicle, we found it completely filled, and the places were not only lost, but the proprietor refused to restore the money. Having in vain remonstrated at the office, we went to the Juge de Paix. He with much politesse declined acting, as it was a case out of his jurisdiction, and referred us to the President of the Board of Commerce. To the Board of Commerce we went, full of honest English indignation, and I asked Mr. President, what sort of justice he would be pleased to give us. He replied, with great suavity, that there was the same justice for ' tout le monde,' but that this was a case out of his functions. I mention this instance of vexatious

shuffling, not on account of its inherent importance, for as a pecuniary matter it was but a trifle, but as an illustration, not only of the want of honest principle on the part of a public servant, but of the decided indisposition of official persons—an indisposition, which, I believe, occasionally manifests itself in matters of greater importance—to take up the cause of a foreigner against a native. National antipathy has unquestionably diminished to a very great extent, in the course of a few years past, but it is more than can be expected that, after such a long and sanguinary struggle, terminating to the mortification of the most prominent feeling of the French character, it should at once totally disappear." pp. 81, 82.

Now as our good friend, when his "honest English indignation" has cooled, is a most reasonable and well-judging man, and takes an admirable "estimate of the human mind," let him allow us to ask him whether the case called for so warm a comment? First, he alleges an official delinquency; and secondly, he imputes an unworthy motive for it. The delinquency is, that a Justice of the Peace, and the President of the Board of Commerce, after listening with much politeness and suavity to a complaint, stated that the matter was not within their jurisdiction. Suppose that our author is a Justice of the Peace in Chichester; and that some person had applied to him, complaining that the proprietors of the London Mail had not fulfilled a certain contract, which the complainant alleged they had made; and thereupon requested the worthy magistrate to compel the book-keeper to return certain moneys; might not his Worship possibly have replied, that it was "a case out of his jurisdiction;" that it was a disputed claim, a matter of debt, or breach of civil contract, or something that he could not decide upon summarily; and that the complainant must bring his action against the parties for damages. If he had gone from the Justice of the Peace to some other functionary, whose department corresponded to that of the "President of the Board of Commerce" in Granville, might he not have received the same reply? and would it have been candid to suppose, if the complainant happened to be a foreigner, that all this was purely in fraud and spite? But suppose, further, that the said complainant is so witless of English customs as to admit before the magistrate that he had been robbed, into the bargain. Forthwith he is bound over to prosecute. In vain he remonstrates—it was a matter of no value; he cannot afford to lose several weeks, or months; his passage is taken for a distant land; all his property is on board; and the law proceedings will cost him some twenty, thirty, or fifty pounds, and if his opponents are litigious much more; for England provides no public prosecutor, but makes an injured party suffer the trouble and expense. The magistrate laments that he must do his duty—such a disgraceful matter ought to go before a jury; and as the foreigner seems reluctant to prosecute, he makes the recognisances the more heavy, to force him. Being a stranger, he cannot easily provide the necessary sureties; he is accordingly detained in custody, as a prisoner, till he can get them: and at length is discharged, bound over in considerable sums, which he and his friends agree to forfeit, as a less evil and expense than remaining in England to prosecute. With what "honest indignation" would an Englishman have written had he been so treated in France?

And then as to the alleged unworthy motive. It is true, as Mr. Davies says, that French vanity has a heavy score to settle against England; but it does not appear that in the case in question the result would have been different if a Frenchman had complained. Mr. Davies had, a few pages before, mentioned the very prompt and useful aid which he had experienced from the police-magistrate at Honfleur, in settling a pecuniary misunderstanding between himself and the harpies who carried his baggage on shore; and as the authorities to whom he applied at Granville treated him with marked politeness and suavity, he ought not gratuitously to suppose that they acted unjustly to gratify a national pique. Between the

two nations there has been no prodigal waste of love; but it is not for the benefit of either—nor, we may add, of England and the United States—to represent every grievance which a traveller complains of, as a national insult. Mr. Davies alludes very properly to the disgust which our neighbours cannot but feel at witnessing the ridiculously self-important airs of some of our countrymen in travelling upon the continent; as if every purse-proud English tradesman, nay, his wife's maid and his shop-boy, had a good right to strut over Europe as a superior order of beings, treating the natives with contempt, as scarcely worthy to harness their horses. Perhaps the poor creatures mean to evince their patriotism, and to shew that they have heard of Mrs. Trollope and the Quarterly Review.

The following is Mr. Davies's first impression of Roman Catholic worship. The scene is Caen, where he spent his first Sunday on French ground.

"After breakfast, as there was no English service, we went to the church of St. Peter, where we understood grand mass was to be performed that morning. I endeavoured myself, and urged on my companions the duty of endeavouring, to enter it, not in a spirit of levity, nor even of mere curiosity, but with a sincere desire to join in such part of the service, at least, as we could conscientiously join. With this feeling I entered the church, and the scene which immediately presented itself was certainly in a high degree imposing. I got a place close to the altar, and was thus enabled to see the whole of the ceremonials. As I had never before been present at a public catholic worship, I was quite lost in astonishment at the strange combination it exhibited of the plausible—the entertaining—the fantastic—and the absurd. There were at least not less than twelve or fifteen persons of all ages—half of them probably priests—engaged in the service. These persons, according to their respective functions, were dressed in every variety of costume. Those who seemed to take the lead frequently changed their habiliments. Taken altogether, a scene more perfectly theatrical, or rather mountebankish, I never witnessed. I know not that there was a single circumstance wanting to realize the poet's description of what he considered as the degenerate theatre of the Romans—for there was a boy, who at particular parts struck together the wooden lids of a kind of book with both hands, and thereby occasioned a most obstreperous noise:

Tanto cum strepitû ludi spectantur et artes
Divitiæque peregrinæ, quibus oblitus actor
Cum stetit in scenâ, concurrit dextera lævæ.

"When I had taken my place, I found two or three of the elder functionaries muttering and performing various gesticulations and genuflexions before the altar-piece. This was followed by music and singing, and a regular procession round the church. During one of these circumambulations, a priest carried about holy water, and with a small brush sprinkled it over the congregation, as if he meant to re-baptize the whole multitude. After the holy water, came the opposite element of holy fire, in the form of burning incense, swung up most ludicrously in a small censer by an urchin, who seemed amused at his own performance. Soon after, some cake or bun, broken into small pieces, was carried round the church. As the basket was extended to me as well as the rest, I of course helped myself to a piece, and as I supposed there could be no harm in it, and that it must have been intended to be eaten, I at once put a part of it into my mouth; but I soon observed my neighbours, instead of eating it, carefully wrapping it up in a piece of paper and putting it into their pockets. Still willing to conform, I did the same with the remainder. This I afterwards understood to be 'pain bénit'—bread blessed by the priest. The taste of it was by no means agreeable to me, and I confess my conscience was not altogether at ease in the matter of this idolatrous bread." pp. 30—32.

The author's impression from the whole scene follows:—

"If I was asked to give a definition of Catholicism in a few words, I should say that it is 'The religion of the five senses.' For that of sight, it has paintings, crosses, images of gold, and silver, and wood, and stone; gorgeous dresses, with all the other visible insignia of its authority. For that of hearing, besides all the rattling and bell-ringing already noticed, it has music, sometimes I believe of the most exquisite kind. For the smell, it has its incense, though to me not very fragrant. For the taste, it has its 'pain bénit,' and other viands. For the feeling, it has, on certain prescribed conditions, a ready indulgence in every carnal gratification. It is Judaism, instead of being sublimated and spiritualized into Christianity, degraded and carnalized into Heathenism. It is my firm conviction, that a well-instructed Christian might have been present at the service of that day, supposing him utterly

ignorant of Catholicism, and have found it difficult to determine, whether this was worship offered to a heathen idol, or homage done to the true God. There never was a system perhaps, better contrived, to operate as an everlasting barrier against all communication with the mind of the worshipper. It really must have required no ordinary effort of satanic ingenuity, to elaborate such a master-piece of pious fraud." pp. 34, 35.

After such passages as these, Mr. Davies cannot be charged with taking a slight estimate of the evils of Popery; and this first experiment of the "idolatrous" mass proved, that, if "curiosity" was to have no share in the service, neither was spiritual profit likely to have any, except so far as the spectacle was fraught with awful monition. We were therefore much surprised at finding the author saying, in a subsequent portion of his work,—

"Since I have been abroad, utterly as I abhor Popery as a system, I have always thought it right to attend the Catholic church on the Sunday, when I had no opportunity either of a domestic service or joining public Protestant worship." pp. 276, 277.

If we understand Mr. Davies correctly, he seems to have thought it a worse example to appear to neglect all public worship on the Sabbath, than to attend the services of "the Catholic [Roman Catholic] church;" but surely the exercises of private devotion would be more edifying than the above-described mummeries; and would not the significant protest of absence have a more beneficial effect than apparent conformity; since the one, if noticed, would perhaps lead to useful inquiry, whereas the other would probably be construed into consent?

The following is Mr. Davies's glowing description of the scenery from a rustic arbour in his garden at Avranches:—

"Such have been frequently my meditations as I sat on this beautiful and elevated spot, watching, among other objects of interest, the softened sublimity of the sun just sinking beneath the remote horizon, or gazing with undiminished admiration on the glowing splendours which its vanished disk still radiated over the brow of the western hemisphere. To my right was spread a vast amphitheatre of richly cultivated and thickly wooded land; presenting at a distance the appearance of one immense grove, interspersed at intervals with villas, cottages, and churches, just peeping out of the dense sylvan scenery, in which they appeared to be embowered. Immediately in front was the site of the fallen cathedral, still rising before the eye of fancy, in hoary grandeur, with its massive pillars, its rich tracery, its vaulted roof, and its solemn pomp of priests and prelates, moving with slow and measured pace, amidst the undulating notes of the full-voiced choir, along its spacious aisles. The vivid recollection of all this, combined with the present solitude and desolation of the spot, could hardly fail to give rise to a train of pensive reflections, something better, I trust, than a dream of sickly sentimentality. Soon, however, the imagination was roused from her reverie, and the most prominent object, which in this direction presented itself to the eye, was an immense cross, erected a few years ago on the centre of the floor of the ancient cathedral, planted on a base of granite, and bearing, at an elevation of fifty or sixty feet, a wooden image of our adorable Redeemer, in the very attitude, and under the very process of crucifixion. I confess that I always viewed this object, especially when I saw, as I frequently did, men, and still more women and children, prostrating themselves before it, and kissing the steps of the rocky platform on which it was fixed, with a strange mixture of feeling. It was in fact a struggle between the irreconcilable elements of veneration and abhorrence, of sublimity and meanness, of honour and contempt, severally clustering around this mystic emblem." pp. 48, 49.

Mr. Davies had an opportunity, while at Avranches, of seeing the pompous ceremonial of the assumption of the veil—that terrific rite, which associates Popery with the cruelties of Paganism, combined with the horrors of its own guardian Inquisition.

"The chapel of the convent was divided into two parts, separated by a grille, or kind of iron railwork. Beyond this partition, no persons, except those belonging to the convent, were allowed to pass. The inner sanctuary was occupied by the nuns, attired in the dress with which they contrive to disfigure, and almost entirely to hide, their persons: and by the little girls belonging to the school which they keep, all dressed in white, each with a basket of flowers suspended from her neck, and a tiara of the same materials tastefully inwreathing their heads. These elegant little creatures were thus ornamented in order *to represent the angels*. Soon after nine the

service commenced with singing—the nuns all walking slowly round their division of the chapel, and chanting as they moved, with large lighted tapers in their hands. The priests in the meanwhile stood by the altar, at the other end of the chapel. The four candidates for the veil stood facing the congregation—just opposite the passage, between the two portions of the chapel. Two of them were of a respectable rank in society, and appeared to be from twenty to twenty-five years of age. They were both dressed in full bridal attire; and one of them was a fine young woman. She appeared to be in the enjoyment of high health and spirits—looking perfectly cheerful, though there was nothing light or trifling in her demeanour. The two other females belonged to the lower class of society, and were not so interesting in their appearance. Within a short time, the senior officiating priest approached towards the door, and presented each of them with a large wax candle, which they reverently held before them. After mass had been celebrated, the chaplain of the convent, a Mons. Dubois, mounted the pulpit, and with very considerable fluency and force delivered a discourse appropriate to the occasion. He had no book or notes of any kind before him. Having commenced with a few general remarks, bearing on the subject, he selected for his text the account of our Saviour's transfiguration. I acknowledge I was a good deal shocked at the manner in which he proceeded to compare our adorable Redeemer's change of appearance, when the celestial radiance glowed on his countenance, with that which these deluded young women were about to undergo. He assured these—his chères sœurs—however, that it was the Holy Spirit alone, who could have excited in them the desire thus to devote themselves to the Lord, and frequently exclaimed, in a kind of oratorical rapture—'Changement sublime!' Having pointed out to them the peculiar dangers and difficulties incident to the honourable condition which they had chosen, the preacher forcibly exhibited to their view the consolations and supports, which they were entitled to expect, and the ecstatic joys which they would often experience amidst the aspirations of their secret orisons. He then directed his address to the worldly part of his audience, and depicted with great force, the trials, temptations, and miseries, attendant on a life of secularity and earthly occupation. At this part of his discourse he repelled, or attempted to repel, with vehement indignation, the 'calumnies' heaped on these institutions, and took occasion to pour out a somewhat violent philippic against those who had abandoned the unity of the church, alleging that Christ had established but *one church*—not two or more churches—and therefore that they who refused to listen to *the* church, refused to listen to Christ himself. This discourse, which, with a considerable proportion of Romish infusion, really contained much excellent matter, concluded with an earnest appeal to the audience, that they would advance towards heaven with fidelity and perseverance—frequently reiterating the spirit-stirring exhortation, 'Marchons avec le flambeau de la foi—avec le flambeau de l'eternité.' These flambeaux, I presume, had reference to the numberless blazing torches with which the sun was aided in giving us light on this fine summer's day.

"After the sermon was over, the four candidates were successively conducted by the abbess to the senior priest, at the door of the inner chapel, when he questioned each of them, according to the appointed form—asking them first—*Ma fille, que demandez-vous?* When the candidate had suitably replied to this question, he proceeded to demand of her the usual vows of—chastity—poverty—deadness to the world—conformity to the rules of the house, &c. When all had taken the vows, they retired, and exchanged their white bridal dresses for the proper professional costume. In the mean time the priests were employed in consecrating and blessing the veils and other articles, which I shall not attempt to name, forming, however, different parts of these vestal habiliments. When the candidates returned, arrayed in their new attire, it was quite astonishing to observe the complete transformation which they seemed to have undergone. But I thought it any thing but a 'changement sublime.' The white veil was then put on them, and a leathern girdle fastened around their waist by some of the sisterhood, in the presence of the audience. When these matters had been arranged, the four new nuns simultaneously threw themselves prostrate on the ground, with their faces downward, and their arms spread out at full length. Here they lay for some time, perfectly still and motionless—while twelve little personified angels, already mentioned, walked around them, strewing them all over with flowers, and the other nuns were chanting a sweet and plaintive melody. This was the ceremony of being buried to the world! But I fear that old Adam was not to be thus smothered by flowers. To use an expression of a late extraordinary friend of ours, he was only 'buried alive'—soon to rise again, possibly like another Antæus, with renewed vigour, from coming thus in contact with his mother earth. Perhaps, indeed, he was never more actively alive—it is probable that his ear was never more charmed than with the echoes of the funeral dirge chanted over him—that he was never more delightfully regaled than with the fragrant rose-buds, which fell so lightly over his frame, as he lay under this process of mock sepulture. After they had lain for some time in this death-like position—only one of them appeared

to me to evince any signs of life by some little restlessness—they all started up—shook off their odoriferous burden, and after a little more singing, the new nuns went round and cordially embraced each of the sisters in succession. This was the conclusion of the ceremony, and the company retired—each individual occupied with such thoughts and feelings as his previous habits, and the general cast of his character, would, in connection with such an imposing ceremonial, naturally suggest. My own, with some mixture of satisfied curiosity, inclined to pensive and melancholy reflection; directed to this channel, as well by the deplorable recollections associated with this wretched appendage of the Papal system, as, in some degree, by the loud sobs of the mother of the most interesting of these four sad victims of mistaken piety. This female stood close to me during the ceremony, and appeared very deeply to feel this act of voluntary seclusion on the part of her daughter. It should be observed, however, that no young person can now be put into this state of ecclesiastical imprisonment against the will of her parents, and the inmates have the option of leaving the institution at the end of one year and a day from the time of their taking the white veil. If, after this probationary period, they proceed to take the black veil, it is an intimation that they never mean to leave the establishment. Since the great Revolution, however, they have a legal right to leave when they please. Not very long since, one of these runaways came to this place, and called on a Protestant gentleman, a friend of mine. She was apparently in a state of partial derangement, as her avowed object was to obtain information on the subject of her projected marriage. Such instances are, however very rare, and I do not think that in this country any oppressive or compulsory methods are employed to detain those who are desirous of regaining their liberty." pp. 66—71.

Charity is so lovely a virtue, that we honour Mr. Davies's exhibition of it in this last statement; but our charity is not so large as to believe that if no "oppressive methods" were employed, the ties of home and kindred, of father, mother, sister, brother, and youthful friends, are so weak that scarcely an instance would be known of these pitiable victims of superstition returning from irksome constraint and iron rule to the beloved scenes of their happier days. The soil of America is certainly as free as that of France; and the institutions of Popery are less congenial to it than to a land where they have for many centuries been domesticated, and where they are still popularly identified with all that is known of Christianity; and yet the narrative of Rebecca Reed shews that secret compulsion is not unknown even there. But, in truth, what compulsion can be more "oppressive" than that priestly tyranny which binds its victim in chains of adamant; surrounding her with plighted oaths; working upon her fears, and hopes, and superstitions; blighting every natural instinct of the heart; and retaining her in her dungeon by the fear of shame, and perjury, and utter misery in this world, and the most horrible torments in the next? But, besides these strongest bars, how does Mr. Davies know, or on what evidence does he believe, that even direct compulsion is never used to retain a refractory nun? Who would come out of the secret prison-house to whisper to him that some poor sister was so weak and wicked as to be willing to go back to the arms of her parents, or to become herself the bride of some endeared friend of her youth? In the very sentence before, he had alluded to one such case; and might not the "derangement" which he mentions have been possibly induced by the "oppressive" methods—for what is more oppressive than mental torture—which had been used to retain her in her house of bondage? The opprobrious term "runaways" ought not to have been applied to these poor fugitives. Would that the interesting young person, for whom he has so feelingly awakened the sympathies of his readers in the above narrative, had also made her escape before one brief month had waned upon her melancholy vows. Then would it not have been the painful task of our author to add the following affecting sequel to his recital:—

"In my last letter I gave a short account of the ceremony of taking the veil, by four young females, in the convent belonging to this place. One of these I mentioned as having something peculiarly interesting in her person, and general appearance, and as presenting altogether a superior air of health and vigour in her bearing.

and of elegance in her bridal attire. Just on that day four weeks—it seems to myself almost like a melancholy incident in a romance, while I write it, but it is the simple fact—it was announced to us that a death had taken place in the convent on the day before, and that we might, if we chose, see a part of the ceremony of interment. We hastened to the place. On entering the chapel, we at once observed the corpse, dressed in the costume of a nun, reclining on a kind of bier in a half-sitting posture just behind the iron railing, with the face towards the door—on the very spot where that day month the four candidates for the veil were stationed. Though the countenance bore the usual pallor of death, we all instantly recognized her as the very young lady to whom I have alluded. Just one month past we had seen her undergo, on that identical spot of ground, the process of fictitious burial! She was now resting in the real stillness of death, in order to be carried out to her actual interment! The funeral service was performed by eight or ten priests. It consisted almost entirely of singing, and appeared to me grievously and awfully unworthy of the occasion. Not a single word, in the form of consolation or admonition, was immediately addressed to the attendants. I could not help bitterly lamenting that such an important opportunity was lost, to press upon the consciences of those present, the uncertainty of life, as exhibited in this solemn spectacle, and all the awful verities connected with that fact. The scene forcibly recalled to my mind Robert Hall's description of Popery, as 'religion lying in state, surrounded by the silent pomp of death.' After the service was over, the corpse was carried out by the nuns to be buried in the ground attached to the institution." pp. 97, 98.

The cause of this young lady's death is not stated; but when we read that four weeks before "she presented altogether a superior degree of health and vigour in her bearing," we cannot but feign to ourselves that austere tasks, and conventual penances, and the remembrance of the weeping mother of whom she had been induced to take her earthly farewell, assisted to point her way to the tomb.

Mr. Davies relates another narrative, of a young lady who might perhaps have followed this unhappy victim of Papal superstition but for timely rescue: A young lady of seventeen (the daughter of English parents) had been secretly won over to Popery, and been anabaptized by a Roman Catholic priest without the knowledge of her friends. Her mother came in great agitation to Mr. Davies, who undertook to converse with the daughter on the subject; and, by the blessing of God, succeeded, after many interviews, in removing the clouds of error which darkened her mind. In truth, as she had known nothing of the real character of Protestantism—to the shame of her parents be it spoken!—she knew as little of the real character of Popery; and when her eyes were opened she saw and acknowledged her delusion. The matter getting abroad, a priest wrote to Mr. Davies, complaining that the young lady was barbarously persecuted and imprisoned for her faith; but it was proved, to the satisfaction of the priest himself, who acted very candidly in the affair, that there was not a shadow of pretence for the charge. Mr. Davies's conduct in the whole business was evidently marked by great wisdom, forbearance, and piety, and he had the rich reward of his labours in the restoration of this misguided young proselyte to the bosom of the Protestant church.

The following passage is very apposite in a volume dedicated to Mr. Raikes, who has shewn great anxiety for a well-devised system of theological education in the Church of England. In the threatened dilapidation of cathedral dignities, will no fund be rescued to promote this momentous object?

"The view of Coutance—resting on the brow of a rich and well-cultivated soil—presents a beautiful and striking coup-d'œil as you approach it. On arriving, we lost no time in visiting its celebrated cathedral, which is justly considered one of the finest and most beautiful in Europe. The Bishop's palace in its immediate vicinity, is a handsome and appropriate residence. Next to the cathedral, one of the finest and most interesting objects to me at Coutance was the Diocesan Seminary for the education of the priesthood. It is unquestionably an admirable part of the French system, that attached to every cathedral, as far as my information extends, there is an establishment of this description, for the express purpose of training up, by an appropriate course of professional education, all the clergy of the diocese; and it

surely cannot be long before something is done to remedy the grievous and almost intolerable defect of our own ecclesiastical system in this respect. I need not say that I feel assured of your entire concurrence in reference to this point. I visited the Institution at Coutance, and was exceedingly struck with the suitableness of the accommodations, and the general excellency of the plan. It was vacation time, and no students or professors, with the exception of a few habitual residents, were now there. The number of students is about three hundred. They usually enter at the age of eighteen, and are admitted into orders at twenty-four." pp. 85, 86.

Mr. Davies adds: "I could not, of course, ascertain much respecting the leading subjects of study, but I was informed that ecclesiastical history, polemical theology, and exercises in homiletic oratory, formed very prominent parts of the system;" but he seems in part to console himself for this loss by the following discovery, which follows in the very next sentence; so that if he could not ascertain what was poured into the minds of the students, he at least learned what beverage supplied their animal necessities:—

"Among the economical arrangements, that which struck me most was the scale on which cider was prepared for the use of the Institution. The machinery appeared to me quite stupendous. Some of the casks contained as much as eighteen tons; I could really compare them to nothing else than a species of cylindrical wooden houses." p. 86.

Upon the subject of popular education, which, since the late Revolution, the public authorities have zealously promoted, our author remarks:—

"From a recent report of a Parisian Society for the promotion of primary or elementary instruction, I learn that at this time the number of children of both sexes, who are taught to read, is two millions, forming about one-sixteenth of the whole population, a proportion which, if correctly stated, struck me as very considerable. The whole expense attendant on this process of elementary instruction is calculated at ten millions of francs, 400,000*l.*—*not* quite half a million sterling. About one-twentieth of this sum is paid by the state, and is supplied through the minister of public instruction. The remainder is paid by the departments and communes, or parishes. The schools most generally supported by these means are those conducted on the plan of mutual instruction, and bear somewhat of a liberal cast. In those places, however, where the influence of the priesthood is predominant, the schools are for the most part taught by a class of persons called Frères Ignorantius. In this case the children are trained up in the most rigid principles of Catholicism. In some towns there is a school of each kind." pp. 134, 135.

Speaking of one of the schools at Rouen, Mr. Davies says:—

"The superintendent informed me that these schools derived no assistance whatever from the commune, because they could not comply with the required conditions, which, according to his statement, amounted to the total exclusion of religion. From what I knew of the communal schools in other places, however, I am inclined to question the accuracy of this statement, and to think that the required exclusion does not extend beyond the external and distinguishing peculiarities of the Catholic Church. In consequence of this, another school, supported by the civil authorities of the town, something similar to our Lancasterian schools, was established, where, said my zealous companion, they profess to teach *morality* without religion. But morality, added he emphatically, without religion for its basis, cannot exist. In this I entirely agreed with him, but I was forcibly reminded by his train of remark on this subject, of what I heard an excellent and valued friend of ours, now gone to his rest—the biographer of Henry Martyn—state some years ago of a conversation which took place between the late venerable and eloquent Mr. Wilberforce and a Romish priest. When this distinguished Christian philanthropist inquired into the state of religion in France generally, and especially among the priesthood, the Abbé replied, that the priests were very religious; and when Mr. W. observed that he had heard a somewhat different account, and that, according to his information, even licentiousness and personal profligacy prevailed at that time to a considerable extent among them; the Catholic answered, without the least perturbation, that they were certainly *very* religious, but as to 'de morale,' he had nothing to say about that. With respect to the personal conduct of the great majority of the French priesthood of the present day, I certainly do not think that they require such a confession, as the charge could not be fairly adduced against them; but still I fear that the Church of Rome, wherever she has possessed unbounded power, however she may have held the dogma of the necessity of religion, in her sense of the term, as the basis of morality, has by no means maintained with equal rigour the necessity of morality as an indispensable accompaniment, or an essential part of religion." pp. 173, 174.

Mr. Davies considers that the labouring classes in France suffer less from destitution and poverty than those of England; not because the ratio of their wages to the price of food is more favourable, but for the following reasons:—

"First, that the people of France, in general conscious as they are that they have no legal resources beyond the produce of their own exertions, exercise a much larger share of prudence and foresight in all their relative, domestic, and economical arrangements; and, secondly, that from habit, as well as necessity, they are satisfied, and consequently can easily supply themselves, with much inferior articles in food, clothing, and furniture. Another important feature in the case is, that they usually exercise a most wise and salutary precaution in the most important of all domestic arrangements, that of entering into the marriage relation. It is a very rare occurrence in this part of the country—an occurrence which takes place only among the most reckless and inconsiderate of the species—for a couple to be married until, on both sides, there is a considerable sum of money, the produce of a series of years of laborious and active industry, provided, not only to meet the immediate exigencies of the occasion, but to be laid up against the dark days of future suffering and multiplied demands; and no prudent female thinks of marrying until (besides the fading finery of a bridal dress) she has treasured up a stock of clothing of various kinds, sufficient, in many cases, to sustain the wear and tear of a long life. Hence the very rare phenomenon, among the poor of this country, of the want of warm and comfortable bedding, and I have heard a medical man assert, that in the whole of his experience he had never known a case in which there appeared to be an urgent deficiency on the score of this essential requisite to health and comfort. The other advantages, affecting the adjustment of the difficult question of the correspondent demand and supply of labour, arising from this habit of prudential calculation, it is needless to point out. When you connect with these most important and influential considerations the palpable fact, that in every thing which ministers to luxury or even sober enjoyment in the various departments of social life, the French are content with a much lower grade in the economical scale, there can be no difficulty in understanding how, with a scantier relative rate of remuneration, they are far less liable to be harassed by still recurring seasons of overwhelming embarrassment and distress. It is but fair to add, that this system of prudent economy seems to rise through all the gradations of society." pp. 145—147.

Of the external economy of religion in France Mr. Davies writes:—

"On a very vague and general survey, the population, amounting to thirty-two millions, is considered as composed of Catholics and Protestants; the former claiming nearly thirty millions, and the latter variously estimated from two to three millions. Of the Jews, whose teachers are paid by the state, and of Infidels, who, I fear, constitute, under various disguises, a very large proportion of the male population, especially in the middling ranks of society, no account is taken in this calculation. For these thirty millions of nominal Catholics there are thirty thousand priests—one priest for every thousand—partly paid by the state, and partly by fees received for the various offices of religion, the most productive of which is that of saying masses for the dead. For the two or three millions of professed Protestants, there are between four and five hundred churches, and somewhat more than three hundred pastors, who receive from the state a sum which averages 25,000*l.* per annum. These rough calculations exhibit merely the palpable and economical statistics of religion. Rough and general as they are, however, they evince a melancholy inadequacy of provision for the spiritual wants of the Protestant population; presenting, as they do, little more than the average of one pastor for ten thousand souls." pp. 148, 149.

It thus appears that "Infidel France" supplies a priest to every thousand of the population; while Protestant England, with all its wealth, charity, and zeal for religion, is content to resign millions of her people to almost utter religious destitution. Ought this so to be? The reason, we presume, why the Protestants in France are so scantily supplied, compared with the Roman Catholics, is, that in many cases they are not located together in sufficient numbers either to maintain a pastor themselves, or to claim aid from the public purse. Thus deprived of the benefits of public worship, they have too often sunk into the deplorable condition described in the following passage:—

"Of the state of Protestantism generally in this country all the information which I have been able to obtain, compels me to say that until very recently it has been awfully and deplorably low. Numbers who were outwardly distinguished by that profession, were totally ignorant of all the leading articles of the Reformed faith, and

in many districts they differed in nothing from their Catholic neighbours, except that they did not attend mass, and would on no account change what they called their religion. This state of things is indeed no more than might have been expected from the deficiency already specified, both of churches and ministers, and still more, I fear, in many cases, from the heterodoxy, apathy, and secularity of many of the teachers whom they had. In the course of the last few years, however, a better spirit has arisen among this important and interesting community. They have now Bibles, for their right to the perusal of which their fathers perished at the stake or pined away in the dungeon, widely circulated among them. They have ministers, full of zeal and energy, combined with wisdom and discretion, and from these promising circumstances it may be expected, in dependence on the Divine blessing, that France, which, in escaping from the grasp of the 'false prophet' of Popery, fell into the foul embrace of the monster of Infidelity, will ere long renounce the alliance of both, and attach herself, under the banner of pure and scriptural Protestantism, to the majesty of celestial Truth." pp. 153, 154.

Would that we could see much immediate hope of this expectation being fulfilled! But the difficulties ought not to check, but increase, exertion. The extraordinary revival of religion during the last few years in the Protestant communion is a token for good; and even in remote places, where the opportunities of evangelical instruction are few, there is often found a remnant who sigh and pray for brighter days. Mr. Davies made a very pleasing excursion with a devout Protestant French nobleman—the Baron de P.—to one of these retired Protestant villages, called Cheffrêsne, where he found the people destitute of a pastor, but most anxious to receive one, and to enjoy the public means of grace. We must copy a few of the incidents of this little tour.

"About three miles on this side of Cheffrêsne we were met by a fine elderly peasant, quite such in appearance, though he was, perhaps with one exception, the principal landed proprietor belonging to the Protestant church. His name I soon found to be Duchemin. It was really quite delightful to witness the glow of honest pleasure which lighted up the countenance of this frank and open-hearted old man, when the carriage stopped, and he offered his cordial salutation to the generous Baron, and your poor friend, the 'Pasteur,' whom they had been prepared to expect for the following Sunday. I was immediately informed that either the Baron or myself was to be the guest of this good man during our stay at Cheffrêsne. He had gone to the neighbouring town of Ville-Dieu on that day, partly to procure suitable provisions for his expected visitants, and partly to be our guide through a rather difficult part of the road. He walked, or rather ran—such was the spring of delight which seemed to animate his frame—by the side of the carriage during the remainder of the journey. When we arrived, about seven in the evening, at the door of his rustic and modest dwelling, we found a considerable number of his friends and relatives awaiting us in front of his house. Among the rest was a very fine old man of the name of Daniel Vilaine, the neighbour and brother-in-law of Duchemin. These were the two principal men of the place belonging to the Protestant community, and from their comparatively superior rank and influence might justly be considered as the chief pillars of the church. My kind friend and companion had forewarned me of the homely character of the accommodation we were to expect, and from a regard to my comfort had taken with him the necessary appendages of an English breakfast. When that common utensil called a tea-kettle was brought out, it was examined with intense curiosity, and it became a matter of amusing interest what could possibly be the name of so singular a piece of furniture." pp. 158, 159.

"These worthy men were evidently quite delighted to narrate the horrible persecutions which their forefathers had encountered during a long series of years—during, in fact, the whole period intervening between the infamous revocation of the Edict of Nantes by Louis XIV., in 1682, and the partial recognition of the civil rights of Protestants by Louis XVI., in 1787. Our host shewed us with deep and reverential interest an old Bible, which had been in the family for very many years, and which must have been carefully concealed during the century of persecution, because in those days it would have exposed any one to the most imminent peril even to possess a Bible. Duchemin told me that during that era it was a very common practice to burn Protestant heretics with their Bibles fastened to their backs." pp. 159, 160.

"On Sunday morning, having slept at the house of Vilaine, I rose early and walked out into the fields. It was a beautiful spring morning. The country, which was rich, woody, and well-cultivated, looked lovely, and the whole atmosphere was literally vocal with the music of the innumerable feathered songsters, which were chanting their early carols. In returning to the house I met Duchemin, accompanied by his guest, who came to breakfast with me at the house of Vilaine. When I

referred to the charming melody with which our ears were delighted, Duchemin instantly took up the remark, and with a glowing countenance exclaimed that these little warblers were all employed in celebrating their Maker's praise, and thus afforded us an instructive lesson of gratitude and love. A little before ten o'clock we set out for the Temple, as all the Protestant places of worship are called in France. Here I must tell you, that in consequence of some misapprehension the Baron de P. had communicated to these good people that he would bring with him a minister who would give them a sermon. Of this I had not the least idea until within two or three days of our proposed journey; and when it was then mentioned to me, I was at first disposed to shrink from an attempt for which I felt myself, especially with so short a notice, to be very inadequate. Unwilling, however, to disappoint a people who appeared to be literally hungering for spiritual food, I prepared a short and hasty discourse, founded on the Apostle's reply to the jailor of Philippi—'Believe in the Lord Jesus Christ,' &c., endeavouring to embody in terms as simple and concise as possible the great doctrine of salvation through Christ." pp. 160, 161.

"Having robed myself in the usual vestments kept for the use of occasional visitors, and not greatly differing from our own, I was conducted into the pulpit. The chapel is a very neat, plain little building, capable of holding about two hundred persons. The congregation was already assembled—men, women, and children, all cleanly, though very plainly attired—the women on one side with their high Norman caps, and the men on the other, all clad in short blue cloth jackets. The service had been already begun by one of the elders reading the established Genevese Liturgy, in which I was delighted to recognize the same great doctrines of our common faith—the same simple humiliating confession of guilt—the same simple reliance on the merits of the Saviour, and the same prominency given to the volume of Inspiration, as so strikingly characterize our own. On this occasion two chapters of the Bible, with Ostervald's Reflections, were read. Here I may be pardoned the expression of a sentiment which forcibly struck me on the survey of this scene, and after the service a similar remark was made by my benevolent companion;—that whatever inconveniences—and I do not wish to deny them—may attend a uniform and authorized and public formulary of devotions, yet in circumstances like the present it is of inestimable value. Deprived, as these people have been for nearly one hundred and fifty years, of any regular ministry, how could the worship of God have been conducted among them without such a provision. It is in such circumstances that the value of a devout and scriptural liturgy is most distinctly seen. At a given signal your unworthy friend 'Mons. le Pasteur' pronounced his discourse, which, with all its imperfections of style and pronunciation, was heard with the most profound attention; and he was never nearer being unduly elated in his life, than by the cordial and affectionate gratulations with which these poor people crowded around him after the service was over. When the Benediction had been pronounced, my excellent friend distributed among the people a large packet of Burder's Village Sermons translated into French, and it was delightful to see with what heartfelt pleasure these simple villagers received this valuable boon, which they seemed to know so well how to appreciate. When this was over they shewed us a new piece of burying-ground, which they were on the point of enclosing, and in which they appeared to take a deep interest.

"In the afternoon—having dined at Daniel Vilaine's, and heard the children sing some beautiful little hymns—we had another service, and the Baron de P. read a most admirable sermon by a modern Swiss Divine. The sermons usually read are those of Saurin and Durand. After the service, the subject of the expected pastor, as promised by the government, was brought forward, and I cannot easily express the pleasure I felt when I observed the cordiality, approaching to acclamation, with which these poor villagers expressed their readiness to aid in the support of a minister appointed by government under the sanction of the consistory. I have since taken the liberty of recommending this case, through Messrs. Wilks and Pyt of Paris, to the notice of the Continental Society.

"In the course of the evening we had a great deal of very interesting conversation, and Daniel Vilaine brought out a variety of curious documents illustrative of the vexations and persecutions which his forefathers had endured on account of the fidelity of their attachment to the cause of Protestant truth. Among others he shewed us a Dispensation authorizing his grandfather to receive his son—the father of Daniel Vilaine himself—into his family. At that time it was the common practice to carry off by violence the children of the Protestants, in order to bring them up in convents in the principles of Popery. I believe there are some persons now living at Cheffrêsne, who remember cases of this horrible system of child-stealing. When the emissaries of government entered the village for this purpose, parents endeavoured to hide their little ones, as from the assaults of so many beasts of prey; and there were frequent instances in which Catholic neighbours, moved by the voice of nature, assisted them in their endeavours. Vilaine's father had thus been carried off in his infancy, to be reared up in the convent of Caen, where, however, it is fair to state that it does not appear that he was ill treated; and at the age

of twenty-one he was restored to his father, on condition, as this document specifies, that regular certificates should be sent of his attending church and receiving the instructions of the priest. Another very curious old record he shewed us, was a Pope's Bull, authorizing the marriage of Vilaine's father, without which his children would have been illegitimate and incapable of maintaining any civil right. He also shewed us a copy of the famous edict of Louis XVI. issued in 1787—which may be considered as the first, though yet very obscure and glimmering, dawn of religious liberty in France. The worthy old man dwelt upon these and other matters connected with the former state and the present more favoured condition and more animating prospects of the religion he professed, with a calm and chastened enthusiasm, in which it was impossible not to sympathize; and which, in my estimation, really gave a character of sublimity to the whole train of his reflections." pp. 162—166.

After these interesting passages we will not descend to lesser matters. The eyes of the world are fixed with mingled hope and fear upon modern France; and in no portion of it is there greater scope for both of these, than in the comparatively little community of Protestants struggling between the ignorance, scepticism, and liberalism which have grown up in their own borders; the external pressure, though now much diminished, of the Church of Rome; and the increasing light and piety which, through the blessing of God, are beaming upon them. May Divine mercy direct the issue.

RELIGIOUS AND MISCELLANEOUS INTELLIGENCE.

The Report of the Society for promoting Christian Knowledge for the present year is a highly interesting and important document. Most truly does it commence with stating that "the proceedings of the Society during the past year have not fallen short of those of former years in point of interest and importance." The extent to which its operations have been carried far exceeds that of any other period of its history. The circulation of books and tracts has amounted to two millions two hundred and seventy-eight thousand and forty-eight, being an increase of 116,855 upon the circulation of the year preceding; in addition to which, the Committee of General Literature and Education has circulated, including the Saturday Magazine, 4,747,187. The receipts of the Society during the year, including 605*l.* on account of the Special fund for the Foreign Translation Committee, have amounted to 73,236*l.* The financial and commercial transactions of the Society have been for some time past undergoing revision; but as the chief particulars of what has been effected have been already stated in our pages, we need not copy the detail. We augur much benefit, in many ways, from the improved arrangements.

In reviewing the objects of the Society, there is one branch peculiarly important. The Society glories in having been the first body in the kingdom which came forward to promote the education of the poor upon Christian principles. And though it is no longer directly engaged in the establishment of Schools, it continues to supply all the religious books used in the National Schools, and probably, the Report states, in the greater part of all the Charity Schools in the kingdom which are in connexion with the Established Church. We believe, however, that a large number of these do not confine themselves exclusively to the Society's list. It is highly gratifying to learn, that whereas the Parliamentary Report on Education shews an increase between the years 1817 and 1835 of a little more than 100 per cent. in the number of children under instruction in the kingdom, the accounts of the National Society during the same period shew an increase of above 300 per cent.; so that the work of education in that Society's hands has been carried forward with an acceleration three times greater than that which has been created by the exertions of the public at large. From the returns made to the Secretary of State for the Home Department, of the number of children under education throughout the kingdom, it appears that the whole number who are receiving daily instruction in endowed schools, infant schools, village schools, preparatory, and every kind of week-day schools, amounts to about 1,277,000; and that the total number receiving Sunday instruction is about 1,548,000. The number of children educated in infant and daily schools established by Dissenters, amounts only to one in twenty-four of the whole; but the number in Sunday Schools amounts to one-half the entire number educated in all the Sunday Schools in the thirty-three counties from

whence the returns were made. But this includes those established by the Wesleyan Methodists, who do not allow themselves generally to be classed with Dissenters, and whose schools, it is stated, are probably equal in number to the whole of the other classes. The Society for Christian Knowledge being connected with the National Society in principle, and in the supply of books for religious instruction, rejoices that that Society has been the means of obtaining assistance from the two Parliamentary grants for the erection of a hundred and eighty-eight schools, and has made applications for assistance in the erection of two hundred and thirteen more. The rule that restricts the books used in National Schools to those on the list of the Society for promoting Christian Knowledge, relates only to religious books; the schools are at liberty to use whatever books the managers may think proper upon secular subjects. The Society has, however, it is added, taken measures to provide an ample supply of books, both religious and secular, for the purposes of general education.

The whole Report is full of matter and business; but the foreign operations of the Society are peculiarly important. We hope to advert to them in a future Number.

We mentioned in our last Number the arrival of Bishop Chase in England, and the object of his mission. The venerable Prelate has since drawn up a heart-stirring Appeal, which we hope to see widely circulated. He says:—

"As many whom he now addresses may be unacquainted with the causes of his translation from the Episcopate of Ohio to that of Illinois, Bishop Chase thinks it his duty to give a brief history of such of his proceedings, from his leaving England to the present time, as may be relevant to his object. In the summer of 1824 he returned from England to America, and was hailed with much joy by his beloved diocese. As he had committed the power of locating the Theological Seminary, for which he had obtained the necessary funds in England, into the hands of the Convention of Ohio, he prevailed on them not to fix it in or near a town, but in the country; and on a large tract of land, which, being owned by the Institution, might be guarded from the means and temptations to vice. This object was accomplished on the then very wild and uncultivated, but now delightful and elevated spot, which, in honour of his noble and beloved benefactor, but now deceased and much-lamented friend, he named Gambier.

"Bishop Chase took charge of this great and laborious work in person; because no one who had the requisite ability would undertake the task of directing the primary settlement, and of clearing off the wild wood, and of sleeping on the cold ground, for the sum which the funds of the Institution could reasonably afford. This, then, he was compelled to do himself; and in remembering the sufferings which he then endured, it gives him pleasure to know that they were not in vain. First, was reared the camp on the naked ground—then, the log hut, in which he and his family lived for years—then, a stone building for the Professor of Theology—then, the main building, 110 feet long and four stories in height, whose foundations were deep and large—then, the capacious chapel, with its sacred chancel, was founded—and then, the many other dwellings. All of troubles past is pleasant in remembrance as the refreshing dew, and is mentioned here only as connecting history.

"Foreseeing the advantages which would accrue to the students preparing for Holy Orders, by having the power vested in the Theological Seminary of conferring degrees in the arts and sciences without the trouble and expense of sending them to other merely secular colleges, Bishop Chase had applied to the state legislature, in 1826, to grant to 'the President and Professors of the said Theological Seminary'—the Bishop being *ex officio* President—the power of conferring such degrees. This the legislature of the State of Ohio readily did; and, according to the Bishop's request, allowed it to be done in the abbreviated and convenient 'style and title of the President and Professors of Kenyon College'—the Bishop having given that name to the Institution in honour of that worthy nobleman who bears it, his much esteemed friend and benefactor.

"Bishop Chase continued his exertions in connection with the College till the year 1831, when many of his friends made known to him their judgment that the power of conferring degrees was vested, not in the President and Professors of the Institution as a Theological Seminary, but as a Literary College; thus, as Bishop Chase conceived, taking the Institution out of that Episcopal superintendence and controul which he could not, under all the circumstances of the case, conscientiously surrender. For the peace of the Church, therefore, as well as for his own peace of soul, he thought it his duty to resign his charge. It was an extraordinary case, and required an extraordinary sacrifice. He left the diocese, therefore, with the partner of his toils and burdens, and their children, not knowing whither to turn his thoughts for support and food convenient for them: but, by the All-gracious God, who hitherto had guided his steps and been his support and stay, he was strengthened for this painful trial, and has now good reason to say that all has been well."

The lovely and Christian spirit of the conclusion of this passage, so remarkably opposed to that of displeasure or mortification, will win "golden opinions" for the individual; but we shall feel disappointed if it does not also win, what is still more necessary, golden suffrages for his important object, which is to promote, in the farthest West, the Gospel of our Redeemer, in close connexion with that privileged branch of it which took root from our own beloved country and church.

Between leaving Ohio and settling in Illinois, this venerable Episcopal pioneer encountered many hardships and privations; still, however, diligently "doing the work of an evangelist," though not that of a Bishop. His entrance upon his new charge is thus narrated:—

"Subsequent events shewed that God had appointed him to a more extensive field of labour. The State of Illinois—a large portion of it 300 miles still further west—was destined for his spiritual charge; and great was the struggle of his mind when this intimation of the Divine Will was providentially made known unto him. When the appointment was sent to him by the Secretary of the Convention newly formed in Illinois, there was no proffer of any reasonable earthly support: on the contrary, he was told that there was no ability to afford any: add to this, the consciousness of his declining years, incapacitating him for that great activity necessary in travelling through trackless regions, and for the endurance of that personal fatigue, privation, and suffering, which had been required of him while Ohio was settling, and which Illinois now, still more new and pathless, might again require. On the other hand, and to counteract these discouraging circumstances, there was imprinted on his remembrance the obligation of his consecration vows, 'to seek for Christ's sheep that are dispersed abroad' in the wilderness, and to 'feed and provide for His children, who are bought with His death, and for whom He shed His blood.' Earnestly did he pray for grace to follow, though at great distance, in the steps of God's servants in primitive days, who, through faith in the promises, found strength in the day of trial, and the means to perform the Divine Will where it was evidently required to be done.

"On the 4th of May last, Bishop Chase set off from Gilead, as he had called the place of his residence in Michigan; having in company the Rev. Samuel Chase and his wife, the daughter of the Bishop's niece, and a worthy Lay Reader and Sunday-school Teacher. Their course was through Indiana, to Checago, on the shores of Lake Michigan — thence to Juliet, on the Deplain River—thence to Peoria, on the Illinois River — thence to Lewiston, and Rushville, and Beardston, and Springfield—thence to Jacksonville—and thence, back again, to Springfield, nearly in the middle of his diocese; having travelled thus far about 500 miles, and having preached and performed Divine Service in all these places, and in others where it could be done."

The Bishop relates various incidents of his laborious journeys, in his new and arduous undertaking. He was at length urged to repair to the General Episcopal Convention at Philadelphia; to accomplish which he was obliged to sell a portion of his property. Here, as we stated in our last Number, he was received with much affection by his Right Reverend brethren; and his objects being duly recognised and encouraged, he determined to seek for assistance in their accomplishment in England. The following is the conclusion of his Appeal; which we trust will be responded to in a spirit of Christian liberality, commensurate with the importance of the object.

"The State of Illinois contains an area of nearly 60,000 square miles, forming a large portion of the Great Valley of the Mississippi. The present population consists of from three to four hundred thousand individuals, who are annually increasing, to the amount of not less than one hundred thousand. A large portion of these emigrants are from Great Britain and Ireland. The Romanists have long directed their attention to the Valley of the Mississippi. Supported by a Missionary College (the Leopoldine Institution) at Vienna, and by ample funds from other parts of Europe, they are leaving no efforts unattempted to pervert ignorant and unwary Protestants, and subjugate them to the Papal See. To compete with them, Bishop Chase has, as yet, in his new diocese, only five Clergymen and one Lay-Reader. In America, the friends and supporters of the Protestant Episcopal Church, who have incessant demands on their money and personal labours, are doing all they can, in the raising of funds for building a Protestant Episcopal Theological Seminary for the diocese of Illinois. But funds are wanted for the endowment of Professors and Scholarships, and for furnishing a Library necessary for the training of well-instructed Missionaries, for propagating the pure doctrines of the Reformation professed by the United Church of England and Ireland, and by the Protestant Episcopal Church in the United States of America.

"The Right Hon. Lord Kenyon, the Lord Bishop of Sodor and Mann, and other influential persons here, who formerly aided Bishop Chase with their counsels and their donations, have assured him of their sincere and friendly support: and he feels convinced that the Christian bounty and sympathy, with which he was favoured twelve years ago, will not be withheld, on the present occasion, from the destitute diocese of Illinois."

We have often urged the duty of taking a fair and Christian, and not a rash, ignorant, or party-spirited estimate of the comparative good and evil of the times upon which it is our lot to be cast. The following remarks, from the pen of the venerable Mr. Simeon, set forth the matter in so just a light, that we gladly copy the passage, which, being buried in his voluminous Horæ Homileticæ, will probably be new to most of our readers. We ought, however, to add, that the extract bears the date of 1822, which materially modifies some portions of the statement as applicable to the present moment; but the general doctrine is of universal application:—

"In every age discontented men have been forward to make this inquiry, What is the cause that the former days were better than these? They make no endeavour to ascertain the correctness of their sentiments; but, taking for granted that they are right, they demand the reason of so strange a phenomenon. Now it is a curious fact, that this is the habit of discontented men in every age. Those who are now advanced in life can remember, that in their early days the very same clamour was made by discontented men as at this hour; and if we go back to every preceding generation, we shall find the same complaints respecting the deterioration of the times.

"It is not true that former times, on a large and extended scale, were better than these. Improvements may have been made in some respects, and matters may have been deteriorated in others; or particular persons and places may be in less favourable circumstances now than formerly; but times have been much alike in all ages. There is in every situation a mixture of good and evil. To every man this is a chequered scene. There are no people loaded with unqualified good; nor are there any oppressed with unmitigated evil. But men know of former times only by report; and by very partial report too: whereas existing circumstances they know by actual experience; and they are more observant of one evil than of a hundred blessings.

"In relation to our own times and country, the very reverse of what is here assumed is true. Never did the nation stand higher amidst the nations than at this day. Never was civil liberty held more sacred, or better regulated for the good of the community. Never did religion flourish in a greater extent. Never was there such a combination of all ranks and orders of men to diffuse religion and happiness over the face of the earth. Never were the wants and necessities of human nature provided for in such a variety of forms. There is not a trouble to which humanity is exposed but societies are formed to prevent or to alleviate its pressure. Never were the blessings of education so widely diffused. In a word, such is the increase of all that is good amongst us, and such the efforts making to extend it over the face of the whole earth, that, instead of looking to former times as better than our own, we may rather hail the approach of the Milennial period, when the Messiah himself shall reign, and diffuse peace and happiness over the face of the whole earth.

"Much is in our power for the improvement of the worst of times. It must be expected, in this distempered world, that troubles of some kind or other will arise; they cannot be wholly averted from individuals, or families, or nations. But if all ranks of the community would unite, as they might well do, to lighten the burdens of each other, and to contribute according to their respective abilities to the happiness of the community, we should have little occasion to complain of present times, and none at all to institute invidious comparisons with former times."

The Edinburgh Episcopal Magazine states that the Tercentenary Commemoration was universally observed by the Episcopalians of Scotland. The Editor quotes, from a manuscript discourse delivered on the occasion, the following apt and remarkable passage:—"In some respects we Episcopalians of Scotland are placed very much in the same situation with the Roman Catholics of Ireland—*i. e.* we contribute to the support of a religious system of which we do not approve; and from which we differ considerably in respect to doctrine, and constitution, and discipline. And, like the Roman Catholics, we have our own religion and its ministers to support besides. And to make the parallel still more complete, the churches and revenues now enjoyed by the Presbyterian Church, once belonged to the Episcopalians; just as the churches and revenues of Ireland once belonged to the Romanists of that nation. Yet, do we murmur and rebel against the civil government on this account? Do we refuse to pay the Presbyterian ministers their just demands? Do we promote agitation, with a view to overturn the established religion of the country? You all know that the very opposite of this is the fact. So strikingly is it the fact, that of all the various denominations of Christians in this country (many of which differ very slightly from the Established Church), we Episcopalians, who differ most from it, are its best friends and supporters, because we are persuaded of the utility of an established religion of some kind; and because, moreover, we are persuaded that (notwithstanding all the defects of Presbyterianism) its downfall would inflict a severe injury upon the cause of religion generally, and multiply

tenfold the evils which are already so alarmingly prevalent.

"Now, contrast our conduct towards the Established Church here, with the conduct of the Roman Catholic priests towards the Established Church of Ireland. I need not draw the contrast, for you already know wherein it consists. You know what *their* conduct is towards the Church of Ireland, and you know what *our* conduct is towards the Church of Scotland; and two more diametrically opposite lines of conduct it is not easy to imagine. I ask then, to what must we ascribe this remarkable difference? Doubtless to the totally opposite spirits of the two religious systems. *Their* religion teaches them to use all means (fair and foul, lawful and unlawful) to promote the interests of their Church, and to consider the end as justifying the means. *Our* religion teaches us to yield obedience to the powers that be, and so long as we enjoy liberty of conscience and toleration, to be thankful for these blessings; and to pursue our way quietly and inoffensively; fearing God, honouring the King, and obeying the laws.

"In Ireland, it is well known that nine parts out of ten of the landed property belong to members of the Established Church; and it is equally well known, that the burthen of the tithe falls upon the land ultimately and really, though it be paid immediately by the tenant.... Now, what is the case in Scotland, in respect to the religion of the landed proprietors? It has been estimated that two-thirds, or, at any rate, considerably more than one-half of them belong to the Episcopal Church; and on them, therefore, of course, as in Ireland, falls the chief burthen of supporting the Established Clergy.... In Scotland, the numerical majority of the landed proprietors are of the Episcopal Church; and yet they cheerfully support a Church to which they do not belong, and at the same time support the Church to which they do belong; thereby setting an example of obedience to the laws, of Christian moderation, and of peaceable demeanour, which it would be a very happy thing if the Roman Catholics of Ireland would imitate."

The last Report of his Majesty's Commissioners for Building Churches, stated that four churches and chapels have been completed during the year, in which accommodation has been provided for 4,506 persons, including 2,370 free seats to be appropriated to the use of the poor. In the whole, 212 churches and chapels have now been completed, and provision made for 283,555 persons, including 155,988 free seats, to be appropriated for the use of the poor. Five churches and chapels are in the course of building, and plans for four other chapels have been approved of. Several applications have been made to the Board by persons who have built, or who propose to build and endow, chapels under the Act of 1 and 2 William IV., c. 38; and in the following cases, being within the jurisdiction of the Board, the Commissioners propose granting the perpetual patronage to the person or persons respectively building and endowing the same, their heirs and assigns —viz. Bude, in Cornwall; Fareham, in Hants; Mincham, in Staffordsh.; Levens, in Westmoreland; Ivy-Bridge, in Devon; Ettingshall, in Staffordsh.; Braythay, in Lancashire; Southend, in Essex; and Edgbaston, in Warwickshire. The Exchequer-bills issued amount to 1,500,000*l.*

We have often adverted to the important evidence given by Dr. Farre before the Lord's-Day Committee of the House of Commons, in which, besides the spiritual benefit of the Sabbath, he shewed the necessity of a day of rest for the mind and the body. We have also noticed the powerful testimony of facts to this effect. The following may be added to the number. The melancholy end of the musician, Weber, was hastened on by intense application. He continued deeply engaged by musical composition long after his health was undermined; and even when the hand of death was almost upon him, his vocations pressed so heavily that he could not help exclaiming, "Would that I were a tailor, for then I should have a Sunday's holiday!"

The Council of King's College, London, has been singularly happy in the choice of its Professors. The last elected, Mr. Preston, the Professor of Law, stated in his opening lecture that he had taught 300 pupils (one of whom was the late Professor), and had had under his own immediate consideration 70,000 cases. His election is likely to raise very highly the reputation of the college in this department.

There has been much inquiry of late as to what is the doctrine of the Church of Rome, in reference to the duty of confessors in the case of flagrant crimes coming to their knowledge. The following quotations from Dens's Theology state the theory, and the infamous conduct of a priest at Cork when summoned as a witness upon a trial for murder, which will be fresh within the memory of our readers, will illustrate the practice. Truly Dens has not been circulated in vain.

"*Q.*: Can a case be given in which it is lawful to break the sacramental seal? *A.*: It *cannot be given*, although on it should depend the *life* or safety of *men*, or even the *destruction* of the *State*, &c."—"*Q.*: What then ought a confessor to reply when interrogated concerning a truth which he knows from sacramental

confession alone? *A.*: He ought to reply that he *does not* know it: and if necessary, should *confirm the same with an oath.*" —"*Objection:* In no case is it lawful to tell a lie: but that confessor would tell a lie, because he does know the truth. *Answer:* I deny the minor; because such confessor is interrogated as man, and answers as man; now he does not know that truth as man, although he may know it as God;" so says S. H. q. 11. art. 1. ad. 3., &c.—"*Q.*: What if it be directly asked of the confessor whether he knows it from sacramental confession? *A.*: In this case he ought to answer nothing (so Stey. cum Sylvio); but the question is to be rejected as impious; or he might even say absolutely, not relatively, to the proposer of the question. 'I know nothing about it,' because the word 'I' restrains it to human knowledge."

We spend not a syllable of indignation upon these demoralizing and worse than Pagan doctrines. Only let the reader remember that they are the avowed code of the Papal priesthood.

It is amongst the strange anomalies of the human mind, that the gross superstitions of Popery do not convince all persons of common intelligence within its pale of its absurdity; unless indeed we suppose that they are convinced already, and that they conform to its rites merely for secular convenience, just as Mr. O'Connell went down upon his knees in the streets before a priest, to flatter the delusions of the blind multitude, in order to secure votes at the hustings. Can any thing be more monstrously absurd in the superstitions of a Hottentot or New Zealander, than making the Virgin Mary a Field-marshal? Yet what Papist would venture to question the sobriety of the following recent proclamation:—"Army of the King Don Carlos V.—Royal Decree.—The most holy Virgin de los Dolores having been declared by me Generalissimo of my troops, it became my duty, from motives of veneration and piety, to distinguish with the title of Generalissimo the Royal Standard, which bears for its device this august image: and in consequence I ordain that this august and royal standard be not lowered before any person, not even before me; and that the same honours and salutes be rendered to it as to the holy Sacrament. Given at Estella, this 2d August, 1835.

"I, the King."

We lately stated that there had not been a single instance of capital punishment in the metropolis during more than two years. The mitigation of penal codes has, in every country where it has been tried, proved as salutary and politic as it was humane. In Belgium the Abstract of Returns printed for the Chamber of Deputies shews the following remarkable results. The returns are given in periods of five years, and distinguish murder from other capital crimes.

Period.	Execut.	Convictions. Murder.	Other crimes.
Ending 1804	235	150	203
... 1809	88	82	70
... 1814	71	64	49
... 1819	26	42	29
... 1824	23	38	23
... 1829	22	34	40
... 1834	None	20	23

From these Returns it appears that the diminution and ultimately the discontinuance of capital punishments was attended with a diminution in the number of atrocious offences, and particularly that of murder; a result observed in Tuscany and other countries, where the effect of abolishing capital punishments, or greatly ameliorating the criminal laws, has been tried.

The following is a brief notice of the origin of the Protestant Episcopal Church in the United States. At a meeting of clergymen and laymen, in New Brunswick, May 1784, the clergy of Pennsylvania communicated certain measures recently adopted in that State, on the organization of the American Episcopal Church. The following October there was a more general meeting, held at New-York; and at this meeting a few fundamental articles were adopted, and recommended to the churches in the several States. In Sept. 1785, a Convention of both clerical and lay delegates met at Philadelphia; and successive Conventions have been held. The constitution prepared and agreed to in 1785, was amended and adopted in June 1786.

In consequence of the diffusion of Temperance Societies in the United States, some of the wine-merchants advertize pure wines, the juice of the grape, entirely free from all mixture of distilled spirits, for the holy Communion. We are glad to see war made upon ardent spirits in every shape, but we should regret, on every account, and not least for the sake of the cause of temperance itself, that there should be any morbid scrupulosity of conscience in such a matter as the above. The purest wine that can be procured, with reasonable convenience, ought in every country doubtless to be preferred; but it would be grievous for any communicant to feel distressed in approaching the table of the Lord, because the wine happened to be of the ordinary character.

The Legislature of Delaware lately passed an act granting a lottery for the benefit of Newark College and the school fund, and to improve the State House.—How long will America continue thus to disgrace itself?

ANSWERS TO CORRESPONDENTS.

W. P. S.; C. D.; G. B.; SEPTUAGENARIUS; A PAROCHIAL CLERGYMAN; J. E.; B.; J. B. M.; X. Y.; C. W.; and A PROTESTANT, are under consideration.

We embarked reluctantly upon the pending discussion in the SOCIETY OF FRIENDS, lest our notice of it should do more harm than good; but we are happy to learn, from various correspondents, that this has not been the case; and that the sympathy of their fellow-Christians has been of great service in strengthening the hands of those members of the Society who, amidst many difficulties, are contending for Scriptural truth against the errors long cherished in the Society. Several Correspondents state that they see no hope but in eventual secession, if the Society will not, as a body, cleanse itself from its unscriptural opinions. In our Appendix we have inserted two of the communications which have reached us, and purpose inserting such others as may tend to promote useful discussion in a Christian spirit. What we stated in a former Number, that "the anti-movement portion of the Society" consider Mr. Gurney himself as a very unsatisfactory Quaker, and his books, especially some of his later ones, as very questionable in their doctrines, is abundantly proved by the pending proceedings in the Society. Cordially shall we rejoice, for the Truth sake, if Mr. Gurney shall succeed in convincing his complaining brethren that the doctrines which he espouses are evangelical, and that theirs, whether called Quakerism or not, are not Scriptural. We have not replied to Mr. Gurney's letter in our Appendix, but have left it to the consideration of our readers; but we ought, perhaps, to add, that it has not shaken our opinion respecting the real doctrines of the early Friends. In corroboration of our view we might quote largely; but for the present we add only a single passage from one of the various communications which have reached us. One of our correspondents, a member of the Society, writes: "Isaac Pennington, one of our early Friends, of the *greatest* renown, says most clearly that Quakerism is a new dispensation, distinct from the Law given by Moses, and from the dispensation by Christ and his Apostles. The new Gospel, he says, consisted in 'preaching repentance, and about a light within, and of turning to that, and *proclaiming the great and terrible day of the Lord to be at hand;*' 'directing to a principle already hid in the earth of every man's heart as the means of redemption.' The vessels, he adds, which the Lord chose to let forth this dispensation of his life through, were, for the most part, mean as to the outward—young country lads of no deep understanding or ready expression—but very fit to be despised every where by the wisdom of man;—far from being acquainted with the mysteries and depths of religion. I would send thee these passages in full, if they were wanted."

A Correspondent informs us that some anonymous writer has published a pamphlet against Infant Baptism, in his advertisements to which he pretends to quote the "Christian Observer" as saying, "Perhaps it was reserved for this late age, when the glory of the Spirit of God is to be manifested, to vindicate this mystery of baptismal grace in the eyes and to the hearts of the universal church." We never wrote or thought any thing of the kind. We are not so much in love with the wonderful theological discoveries of this our mightily wise generation as to suppose that "it was reserved for the present late age" to find out any new "mysteries," especially upon a matter so well understood from the times of the primitive church as Baptism, till Popery, a comparatively modern innovation, perverted it, and a yet more recent delusion shut out infants from its solemnities. As little did we pretend to be prophets, to foretel that "the glory of the Spirit of God is to be manifested" in some peculiar manner in "this our late age;" a question of unfulfilled chronology, which we aspire not to decide upon.

We are informed that the venerable Richard Ball, Hannah More's friend, died last year. The author of the volume alluded to in our Number for November, page 675, is his son.

We are much obliged to several Correspondents for useful suggestions.

SUPPLEMENT TO RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

☞ *For* VIEW OF PUBLIC AFFAIRS *see the Appendix.*

APPENDIX

TO THE

CHRISTIAN OBSERVER FOR 1835,

BEING THE THIRTY-FIFTH VOLUME.

RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

ON THE LOVE OF THE BRETHREN.

To the Editor of the Christian Observer.

ST. JOHN tells us, in the fifth chapter of his First Epistle, that "whosoever believeth that Jesus is the Christ, is born of God; and every one that loveth him that begat, loveth him also that is begotten of him. By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous." These words contain two most important principles of the doctrine of Christ. First, that *faith* is the great instrument in the regeneration of a soul: "Whosoever believeth that Jesus is the Christ, is born of God:"—and next, that *love* is the prime fruit of regeneration: "He that loveth him that begat, loveth him also that is begotten of him;"—love the most comprehensive—to God and the brethren; the most practical—"This is the love of God, that we keep his commandments;" the most spiritual—"His commandments are not grievous."

The writer of these words was the disciple whom Jesus loved. He had drunk in his lessons of Divine love while he lay in his Lord's bosom; and we find that what he had imbibed thus fresh from the Saviour's heart and lips, he zealously and fervently ministered. His writings are full of this Divine spirit; and his soul seems impregnated with universal love, the seminal principle of a divine and an immortal life.

It is related of St. John by ecclesiastical historians, that when, through extreme old age, he was no longer able to preach in the congregation to which the providence of God had called him to minister, he frequently caused that he should be brought out into the midst of the assembled church, and addressed it in these few and simple, but sweet and comprehensive, words: "Little children, let us love one another." Such, in the view of this Apostle, was a principal end of all the means of grace—a ripe fruit of evangelical truth—a proof that its subject possessed the substance of Gospel salvation. Such was "the primitive taste;" such the spirit and temper of primitive Christianity. And these, be it remembered, were the days of the church's purity, when, clad in her "beautiful garments," her virgin robes of innocence and peace, she walked in love; when all were of one heart and of one mind, and "continued stedfastly in the Apostle's doctrine and fellowship, and in breaking of bread, and in prayers;" when the awful sanctity of the Christian character shielded and protected the Christian, and "fear came upon every soul." Holy cheerfulness and

holy love conciliated the "favour of all the people;" while "all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all, as every man had need; and continuing daily with one accord in the temple, and breaking bread from house to house, they did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people." The church of Christ was then as a city set upon a hill, enlightening with its pure and warm rays of orthodox faith, and holy love, and consistent practice, a benighted world. Against this church the gates of hell could not prevail. The persecution which soon raged against it from without, but condensed the spirit of charity within, and love shone with a purer and intenser light. So that her martyrs, while with anthems of praise and mutual embraces they sank together amid the flames through which they were to pass to a glorious immortality, extorted from their bitterest persecutor that remarkable testimony, "Behold how these Christians love one another!"

In the fourth chapter of his first Epistle, St. John urges the love of the brethren on the ground of its suitableness to a Christian profession, and the utter incompatibility of the love of God with an unloving temper towards the brethren: "If a man say, *I* love God, and hateth his brother, he is a liar; for he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen?" We may read the character of God in the book of nature, but yet imperfectly, because the natural world has partaken of man's fall and curse—because the earth, and all connected with it, is cursed for man's sake; and in the earthquake and volcano, in the hurricane and the flood, in plague, pestilence, and famine, we cannot read that "God is love." We see the character of God more fully and faithfully delineated in the revelation of his word; but still his essential nature—love—may seem even there veiled and obscured by those clouds of just anger, those strict prohibitions and commands, and those severe denunciations, which the holiness of God and the sinfulness of man have combined to generate. But the most vivid picture of God which has ever been presented to man, the only personification of the Divine attributes, embodied and made palpable to human sense, was the Lord Jesus Christ. He was "the Brightness of the Father's glory, and the express Image of His person;" and therefore, unless this Image of the invisible God win our affections; unless Christ lifted up draw us unto him—in short, unless we admire the picture, we cannot admire the original, of which it is a faithful copy; unless we love Christ, we cannot love God.

But let us remember that Christ is the first-born of many brethren, and that every Christian in his degree—that is, in proportion as he *is* a Christian—is changed into the image of Christ. All the adopted children of God are "predestinated to be conformed to the image of his Son." The brethren, just in proportion as the term is applicable to them, are like God: holy, as God is holy; perfect, as their Father which is in heaven is perfect. If, therefore, we do not love them *as such*, it is impossible that we can love God, of whom each, in his degree, is a living resemblance. If therefore a man love not his brother, his *Christian* brother, "whom he hath seen, how can he love God, whom he hath not seen?" His professed love to God must be a mere delusion. He has deceived himself as to the nature and character of God, and that which he loves is *not* God.

But the Apostle, waving all argument, in order that our faith and obedience should not stand in the wisdom of man but in the word and power of God, proceeds to place this important duty upon the firm basis of Divine authority: "and this commandment," he says, "have we from him, that he who loveth God, love his brother also."

To these two motives by which he enforces the love of the brethren, he

adds a third, drawn from those principles of natural affection which lead us to love the offspring of the friends whom we love. He reminds them that "whosoever believeth that Jesus is the Christ, is born of God;" that believers are adopted into the family of God, sons and daughters of the Lord Almighty; and that this intimacy of relation into which they have been taken by God, should, independently of any consideration of natural attractions, stamp upon them such a peculiar value, as should conciliate the affections of every Christian; for he "that loveth him that begat, loveth him also that is begotten of him."

This is a subject of which it was of vast importance that they should not entertain any misconceptions, but that their views should be accurate and just. He had already taught them that the love of the brethren was a test and evidence of their own regeneration: "We know that we have passed from death unto life, because we love the brethren;" and therefore it was of importance to ascertain what the love of the brethren was. Is it what Scripture elsewhere calls the love of our neighbour; that universal love, which the second table of the Law demands that we should entertain towards every child of man? Evidently not. This, indeed, is our bounden duty, but is not that of which the Apostle here speaks. He demands our love, not for universal man, but for the children of God; for those who are born again; begotten, not of corruptible seed, but of incorruptible. He demands it for those sons of God of whom Christ was the First-begotten; for those many brethren among whom Christ was the First-born; whom the world hates, but whom the children of God love: "Marvel not, my brethren, if the world hate you; we know that we have passed from death unto life, because we love the brethren."

Nor is that sentiment to which the Apostle here exhorts, the love even of the brethren, for *ordinary* graces; for those virtues which they possess in common with even the best specimens of the children of this world. Christianity *should*, and in proportion as it is operative *does*, render its subject more amiable than other men; more generous and benevolent, more meek and condescending, more gentle, unselfish, and affectionate. In this sense also is the righteous man more excellent than his neighbour. But these virtues are not peculiar to the Christian. Nature, in her better moulds, and of her finer clay, can sometimes cast such characters;—men of fine sensibility; high, honourable principle; meek, yet manly and independent; elevated, yet humble and unassuming; generous, unselfish, and affectionate;—men who seem, on a superficial view, to want but the breath of Divine life to animate a perfect statue of the new man. But look more closely, and you will find that the suavity of their manner, and the affectionate warmth of their nature, are capable of interruption from one source; that there is a stone in this heart of flesh: that they are amiably tolerant of every thing but pure and undefiled religion; practical, spiritual, experimental Christianity; that they love every one, except the spiritual Christian; that they hate, with a perfect hatred, nothing, but holiness; no person, but Christ!

Nor do these aversions and antipathies more clearly prove, that, however amiable, they are not born of God; nor more plainly brand their seeming virtues as but splendid sins, whose root is rottenness, and whose flower is dust, than do their sympathies and affections. A love of *benevolence*, which extends its embracing arms wide as creation's limits, stamps the Christian; but his love of *complacency* is circumscribed within the narrow bounds of holiness. There is an indiscriminating tolerance, an unholy complacency, with which Satan transforms himself into an angel of light, and counterfeits the benevolence of the Divine nature. There is an ungodly affection, which sin cannot interrupt, and which is but the dark coun-

terpart, the fugitive and turbid reflection of that holy love "which many waters cannot quench." This may win from the world the meed of benevolence, and liberality, and ardent affection, and tender sentiment; but it does not conform us to Him, whose character it was that He loved righteousness and *hated* iniquity; to Him whose feeling it was, "Do I not hate them that hate Thee, and am not I grieved with those that rise up against Thee?" It is not, then, for the virtues which the Christian possesses in common with even the most amiable of the unregenerate, that the Apostle calls us to love him, and proposes such love as the test and evidence of our own regeneration: but it is for those peculiar and distinctive virtues which characterize him a Christian; it is for those features of resemblance to his Father which is in heaven, whom, having not seen, we love: it is the image of God which we should love in him: and it is just this which, we but too often find, operates as the only drawback upon those affections which would otherwise flow out towards him from the men of this world; and which his amiable character, but for this, must necessarily conciliate.

St. John not only declares that the love of the brethren furnishes positive evidence of regeneration—"We know that we have passed from death unto life, because we love the brethren"—but, also, that the absence of this specific affection is an infallible symptom of unconversion: "He that loveth not his brother, abideth in death." Those who have the privilege of numbering among their friends a decided and eminent Christian, will find the fluctuation of their feeling towards that individual a tolerably sure test of their spiritual state: perhaps, except prayer, there is no more unequivocal pulse of the Divine life, no more sensible barometer to the vacillations of the soul. But I said a decided and eminent Christian; for the brethren, of whom our love tests our state, are not those who give no decisive evidence of being renewed in the spirit of their minds, and whom, with perverted and depraved affections, we might love, not for the restored features of the Divine image, but for the remainders of corruption which still adhere to them; for the lingering traces of their fallen nature: still less are they those who in days of profession have a name to live while they are spiritually dead, and whose Christianity consists in their having exchanged one species of dissipation for another—the amusements of the world for the activities of religion. We may love these and not love God. They are not His representatives—they bear not His image and superscription. The brethren are those whose conversation has a Divine unction, which ever tells that they savour not the things that be of men, but the things that be of God; that their heart, and treasure, and conversation are in heaven. But if we possess *such* a Christian friend, whose natural qualities have endeared him to us; whose engaging manners, and amiable tempers, and generous sentiments, and disinterested, self-denying benevolence, force our respect and affection, while his piety and devotedness impregnate our love with a leaven of holiness; when we percieve in ourselves any diminution of those feelings, any spiritual collision, any revulsion of heart, we should look well to the cause—we should examine whether it is not that his uncompromising religious principle has clashed with our worldly interests and carnal feelings; and that he has, by word or deed, raised the standard of holiness so high, as to shame our deficiencies and awaken our fears.

Our creed is no sufficient test of our spiritual state: we might understand all mysteries, and all knowledge, and yet not possess that essential spirit of Christian love, without which this knowledge, and the expression of it with the tongues of men and of angels, were but as sounding brass or a tinkling cymbal. Nor is our outward conduct a sufficient test of our spiritual state. It is, indeed, a sufficient *negative* evidence: "He

that committeth sin, is of the devil:" "Whoso hath this world's goods, and seeth his brother have need and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" But we might walk with all the decency of the most consummate hypocrite; we might give all our goods to feed the poor; and yet not possess that essential spirit of Christian love, without which all would profit us nothing. If we would know our spiritual state, we must prove our *spirit:* and, except prayer, which brings us into contact with God himself, there is no surer test by which to "try the spirits whether they be of God," than practically ascertaining whether harmony or discord results when we bring our spirit into contact with the spirit of him to whom conscience testifies that he is a devoted servant of Christ. If we would ascertain whether two musical instruments are in unison, it is not by speculating upon their dimensions, or inspecting their external appearance: they may be very dissimilar in form, yet perfectly harmonious; they may be exactly similar in form, yet gratingly discordant: but we sound the chords and elicit their latent spirit, and conjecture gives place to certainty.

There are, in every child of God, except as he falls short of the duties and privileges of his high calling, and apostatizes from his new nature, certain characteristic features, which bear the marked impress of the Divine image. These, in despite of all his failings and infirmities, essentially distinguish him from all who are not of the same Divine seed, and separate him from the rest of the world for God. There is a consistent and uniform strictness of principle, which would not, to gain ten thousand worlds, swerve from the narrow path of rectitude;—not a path arbitrary or conventional, struck out by the prejudices of self-love or the opinion of man, but the fixed and undeviating path of God's commandments, upon which conscience and the Divine Spirit shed their realizing light. There is, too, an uncompromising veracity, which would not, to advance any selfish interest, to promote even a benevolent purpose, to serve a friend, aye, or to save a world, draw down upon conscience the guilt of one wilful and deliberate violation of sacred truth. There is a quick sensibility to sin, and a holy abhorrence of it, which feels that no end, however innocent and excellent, can justify the adoption of unholy means. All this, while it wins the respect, esteem, and love of every real Christian, strikes across the worldly convenience, and thus offends the prejudices of the men of this world, and renders Christianity and its true disciples, in their esteem, stiff, unaccommodating, and odious. There is also, in the child of God, a spirit of piety, which, as it were, bears God constantly about with it, and by a continual sense of the Divine presence introduces God into every society. This frame of soul, like the pillar of fire and of a cloud between the camp of the Egyptians and the camp of Israel, while it beams from the child of God light and beauty upon the eye of every lover of God, to the eyes of all besides wraps him in melancholy and depressing gloom. Sometimes, too, the Christian will feel constrained to raise his voice for God in the midst of an evil generation; and thus will he disturb the slumbers and let in hated light upon that sleep of death into which the worldly plunge, to shield themselves from the reproaches of a guilty conscience. But even though he should utter no distinct and audible voice, his holy life enters a tacit but firm protest against levity and ungodliness: it strikes down that prop upon which the worldling leans principally for support, "Do not I live as all the world live? What do I worse than others?" To such questions the Christian's life gives a painful reply, but one which it is impossible to gainsay or resist. The Christian is as "a light shining in a dark place, and cannot be hid:" and he whose life reproaches the world, and whose character will rise up in the judgment with it and condemn it at the last day,

is, and *must be*, to it an object of loathing and aversion. There is, too, a self-abasing, self-denying humility in the child of God; there is somewhat of the meekness and gentleness of Christ, which, whilst it exalts him among the princes of heaven, and dignifies him in that kingdom, the grand canon of whose code of honour and precedence is this, "Whosoever exalteth himself shall be abased, but he that humbleth himself shall be exalted," degrades him in the esteem of the proud, the haughty, and the overbearing. There is a sin-hating and sin-repelling purity, there is an awful holiness, in the Christian's love, which freezes in its turbid flow the muddy current of merely natural affection, which, but for these distinctive and characterising peculiarities of his new nature, his natural qualities, softened and rendered still more amiable and endearing by Christianity, would powerfully elicit. But he cannot assent to the principles of the worldly; he cannot join in their pursuits; he cannot sympathize in their pleasures; he cannot always weep with them that weep, and rejoice with them that do rejoice: his heart, his treasure, his conversation, are in heaven; and therefore he is an isolated and solitary being, a pilgrim and stranger upon earth. The world well know that he belongs to a system wholly opposed to, and which can stand but upon the ruins of, theirs; that they are his moral antipodes; and that it is only when the Sun of his enjoyment sets that theirs can rise. In a word, the child of God is one who studies to bring into captivity every thought to the obedience of Christ. His daily walk is under a practical sense of his obligations to the Divine Law. He lives under a strict and holy rule, which cannot bend to conform itself to the tastes and habits of society; which will not vail to the prejudices of popular opinion and the fear of man;—a rule which claims that *it* should be deemed paramount; itself the alone standard by which all should be regulated;—that, flinging to the winds philosophy, opinion, and expediency, "to the law and to the testimony" should be the first and the final appeal. All this, while it invests him with sacred dignity in the eyes of every friend of God, mars the pleasures, and alienates the sympathies, and forfeits the friendship, and draws upon him the hatred of, a world which despised his Master, crucified his Saviour, and is at enmity with his God.

Hence it is, as we learn from the first chapter of St. John's First Epistle, that it is only if we "walk in the light, as Christ is in the light," that we can have "fellowship one with another;" and this, no doubt, was the principle which led him to pronounce love to the brethren to be a test and evidence of our own regeneration. Here he teaches that the secret of fellowship and communion between the several members of the human family, that without which it cannot subsist, is a conformity to the image of Christ; a walking in the light, as he is in the light—that is, a faithful endeavour, at least, to perfect holiness, and possess the whole mind and perfect image of Christ: and for this cause,—Sin is a selfish, and consequently a dispersing principle; godliness alone is a concentrating principle. Worldly-mindedness hinders communion, by presenting to men different objects and pursuits; hopes and fears and interests; thus striking at the root of all sympathy of affection and community of feeling. And even where the objects, interests, and tastes happen to be the same, each views them in the light of selfishness, not of charity; each looks but upon his own things in them, and not also upon the things of others; each instinctively considers how he may make them subservient to his own interest or pleasure—in short, each, while he hunts with others the common game, pursues it at the instigation of his own appetite, and with a reference to self alone. All therefore are momentarily ready to quarrel over the spoil of enjoyment, because *too little for all*, and because pursued, not in the diffusive sprit of charity, but in the narrow and contracted spirit of selfishness. But if

we "walk in the light, as Christ is in the light;" if we possess the perfect image, the whole mind of Christ; not only we have the same objects on which to exercise our affections, and those objects sufficient for all, fully satisfying, and eternal; the same pursuits, the same interests, to bind us in the bonds of sympathy, whether in our pleasures or sufferings;—but all those common objects are viewed by us in exactly the same light; all our thoughts concerning them point to the same end. We do not break communion, by viewing them each with a reference to self, and to the enjoyment or profit which self may derive from them; but, the master-principle of every mind being this, to promote glory to God in the highest, and on earth peace and happiness, there is an universal harmony of sentiment, without a single discord; a Christian sympathy unmarred, an unconstrained fellowship one with another, so that if one member suffer all the members suffer with it, or if one member rejoice all the members rejoice with it.

And is not, I would ask, the only real and elevated social happiness to be found on earth, to be found in a communion of spirit with the children of God? Whatever may be the circumstantials and body of happiness here below, is not this its essential spirit? When, in passing through this cold-hearted, calculating, selfish, and capricious world, you meet one of those pious, gentle, affectionate spirits—a few of whom are to be met, of every age and sex, of every religious denomination and grade in society; persons whom it is possible to love, and who will suffer you to love them; who seem deeply imbued with a sense of that profound truth, that holy love is heaven below; that to love and to be loved, not with the turbulent and maddening love of jealous passion, but with the pure and calm, yet not less transporting, love of diffusive charity, were to enter again into that paradise from which unholiness expelled man;—when you meet such a spirit in this strange land, is it not as if a day of spring, with all its heavenly bloom and balm and freshness, had unexpectedly broke in upon the cold and dreary winter of life?

And can we suppose that the love of the brethren, which is so powerful an ingredient in the Christian's present happiness, terminates with this mortal life? Love is the sole faculty of spiritual enjoyment, the soul's only appetite for happiness; and whatever of felicity we may conceive—or rather, without being able to form any distinct conception of it, expect by faith to result from the beatific vision of God—assuredly we must suppose that love of the brethren is that peculiar appetite of the soul which in man is congenial to the heart of celestial bliss, and will form a principal ingredient of his celestial happiness.

But we are here met by this cold-hearted and freezing inquiry, which it is difficult to suppose can ever accompany a bright and realizing faith, Shall we know and recognise one another in a future state? I answer, That this is, I think, a fact directly intimated in Scripture; but so implied and assumed throughout, so intimately interwoven with the whole scheme of religion, that, without this as its key, much of Scripture would be unintelligible, and the dispensation and circumstances under which we are placed wholly unaccountable. As regards direct intimations of Scripture: the mutual recognition of Abraham and the Rich Man, and both of Lazarus;—the future judgment, when we shall give an account of the deeds done in the body; when of every idle word men shall give an account; when the secrets of all hearts shall be revealed, and some shall rise to everlasting life, and some to shame and everlasting contempt;—St. Paul's declaration, that his spiritual children were his glory and joy, his hope and crown of rejoicing, in the presence of our Lord Jesus Christ at his coming;—and, above all, the topic of consolation which he suggests to those whose friends, torn from their fondly-clasping arms and bleeding hearts, sleep in

Jesus, that there shall be a blessed resurrection and eternal re-union, when we shall be caught up, together with them, in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord:—these are but a few of the many Scriptures which intimate by plain allusion, and assume as allowed, this interesting and important truth—important, as it affects our happiness, not only for time but for eternity.

If sanctified human affections make a part of that world which passeth away; if our mutual intercourse and love is not to survive the shock of death, to out-last the wreck of matter and the crush of worlds; if you must bury for ever, in the cold grave of a beloved friend, the long-cherished and fondest affections of the heart; then tear from your bosom every human affection, since it must be either *agonizing* or *debasing*. If these objects do not survive for *us*, the whole apparatus of this training school of earth, professedly designed to bring many sons to glory, and one of the two great lessons which it teaches, "Thou shalt love thy neighbour as thyself," are utterly unintelligible.

But it is not so. Man, whether in his natural or converted state, loves his fellow-man, and pants for sympathy. If carnal, he loves him selfishly and sensually; if spiritual, in Jesus. Nor is it good that man should be alone. Love is the instinct and perfection of man's nature; the love of God his heaven. But he can love God only according to the mode and faculties of his nature; not therefore in his abstract essence—invisible, incomprehensible—but in such manifestation as is congenial to his human nature, and appeals to his human sympathies. Hence was God manifest in flesh, "bone of our bone, and flesh of our flesh," that He might appeal to our hearts through the sympathies of a common nature: hence he that loveth not his brother, renewed in righteousness after the image of Him who created him, abideth in death, because in ignorance of and alienation from God: for "if a man love not his brother, whom he hath seen, how can he love God, whom he hath not seen?" Hence, if the channel through which the affections flow out towards *man* were closed, love, the faculty which alone apprehends God, would fade and perish.

Consider, too, that God himself has taken up into the heavens, whither he was gone to prepare a place for us, the human nature, in intimate and eternal union with the Divine; and that he proposes himself as man, not less than as God, and under the endearing characters of Father, Brother, Husband, Friend; as the centre, the rest, the satisfying object of the heart's affections. Why then was this channel, through which the affections flow out towards man, originally opened in the soul? Why should *this* issue of the affections be thus kept open by God eternally manifest in flesh? Why should not God rather make his appeal to the heart of man in simple and unveiled Deity? Why should God stimulate, if not to satisfy, this powerful and peculiar affection?

But we should remember, that, to enjoy the favourable testimony to our own state which our love to the children of God supplies, we should prove its genuineness by love to God; and this, again, should be attested by obedience to his commandments; for "hereby we know that we love the *children of God*"—that is, that we love them as being His children—"when we love God and keep his commandments. And his commandments are not grievous:" they are the outbeaming of Divine love, designed to secure the order and happiness of God's intelligent creation. They appeal to every believing soul winged by a quickening Spirit, which puts them into the mind and writes them in the heart, and thus renders God's service perfect freedom. The assimilating principle, love, transforms the soul into the Divine image, and makes it partaker of the Divine nature—for God *is love*—and thus becomes in it a seminal principle which expands into

happiness and immortality; which has its fruit unto holiness, and the end everlasting life. We love God, because He first loved us, and gave Himself for us. We love his commandments, because they are the faithful transcripts of his nature. We love the brethren, because they have the mind of Christ. Love, spiritual and comprehensive, becomes the temper and character of the soul; and holy love is heaven. If such were the love of which our poet spake, we might view him as an apostle of the truth, and adopt his language as a concise but comprehensive summary of the nature and blessedness of Gospel salvation:

"Love is heaven, and heaven is love."

J. M. H.

ON THE DIRECT WITNESS OF THE HOLY SPIRIT.

In our December Number we inserted two papers in reply to an Inquirer in our Number for October, respecting the opinions of the Wesleyan Methodists upon the direct witness of the Holy Spirit in "the assurance of personal salvation." These might probably suffice in answer to the query; but as the writer addressed by the querist has himself sent the following reply, we insert it. We have so often considered the subject in former volumes, and expressed our views upon it, that we leave the present discussion in the hands of our correspondents. We ought, however, to remark, that the writer of the following paper speaks of this assurance as being only the "ordinary privilege" of believers, and not as being essential to a state of salvation. This admission greatly modifies and limits the doctrine; for the question is not as to what the Holy Spirit can or may do—of which no Christian has any doubt—but only as to whether what is called "assurance" is to be inculcated and looked for as a necessary criterion of regeneration.

To the Editor of the Christian Observer.

Most certainly no offence is given, but rather a high degree of satisfaction afforded, to the "Wesleyan Minister in London," and he believes to every candid and reflecting Methodist, by such friendly inquiries as your correspondent T. G. institutes relative to the doctrine of assurance as held by some Wesleyans. The Minister alluded to, therefore, responds to T. G.'s call, with much solicitude to express himself with the utmost precision as to what he deems the uniform and properly sanctioned views of himself and his brethren in the ministry on the doctrine in question, and other points closely connected with it.

The assurance of personal salvation, or the persuasion that my sins, as an individual, are pardoned, and that I now stand accepted of the Father in Christ, is, without doubt, held by all consistent Wesleyans to be the common privilege of Christians—a privilege without the enjoyment of which no person is scripturally warranted to suppose himself in a state of salvation. This assurance, or persuasion, is considered by Mr. Wesley, and by his followers from him, as the effect of a witness or testimony borne by the Holy Ghost to the spirit of a penitent sinner, on his receiving the propitiation which the Father proffers in the sacrifice of the Son;—(see Rom. iii. 25: "Jesus Christ, whom God hath set forth to be a propitiation, through faith in his blood)"; and on his committing his soul, by an act of simple affiance fixed on that alone, for pardon and acceptance with God. This witness or testimony of the Spirit Mr. Wesley defines to be "an inward impression on the soul, whereby the Spirit of God immediately and directly witnesses to my spirit that I am a child of God; that 'Jesus

Christ hath loved me, and given himself for me;' that all my sins are blotted out; and that I, even I, am reconciled to God. Meantime, let it be observed that I do not mean hereby that the Spirit of God testifies this by any outward voice, although he may do this sometimes: neither do I suppose that He applies to the heart, though he often may, one or more texts of Scripture; but He so works upon the soul by his immediate influence, and by a strong though inexplicable operation, that the stormy wind and troubled waves subside, and there is a sweet calm; the heart resting as in the arms of Jesus, and the sinner being clearly satisfied that God is reconciled, that all his iniquities are forgiven, and his sins covered. .....The true witness of the Spirit," he goes on to observe, "is known by its fruit—love, peace, joy—not indeed preceding, but following it;" and he sums up his thoughts in two inferences, which, for the sake of the important light which they throw upon the bearings of his theological system, I will proceed to quote, though anxious to cultivate the utmost brevity and compression which consist with a satisfactory answer to T. G.'s inquiries. Mr. Wesley's first inference is this, "Let none ever presume to rest in any supposed testimony of the Spirit which is separate from the fruit of it. If the Spirit do really testify that we are the children of God, the immediate consequence will be love, joy, peace, long-suffering, gentleness, goodness, fidelity, meekness, temperance.....The second inference is, Let no one rest in any supposed fruit of the Spirit without the witness. There may be foretastes of joy, of peace, of love, and these not delusive, but really from God, before the Spirit of God witnesses with our spirits that we have redemption in the blood of Jesus, even the forgiveness of sins. But it is by no means advisable to rest here. If we are wise, we shall be continually crying to God, until his Spirit cry in our hearts 'Abba, Father.' This is the privilege of all the children of God, and without this we can never be assured that we are his children."—(Wesley's Sermons, x. and xi., On the witness of the Spirit.)

The Wesleyans, therefore, do firmly believe that "a perceptible assurance of the forgiveness of sin" may be deduced from Scripture, by no very difficult or far-strained process of reasoning. According to St. Paul (Rom. v.), if a man be justified by faith, he has *peace with God;* and this they believe to be synonymous with a perceptible or clearly manifested assurance of his pardoning love; so that they who be endowed with so great a benefit joy in God, through our Lord Jesus Christ, by whom they have now received the atonement; and so have access into that grace, or state of justification, in which they stand, and rejoice in hope of the glory of God. Such, again, according to St. Paul, have *no condemnation;* for the spirit of bondage unto fear has been succeeded in their hearts by the Spirit of adoption, by which they cry, "Abba, Father." All these statements of Holy Writ, with many more which might be added, appear to Wesleyans undeniably to involve "a perceptible assurance of the forgiveness of sins," and to set it forth as the ordinary privilege of the children of God. But to reason this point with T. G. would seem to be superfluous, did he not so anxiously require it, since it is the manifest doctrine of his own church. The Homily of Salvation assumes that they be in *damnable estate* who lack the true Christian faith; which it goes on to define in the following language: "The right and true Christian faith is, not only to believe that the Holy Scripture, and the articles of our faith, are true; but also to have a sure trust and confidence in God's merciful promises to be saved from everlasting damnation by Christ; whereof doth follow a loving heart to obey his commandments." And this true faith "to be saved," &c., is immediately afterwards defined as "a sure trust and confidence in God that

a man hath, that by the merits of Christ his sins be forgiven, and he reconciled to the favour of God;" which faith and trust the Homily goes on to assert that "no ungodly man can have;" but "this faith the Holy Scripture teacheth us; this is the strong rock and foundation of Christian religion; this doctrine all old and ancient writers do approve." And that this sure trust and confidence of God's children is the work of the Holy Spirit testifying pardon and adoption to our spirits, is likewise the mind of the Church of England, speaking in her excellent Homilies, is manifest from the following quotation: speaking of ancient saints before the coming of Christ, the Homily of Salvation (2d Part) thus observes: "God gave them grace to be his children, as he doth us now; but now, by the coming of our Saviour Christ, we have received more abundantly the Spirit of God in our hearts; whereby we may conceive a greater faith and a surer trust than many of them had." Now that the Homily refers to the Holy Spirit as inspiring such "greater faith and surer trust" by witnessing pardon in the first instance, rather than by his regenerating influences, is evident from the close of the paragraph, where "this true and lively and Christian faith" is represented as "a thing of wonderful operation, or working, and strength, bringing forth all good motions or good works."

But while sound Wesleyans teach that they who have not a sure trust and confidence of sins forgiven cannot be Scripturally satisfied by any other means that they are no longer in damnable estate, yet they are far from teaching that such is absolutely and necessarily the case: they make allowance for different modes of religious expression and training, for the influence of constitutional timidity, and of true and commendable, though, as they deem it, not sufficiently enlightened or discriminating humility; but they cannot give up the great principle, that a perceptible assurance of salvation is the ordinary privilege of Christians; and that no person whatsoever is warranted in resting satisfied without it. Their peculiar scheme of theology requires an unflinching tenacity in this point: for, believing, as they do, that this perceptible assurance, flowing out of the direct witness of the Spirit to pardon and adoption, is the proper source of all real holiness and true obedience, as zealous of good works they must of course lay a corresponding stress upon it.

It will be seen from the extracts already made, that the Wesleyans are not taught by their venerable founder to believe that "perceptible assurance" necessarily implies a capability of pointing out "the particular time when pardon was given, or liberty obtained;" so that he who cannot be positive on this point "is not a converted man." Such rash and unauthorized assertions have no place, whether in their creed or their teaching. Yet they do believe, that, generally speaking, truly converted persons will have a distinct impression and lively remembrance of the period when a pardoning God first spoke peace to their souls.

As for the tenet of "perceptible salvation irrespective of fruits," it will be seen that they are taught to believe that the blissful assurance of favour Divine immediately produces the fruits of love, joy, peace, and as soon as may be the outward fruits of meekness, gentleness, and temperance; indeed all "the fruits of righteousness which are by Jesus Christ to the glory and praise of God." They hold, that as the faith which justifies is known by its works, so the assurance which is its Scriptural effect and manifestation is known by its hallowing results; and they cordially concur in the weighty statement which closes the Third Part of the Homily of Salvation: "These be the fruits of true faith, to do good, as much as lieth in us, to every man; and above all things, and in all things, to advance the glory of God; of whom only, we have our sanctification, justification,

salvation, and redemption ; to whom be ever glory, praise, and honour, world without end."

I hope that these remarks will place the Wesleyan doctrine of assurance in a clear and correct light before your correspondent ; who has evidently received a distorted view, and consequently an incorrect impression, of our sentiments.

A WESLEYAN MINISTER.

CLAUDIA AND PUDENS.

To the Editor of the Christian Observer.

ST. PAUL writes from Rome to Timothy, A. D. 65 or 66 : " There salute thee Eubulus, and Pudens, and Linus, and Claudia, and all the brethren." (2 Tim. iv. 21.) Martial likewise congratulates two persons of the names of Pudens and Claudia, on their marriage, and afterwards on the birth of three children (iv. 13, xi. 54). Scarcely one respectable historian for the last two centuries has condescended to believe the *identity* of Paul and Martial's homonymous friends ; but now and then a Biblical commentator still continues to allude to the matter, as if it were not quite settled * ; and of late some writers have urged it with great zeal, and have, moreover, brought in the family of Caractacus to adorn the picture.

It is true, that about the year 50 Caractacus's daughter, whose name is unknown, accompanied her father to Rome ; and that Martial's Claudia was of *British* origin. But that the latter was Caractacus's child ; that the Silurian royal family were " fellow-captives and bosom friends of St. Paul ; " that " the youngest of a truly dignified household, a lady of extraordinary virtue, wit, and beauty," had chosen Martial's " princely patron" on account of " the pre-eminence of his holiness and acknowledged splendour of his birth," are " probabilities " which neither the late Rev. W. Richards of Lynn, nor Mr. Charles Taylor, nor the imaginative Devonshire writer Mr. Holmes, who treads in their steps with the zeal of an old Briton, has been able to " prove." It is high time " cum larvis luctari," to wrestle with these mountain spectres of the Principality.

A voluminous series of inferences are, however, easily drawn by quick fancy from a short text ; a little art might also gracefully come to the assistance of nature. Calmet's republisher, for example, inverts the order of Martial's two epigrams ; converts the Birth-day Ode on Three Children into an epithalamium, and the bridegroom into an old man ; that he may contrast the *elm* with the *vine* ; make Pudens older than Claudia ; overhear her chat-

* Thus Mr. Scott remarks upon the passage :—" Martial, a Roman poet, who lived about this time, mentions Pudens and Claudia ; and some suppose that the same persons are here meant, and that they were converted to Christianity by the Apostle during his imprisonment." What a convenient laxity in the phrase " about this time." And what a satisfactory way of asserting what is true, yet avoiding all difficulty and responsibility, to say " some suppose." Had Mr. Scott personally examined the dates " about this time," and carefully considered for himself what " some suppose ? " If he had not, he had better have avoided throwing out random words, which might mislead, but could not direct. But if he had, and thought the point either certain or doubtful, why did he not say so ? The unlearned and unskilful reader must conclude that he had carefully weighed the evidence, and considered the supposition, if not absolutely verified, at least as probable, and not to be overlooked ; whereas, if the arguments in the present paper have any weight, it ought either to have been passed by in silent contempt (as Paley passes it by in his Horæ Paulinæ, where, if there had been a shadow of ground for it, he would have introduced it as being much to his purpose while pointing out the minute coincidences in the Second Epistle to Timothy) ; or to have been mentioned with marked disapprobation. It is a very unsatisfactory habit to retail idle surmises for which there is no better authority than " some people say."

tering Greek, as our young ladies do French; and then gravely remark that "this *wonderfully* agrees with the order of the Apostle's words, which appear to follow the *relative seniority* of the parties,—Eubulus, the eldest; then Pudens; then Linus, born in Britain (!); then, lastly, his *sister* Claudia, born at Rome, and consequently the youngest—a daughter born to Caractacus during his exile." Had Pudens been an *old* man in the year 65, how will cold common sense explain the fact that he was on active service A. D. 94 in the frozen plains of Sarmatia, expecting in vain the low degree of a Primipila?

Such being the grounds on which incautious antiquaries have reared their "baseless fabric of a vision," the demolition of so slight a structure requires no great effort.

It is possible that the "group" of faithful men and women noticed by the Apostle of the Gentiles, were persons of some distinction. This seems to have been especially the case with Linus, whom two writers of the second century mention as "Bishop of the Romans *;" another authority, further, describing him as "the son of Claudia †;" so that hoary tradition converts the young *sister* into her elder *brother's mother*; reminding us of Plutarch's Epicurean problem, "Which of the two, the egg or the hen, is the oldest?" Archbishop Potter, in a volume admirable for its accuracy, admits that "Linus was ordained *the first Bishop* by St. Peter and St. Paul ‡." Who the Claudia was whom God so favoured it is too late to guess. To believe that she was born after her son (who was probably a middle-aged man A. D. 65) demands too much credulity; and if Caractacus—"every inch a king"—had been the progenitor of a Bishop of Rome, how shall we account for the simplicity with which history relates that Linus's father was one Herculaneus, a Tuscan; and that St. Peter's disciple and "chorepiscopus" was born—not in South Wales, but—at Volaterra? §

Whoever will wade through the filth of Martial's puddle, and remember the nature of that Christianity which the Apostle Paul taught, will find that two plain arguments are more than sufficient to upset the hypothesis contended for by the late Baptist Pastor of Lynn, and by the laborious compiler of the *Collectanea Cambrica*. *Paul's Claudia was older than Martial's, and a Christian; Martial's Claudia was younger than Paul's, and an unbeliever.*

In the year 94, during Antonius's rebellion, Martial prays for his friend Pudens' promotion: the centurion was at that time in Sarmatia with Domitian (v. 49); and a short time before the detestable Encolpus had dedicated his hair for the promotion of his master.

The Epigrammatist himself informs his readers that he returned from Rome to Bilbilis, now Bubiera, in the kingdom of Arragon, in the year 96, that of "Nerva's third consulship" (xi. v.), after thirty-four years' absence ‖: so that in the year 62 he might have been a candidate for celebrity in the metropolis of the world. It does not appear, however, that any of the poet's juvenile rhymes were inserted in the collection which has reached posterity. At the very threshold of his fourteen "volumes" there is an epigram alluding, in rather contemptuous language, to these precocious trifles. He tells a friend that he has altogether lost sight of the productions of his boyhood; all that he deigns to recollect about them ("for," says he, "I know them no longer"), is, that they were once, and might still be, the property of one Pollio, a Roman book-

* Hegesippus, ap. Euseb.; Irenæus, iii. 3.
† Constitut. Apostol. Compiled A. D. 280, according to Blondel.
‡ Church Government, 163. § Platina, from Damasus and Anastasius.
‖ xi. 1 and 5, compared with xii. 30.

seller. It is likewise evident, from his own reference to the first book, in the second, as a *distinct* publication to the first *four* in the *fourth* (particularly in a poem addressed to Pudens, the husband of Claudia) *; from his mention of the *fifth* book in the *fifth* †; his notice of the revision of the *tenth* and *eleventh*, in the *twelfth*, after his return to Spain; that these twelve books were *successively published*—one, two, or more at a time—in the very order in which they have reached us. Now the *first* is dedicated to Domitian: several epigrams, and generally the introductory ones, are addressed to the same Emperor in the following *six* books: to the *eighth* is prefixed a long dedication in prose to Domitianus Germanicus: the *ninth*, though still teeming with the latter's praise, notices the rising eminence of his successor Nerva, who is described as a subject: Nerva and Trajan alone figure in the *tenth*, *eleventh*, and *twelfth*; and throughout the whole work these undersigned chronological traces confirm a persuasion that the "volumes" succeeded each other.

But the *earliest* of these divisions was sent abroad after the year 81‡. It is highly improbable, therefore, that a compliment on Claudia's marriage, penned (per hypothesin) A. D. 62, should have found its way to the *fourth* volume, edited after the Capitoline games of the year 87§: nor is it easy to account for the insertion of the other piece—the verses on Claudia's "three children," in the eleventh volume, published while Martial was in Spain; a year after Pudens's return from Sarmatia; and commemorating Nerva's third consulship, an event of the year 96‖. Only follow the stream of time, instead of rowing against the current, and the difficulty ceases. It is true that the lady saluted as a young matron in 96, cannot, like that of St. Paul, have been married, or marriageable, in 65; much less have brought forth "the successor of St. Peter!" But I quit with pleasure the chronological line of argument, to adopt one more trenchant and decisive.

Paul and Martial (neither of them encumbered with Triads, nor *Boneddy Saint*, nor the good Briton's ancient caterer of lies ¶, the cloistered novelist Abbot Dorotheus) have no subterfuges at all: they tell the truth, the whole truth, and nothing but the truth, concerning their friends and acquaintances. The man of God tells us, in 62, that his Pudens was a Christian saint; the man of Belial *playfully* lets us know, in 96, that his Pudens was, like himself, a Heathen reprobate—one who gloried in his shame so perfectly—but I forbear to stain your pages with the recital: crimes the most horrible are repeatedly mentioned by Martial, his grateful well-wisher and dependent friend, among the ordinary pastimes of one who has been identified by sciolism, and I fear by national vanity, with the disciple of St. Paul—the son-in-law of king Caractacus—and the brother, by marriage, of Pope Linus; to say nothing of the "Roman nobleman" and "princely patron!"

When Martial sent his neatly-turned epithalamium to Rufus (whom I shall presently notice) he certainly does not seem to have suspected that Claudia was a king's daughter, or even a Briton; circumstances which clever flatterers in our day would scarcely forget, if known to them. But "Aulus Pudens" was Martial's old acquaintance—nay, more, a master in "Roman" obscenity. "My Aulus—my Pudens—my dear Pudens," are expressions often recurring in the most profligate epigrams; one of which,

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* ii. 93. The reference in the fourth is in an Ep. to Pudens, iv. 29. So that Martial had published many ("turbam") in *succession*, ere he addressed Rufus on *Claudia's* marriage, and *Domitian* on his birth-day, iv. 13 and 1.

† v. 2. ‡ The first year of Domitian. § I adopt Petavius's computation.

‖ Nerva's third consulship,—see Farnaby xi. 5.

¶ Among the French King's MSS. there is a Greek translation of Dorotheus's Roman Forgery "De Apostolis et LXX. Christi Discipulis." No. 607.

composed A.D. 94, speaks of "Encolpus, centurionis amor;"—from which we learn that the "princely patron" was, alas! no noble, no "senator," but a common "centurion *;" and Claudia is coldly styled "a stranger" by the spinner of verses whose daily bread was bought with compliments †. From beginning to end, from Rome to Bilbilis, Rufus and Pudens converse with this rhyming Spaniard on the same abominable themes.

We have thus discovered at Rome a small needy group of humble foreigners, who are attracted to each other by a sort of national relationship. Rufus, a Gaulish pettifogger, born among the Santones (now Saintonge), a mutual friend of the married pair, a relation perhaps of Claudia Rufina (both this lady and Rufus's wife were still *young*, since Martial calls them "*puellæ*"); the centurion Pudens, a soldier of fortune from Umbria; his wife Claudia, the Briton; Martial, an Iberian Celt; and a woman, the proprietor of a small freehold, whom he calls his wife—publicly insulting her, nevertheless, by strained witticisms on his own atrocities. That the epithet of "sanctus maritus"—a *lawful* husband—applied to the wretched Pudens, should have misled the bearded school-boys of a monastery, was no great wonder: Western Martyrologies accordingly insert a Christian "senator" of that name among the contemporaries of Pope Pius, A.D. 160 ‡; who, if I mistake not, was fished out of Dorotheus's quagmire (with "sixty-nine other disciples, male and female," whose names are in the Acts and Epistles). *Why* Latin annalists call the father of Caractacus and Togodumnus Gunobelin, instead of Bran, I pause not to inquire: the father of one of Britain's "three *holy* families" can have had, at all events, no such relation (*in the spirit*) as Pudens §; nor can a greater than Bran, and Cyredda, and Caw, St. Paul—the dignified reprover of "the sins of the Gentiles"—have saluted the Roman groupe without a frown or a blush. Of Gaulish and British lawyers, gladiators, rhymesters, wizards, and so forth, long before that time there was no deficiency at Rome, the *cloacina gentium*: but to select Martial's Claudia and Pudens from so motley a rabble as candidates for church-fellowship and Christian praise, argues more zeal than prudence—more good-will than good taste;—"it is a stone too big for Saturn's mouth ‖."

MR. J. J. GURNEY ON THE ORTHODOXY OF FRIENDS.

To the Editor of the Christian Observer.

ALTHOUGH I consider the evidences adduced in my letter sufficient to satisfy every reasonable inquirer that the Society of Friends has always been an orthodox religious body, I avail myself of thy obliging invitation, in now adding a very few remarks by way of postscript.

Greatly as I regret the existence, in the writings of Penn and others of the early Friends, of some of the passages quoted by B. W. Newton in his "Remonstrance;" and entirely as I disapprove the notions which, *in their insulated form*, they appear to convey; I beg leave distinctly to assert that the inferences drawn from them respecting the opinions of the Society have no foundation in truth.

In the first place, it is a principle generally understood amongst us, that we are bound together as a people by no written declarations of doctrine whatsoever, except those contained in the Holy Scriptures. While, therefore, the writings of the early Friends are highly esteemed amongst us

* G. M. T. V. R. i. 32, v. 44. † ii. 13. ‡ Calmet.
§ According to the Greek scavengers, he *entertains* Paul at Rome!
‖ Brown's Vulgar Errors.

(especially those which are of an experimental character), we can by no means be considered as pledged to the correctness or propriety of every sentence or expression which they may happen to contain.

Secondly, these quotations are *garbled;* and were the passages in question read in connexion with their context they would be found to lose no small portion of their apparently evil tendency. Certain it is that the sentiments which at first sight, and as quoted in the Remonstrance, some of them appear to convey, were not the true and deliberate sentiments of the authors themselves. This fact might be easily proved by an overwhelming number of passages in other parts of their works. Fox, Penn, Barclay, Storey, &c., were firm believers in the Divine authority of the Holy Scriptures, and in the Eternal Deity and atoning sacrifice of our Lord Jesus Christ.

The controversy which has lately arisen within our borders is so far under the notice of the Society, that I do not deem it proper now to discuss it. I have only to remark, that none of the pamphlets published in it have been in any way or shape accredited by the Society, as a body. I believe I may safely declare, that we desire to maintain nothing but *the pure truth of God,* as it has been revealed to mankind by our Lord Jesus Christ and his Apostles. We have no additions to propose to the simple and comprehensive religion of the New Testament; and we trust we may be preserved from taking any thing away from it.

As you have so kindly noticed my works on religious subjects, I beg leave to assure you, that while in composing them I have sought for the gracious aid of the Holy Spirit, I have followed no outward guide whatever but *Scripture.* In so doing, I have not (as far as I remember) penned a single sentence at variance from what I have always regarded, and still regard, as the acknowledged principles of the Society of Friends.

JOSEPH JOHN GURNEY.

A NOMINAL QUAKER ON THE DOCTRINES OF FRIENDS.

To the Editor of the Christian Observer.

I HAVE to thank you, in common with an increasing number amongst my Friends who value your excellent periodical, for the candid manner in which you have treated the controversy that now exists in the Society of which I am a member. As an observer of every thing that affects Christian truth and practice, the discussion is doubtless an interesting one to you; because it is seen to have an important bearing upon Scriptural principles, far beyond the limits of our small sect. I therefore presume that some little additional information may be acceptable to you: for those who are well versed in our books, and who have had opportunities closely to watch the working of the system, can, of course, take the most comprehensive view of its intricacies.

I honour J. J. Gurney, as a man raised up by the special providence and grace of God to be a reformer amongst us, but am (in common with *many* amongst us) entirely at a loss to conceive how he can suppose himself to be one, in his views of doctrine, with our primitive, or even with our modern, writers. The fundamental article of Quakerism is directly opposed to justification by faith: for if there *were* a principle in the hearts of all men, by obedience to which they might be saved, salvation is no longer through belief of the truth—is not necessarily connected with faith in Jesus of Nazareth. I believe that J. J. Gurney is the first amongst us who ever plainly professed the great doctrine of the Bible, Redemption by the blood of Christ. Our best authorized Confessions acknowledge the atonement

of Jesus Christ in Scriptural terms: they declare Friends' belief in this blessed truth; but they do not teach us that we are *justified* by faith in the propitiation of Jesus Christ, and thereby have peace with God. On the contrary, the perversion contained in Barclay's statements more or less pervades all our Confessions—which is, that the obedience, sufferings, and death of Christ, are that by which the soul obtains remission of sins, and are the procuring cause of that *grace* by whose *inward* workings Christ comes to be formed inwardly, and the soul to be made conformable unto Him, and so just, or justified. (See Apology, Prop. vii. 4.)

The religion promulgated by G. Fox and his adherents is described by themselves in the following terms:—"They directed people to a principle by which all that they asserted, preached, or exhorted others to, might be wrought in them, and known through experience to them to be true, which is a high and distinguishing mark of the truth of their ministry." (G. Fox) "was a divine and a naturalist, and all of God Almighty's making. He had in him the foundation of useful and commendable knowledge." "We judged not after the sight of the eye, or after the hearing of the ear; but according to the light and sense this blessed principle gave us we judged and acted in reference to things and persons, ourselves and others, yea, towards God our Maker." (See Preface to G. Fox's Life, by William Penn, which Preface has also been widely circulated as a separate tract.)

G. Fox says of his own mission: "I was sent to turn people from darkness to the light, that they might receive Christ Jesus. I was to direct people to the Spirit that gave forth the Scriptures, by which they might be led into all truth, and so up to Christ and God, as they had been who gave them forth .... Yet had I no slight esteem of the Holy Scriptures, but they were very precious to me, for I was in that spirit by which they were given forth; and what the Lord opened in me I AFTERWARDS found was agreeable to them. Now the Lord hath opened to me, by His invisible power, how that every man was enlightened by the Divine light of Christ: and I saw it shine through all: and they that *believed* IN IT came out of condemnation, and came to the light of life, and became the children of God: but they that hated it, and did not believe in it, were condemned by it, though they made a profession of Christ."

Extracts of a similar tendency might easily be multiplied from G. Fox's Journal and bulky Doctrinals, but I wish not to occupy your time or my own with superfluous matter.

The "Explicit Statement," as it is called in Sewel's History, bears a similar stamp of mysticism. Whilst some Scriptural truths are plainly expressed, the doctrine of the Internal Light is so brought forward as singularly to nullify all confidence in the blood of sprinkling as efficacious to cleanse the conscience. Even this document, which was written on purpose to set forth the faith of the Quakers, and to clear them from imputations of unsoundness, declares that "This light, life, or Spirit of Christ within, is sufficient to lead into all truth, having in it the divers ministrations both of judgment and mercy, both of Law and Gospel, even that Gospel which is preached in every intelligent creature under heaven .... So that the light and life of the Son of God within, truly obeyed and followed, as being the principle of the second or new covenant—as Christ the Light is confessed to be, even as he is, the seed or word of life in all men;—this does not leave man or woman, who believe in the light, under the first covenant; nor as the sons of the bondwoman, as the literal Jews were when gone from the Spirit of God and his Christ in them; but it naturally leads them into the new covenant, in the new and living way to the adoption of sons." (Sewell's History, vol. ii. p. 313.)

I am thankful in believing that the secession in America will be over-

ruled by the grace of God to the bringing many Friends to a real participation in the unsearchable riches of Christ. But we have had, and still have, much to learn; and the difficulty is increased by the inveterate habit of reading the Bible with the veil of tradition upon our eyes. It is remarkable, that in the very document which was drawn up, in 1829, for a Testimony against Hicksism, the doctrine of justification by faith is completely evaded. The fact of the propitiation is there clearly stated as an article of faith, but nothing is said respecting the saving efficacy of believing on the Son of God.

It may be rather difficult, to one not initiated in our mysteries, to understand how the doctrine of acceptance by obedience to the inward light, or Christ within, can be maintained consistently with the avowal, by Barclay, that our doctrines are to be tried by the Holy Scriptures; but, in fact, all such passages as that, "There is none other name under heaven given amongst men whereby we must be saved;" "Faith cometh by hearing, and hearing by the word of God;" "Sanctify them through thy truth; thy word is truth,"—lose with us their pointed application, because we are taught *that Name is synonimous with Power*; that *the Word of God always signifies Christ within*, when the context will not admit of its being applied to the man Christ Jesus; that Truth means the Inward Manifestation of the Saviour. Such misinterpretation of Scripture terms has extended beyond those here specified; and has been so universal, that we have been less accustomed to the name of God, or of Jesus Christ, in the mouths of our ministers, than to the expressions "guidance," "limitations," and "power of TRUTH;" this being the ambiguous phraseology often employed on the most solemn occasions.

You will see, that whilst Evangelical Friends honour J. J. Gurney for his work's sake, his extensive labours amongst us to teach and to preach Jesus Christ, we cannot conscientiously range ourselves under the banner of any man, however personally estimable, who wishes us to acknowledge the founders of Quakerism as men who declared the whole counsel of God: nor, indeed, can we but wonder how any man, who has diligently read the written word of God with a single desire to learn the truth as it is in Jesus, should still maintain the notion that the Holy Spirit abides in the hearts of the unregenerate: and I believe you will find this fundamental error of Quakerism partially admitted in all J. J. Gurney's works, though certainly in such a modified form that its identity can scarcely be recognised with the "Principle" which G. Fox thought himself inspired to promulgate to the world.

May our example prove a lesson to sincere seekers after truth everywhere, that the things which the Apostles wrote were the commandments of the Lord; and that the surest way to grow in grace, and in the knowledge of Jesus Christ our Saviour, is by diligently, humbly, searching to know the mind of the Spirit, as revealed to us in the oracles of God.

Yours, &c. A NOMINAL QUAKER.

ORIGIN AND TENETS OF THE VALDESI, OR VAUDOIS.

To the Editor of the Christian Observer.

THE writer of the following remarks, a foreigner, has collected a considerable mass of notices respecting the origin and tenets of the Valdesi, or Vaudois; but it may please God to call him out of the world ere he ventures to cross again the threshold of an English journal. One possibly not uninteresting letter, selected from two large bundles, composed about

ten years ago, is transmitted to the Editor of the Christian Observer, to whose judgment the propriety of inserting it in his valuable journal is diffidently submitted *. As the general reader is not aware to what astonishing extent the Waldensic historical documents have been adulterated by Continental writers who pass for competent authorities among us, the Editor is expected obligingly to tolerate, in these (and, if admitted, subsequent) communications, the cautious yet unreserved and decided plain-dealing of a student who prefers truth to Perrin, Gilles, Léger, Morland, Lydius, Van Bragt, Allix, Sylvius, De Brès, and other eminent contributors to the religious "Annals of the Forerunners of Luther." The writer's chief end and aim was to follow Usher's venerated example. What pains he has taken to acquaint himself with the character and history of every author whom he quotes, will appear in the sequel. To avoid controversial dogmatism, and steadily to resist the false bewildering light of modern modes of thinking, is not so easy as superficial readers might imagine: but a judicious and conscientious adherence to contemporary record, interspersed with brief incidental and connecting remarks, might inspire and secure the confidence of the few.

"Mihi liceat negare posse quod non potero; et fateri nescire quod nesciam."
Crassus apud Ciceronem, de Oratore, lib. ii.

Books of the Vaudois in the Thirteenth Century, with Remarks on the Date and Language of their early Translations from the Bible.

Very little is told of Peter the Vaudois by the original witnesses of his doings and sayings; and as we ought now to listen exclusively to these, I dare not avail myself of the fanciful communications of many a late writer. If we believe Father Persons, the Lyonnese merchant was "utterly unlearned: he could neither write himself, nor read what others had written for him †." Yet Waldo was "a man of learning," according to Francowitz ‡, an author to whom Protestantism owes much, but whose zeal, as well as that of his future great rival, Baronius, was not always tempered with knowledge and prudence.

Rainerio Saccone, however, to whose "ancient manuscript" Francowitz refers, will scarcely warrant so splendid a conception of honest Peter's acquirements. This almost contemporary friar informs us that our hero had "just a smattering of literature," and that "he taught his people the text of the New Testament in the vulgar tongue §." I am aware that "the most learned Abbot of Spanheim" (as Richardson politely stiles Trithemius, or Trittenheim, a cloistered annalist, who died two years before the Reformation) has loosely affirmed that "some books of the Latin Vulgate were translated into French" by Peter ‖; yet one older than this venerable compiler, and probably more accurate, Werner, assures us others wrote, at Peter's request, these vernacular "books of the Bible ¶." Rainero can-

* We have not the necessary information to decide between our learned correspondent and the writers whom he censures; nor do we distinctly gather the bearings of some portions of his paper. But if it be true that the historical documents of the Waldenses have been "adulterated by Continental writers" in the manner in which he describes, the fact ought to be known, and the errors corrected. We have therefore inserted his statements; and the researches of others of our correspondents will perhaps throw further light upon the question.—Ed.

† Persons is quoted in Usher's autograph MS. of Marginal Supplements to the first or 4to. edit. of the *Successio*, p. 217.

‡ Homo doctus. *Catalog. Testium Veritatis:* a very curious but inaccurate volume.

§ Cum esset aliquantulum literatus, Novi Testamenti textum docuit eos vulgariter. *Rainerii Summa*, Part ii., *De Leonistis*.

‖ Translatis ex Latino quibusdam Sacræ Scripturæ libris in sermonem Gallicanum. *Trithemius in Chronico Hirsaugensi;* ad ann. 1160.

¶ Werneri Rollwinck. Fascicul. Temporum VI. Edit. Colon. 1474.

didly acknowledges his having met with Waldenses who "knew by heart the text of the New and great part of the Old Testament:" he had heard "an illiterate country booby of theirs repeat, word for word, the whole book of Job;" and he confesses, with a sigh, that "the sayings of the Apostles and other saints—Augustin, Jerom, Gregory, Chrysostom, and Isidore"—were regularly treasured up in every Vaudois teacher's memory *.

Time has spared an amusing narrative of the Pope's first recorded interview with "the Lyonnese paupers," or "Valdesii;" and an Englishman, the Archdeacon of Oxford, Walter Mapes, who was present on this occasion, mentions its most interesting circumstance—namely, their presenting his Holiness, if not with a complete Bible, at least with "a French book, consisting of a Psalter, the Gloss, and the greater part of the Old and New Testament, at the Roman Council in 1179 or 80 †." Nor is this the last primitive anecdote worth noticing relative to a Vaudois translation of the Bible. Cæsarius of Heisterbach, a German contemporary monk, tells us, that when the Waldenses of Montpellier first shewed their heretical faces at Metz, in Lorraine, about the year 1215 ‡, the Bishop, whose learning far excelled his politeness, saluted two of them as "messengers of the devil." This prelate had done his best to secure their expulsion from Languedoc; and rude, as might well be expected, was their reply. The church, which was crowded on that day (for it happened to be a festival) ought not perhaps to have been selected for the theatre of so riotous a conference. The Montpellier exiles had with them "a *dog* of a scholar," as our author calls him, who so worried his Reverence with abuse, and snapped and barked at him so furiously, that it was past bearing. "You, sirs," cried the angry pontiff, "who sent you here to preach?" "The Spirit," answered they. But alas! notwithstanding his acknowledged extraordinary talents for business and discussion, the chief citizens of Metz "hated" their bishop; and Satan's messengers, as he styled them, had brought poison with them from the land of minstrelsy—namely, "certain books translated from the Latin into Roman" (the vulgar tongue of Southern France), of so dangerous a nature that Inquisitors were sent post haste to the capital of Lorraine, where they made a bonfire of them §. Pope Innocent informs us that they were "the Holy Scriptures ‖;" and "to have learnt from the Waldenses the Epistles or the Gospels" was also mentioned at the famous "Consultation of Narbonne" as an unequivocal symptom of heterodox unbelief!

This, sir, if I mistake not, is all the information to be gleaned from authors of the thirteenth century, and their early copyists, relative to the Waldensic books. Mr. Jones (whose zealous exertions in this department of research are entitled to gratitude and respect), mentions "a translation of the New Testament" divided into modern chapters; consequently later than the year 1260 ‖. The author, whom many have mistaken for Rainerius, and whom Mr. Jones alleges here, was "a German Inquisitor" of the year 1391; and *the Testament itself was a true* "German" "*forerunner of Luther* ¶."

You will now probably ask, In what dialect was part of the Bible translated at the request of Peter Valdes? I answer without hesitation, In the

* See Letter iv., p. 27.

† Walter Mapes. Archid. Oxon. De Nugis, inter MSS. Bodl.

‡ Banished by the Council in 1215.

§ Quosdam libros de Latino in Romanum versos. *Alberic. Trium Fontium.* apud *Chronic. Nuiss.* Edit. 1607, p. 119. Quibuscum conf. *Cæsar. Heisterbach,* ii. 20.

‖ *Innocent.* III. Ep. ad Metenses. Regest. l. ii. pp. 468, 471, 537. Edit. Colon. 1606.

¶ Jones's History, vol. ii. p. 87, fourth edit. Perrin and his Dutch translator have fallen into the same chronological snare—as well as Gretser, and your most accurate and indefatigable Usher.

Provençal, the "Roman" of Lyons, of the village of Vaud, and the cities of Montpellier and Narbonne *.

Peter, a native of Vaud, in Dauphiné †, where he spent some time after he left Lyons, addressed the sinners of both places in their own tongue—a variety of the same idiom, which it is usual loosely to distinguish from the *langue d'oil* of Northern France as the *langue d'oc*. But when he wrote, or when others wrote it at his request, the dialect refined itself; and the songs of the Troubadours were, of course, his models of style. Hence the metrical form and title of the French-Gothic "Hava-Mal," or "Noble Lesson." You need no higher illustration of the fact than the following sweet lines, with which the Countess of Die, in Dauphiné, favoured, or rather reproached, one of her minstrels, at the very time when the man of Vaud was initiating his followers in what is called "the way of poverty." You must not forget that Vaud was a village "between Lyons and Vienne," where Peter had an estate; so that the lady's song affords a most authentic specimen of the Reformer's best phraseology.

A chantar m'er de so qu'ieu no volria,
Tan me rancur de sel cui sui amia;
Quar ieu l'am mais que nulha res que sia
Vas lui no m'val merces ni cortezia,
Ni ma beutatz, ni mos pretz, ni mos sens:
Qu'en aissi m'sui enganada e trahia,
Com s'ieu agues vas lui fag falhimens!

I sing of one I would not sing,
Such anguish from my love hath sprung:
I love him more than earthly thing—
But beauty, wit, or pleadings, wrung
From my heart's depths, can gain from me
Nor gratitude, nor courtesie;
And I am left, deceived, betray'd
Of him, like frail or faithless maid ‡!

It is true, that, anxious to identify (for *controversial* purposes, which have marred many a fair page of truth's awful record) the speech of Dauphiné with that of certain Catholic and disorderly Milanese schismatics, who no longer existed when Waldo appeared as a teacher, Dr. Allix insinuates that "the Waldensic tongue," as he calls it, and the Italian of that period, did not *essentially* differ. This is certainly a mistake. All the specific elements of modern Italian are as discernible in the remaining fragments of Ciullo d'Alcama, Waldo's contemporary, as in the most exquisite of Tasso's highly-finished epic and lyrical effusions §; and Lombardy's worst jargons, south of the Alps, preserve a distant family likeness to Federigo's refined court Sicilian.

After their expulsion from Lyons, the Vaudois sought an asylum in the land of song. Raymond of Toulouse, "the defender of their faith," as you must allow me to call him, was himself a Troubadour: for the lovers and poets of Occitania, the first votaries of "the gay science," were usually found among the warmest advocates of religious and political freedom. In a future communication I may dwell, with pardonable pleasure, on an alliance equally honourable to the Barb and the Poet—the unavoidable result of a luminous impulse simultaneously communicated to a thousand emancipated hearts—though not even *alluded to* by the Pastor of Nyons, the Predikant of Amsterdam, the Minister of Leyden, and Cromwell's diligent envoyé to the "Reformed Christians" of the Valleys ‖. The simile of "a candle shining, and wasting itself in the service of others," is Raymond's own

* Roman, the degenerated speech of a Roman province, was afterwards indiscriminately applied to *any vulgar* tongue of *Latin* origin.

† Esrom Rudiger, in Usher's Autograph MS., p. 150.

‡ La Comtesse de Die belongs to the second half of the twelfth century.

§ Ciullo is quoted at large in my manuscript.

‖ The freedoms taken by those eminent men with the *letter* (nay, with whole *paragraphs* and *pages*), as well as the *spirit*, of original documents, will be treated as they deserve: yet charity forbid that I should wonder at their contempt for "hæc otiosorum hominum μορμολυκεια et bibliothecarum meras quisquilias," which Father Philip Labbe indignantly turns away from with an "everrendas permitto iis qui hujusmodi *nugamentis* delectantur!"

picture of himself *, in the melodious idiom of the Provençal muses—the mother-tongue of Waldo and liberty; consecrated by the simple missionaries of Gothic France to the revival and diffusion of heavenly truth. Pons Barba, or the Barb, whose name, and fearless, independent, manner suggest the alluring conjecture that he was a "master heretic," had reminded the tuneful votaries of chivalry and love, that whoever concealed the faults of the great was no true Troubadour †: and as no class of men were better qualified to translate the Scriptures for Peter of Vaud, than the minstrels of Lyons and Dauphiné, they were probably the authors of the version which he carried in his bosom (for pockets as yet were not), and expounded to the commonalty. Dom Calmet, the judicious historian of Lorraine (better known among you as a Biblical critic), confirms what a contemporary Pope had admitted, six centuries ago, that the volumes brought to Metz by the Montpellier Waldenses were "l'Ecriture Sainte traduite du Latin en langage Roman ‡. The only Roman intelligible at Montpellier very much resembled what is improperly termed *Waldensic*—a term which should always have been restricted to the comparatively orthodox followers of "the way of poverty," which the Merchant of Lyons inculcated; whether they sought an asylum in the fastnesses of the French and Lombard Alps; were hunted to death as *Badlineurs*, *Babillards*, *Papelards*, and *Deviseres*, in France and Flanders; or burnt as *Lolhards* at Cologne and in London. These French and German nicknames (as well as *Hu-Guenot*, that fruitful source of many a shrewd, unlucky guess!) denoted a *patterer* or *babbler*, as is shewn by ample quotations in a particular article of my collection; and were therefore originally applied to "masters" and preachers.

Are there, you will ask, any copies of these Scriptures in a language which M. Sismondi describes as that of "a thousand contemporary poets"—as "le premier formé, le plus généralement répandu, le plus rapidement cultivé," of all the southern European dialects? § I can only answer, that some learned thief has deprived Cambridge of a Provençal New Testament which Sir Samuel Morland had deposited there on his return from the Valleys. With regard to the quotations in the MS. treatises and sermons, they are very loosely worded, as if alleged from memory, or an imperfect version. For instance, in an exposition of the Creed, wherein strict accuracy is peculiarly to be desired, "the Son of man coming in the clouds with power," is styled "the Son of the Virgin." This reminds me of an anecdote which it would be unfair to suppress, and on which I will only hazard, as a preliminary comment, the obvious remark, that every Troubadour who taught "the way of poverty" was not necessarily a complete divine or a profound critic.

During a conference, in the year 1209, between Diego of Osma ‖ and certain heretics at Verfeuil, the Bishop inquired "what they thought of the name of the Son of Man, which Jesus applies to himself in that passage of St. John's Gospel (iii. 13), 'And no man hath ascended up to heaven but he that came down from heaven, even the Son of Man, which is in heaven.'" They answered, that "Jesus declared himself the Son of a man who was in heaven." "But," said the Bishop, "the Lord has said, in Isaiah, 'Heaven

* "Atresi cum la candela
Que si meteysa destruy
Per far claredat ad autruy:
Chanson, plus trac greu martyr
Per plazer de l'autruy gen."

† "Sirventes no es leials
S'om no i *ausa* dir los mals
Dels menors et dels communals
E majorment dels matorals."

‡ T. ii. p. 199.

§ Littérature du Midi, t. i. p. 78.

‖ As Diego was a bishop, and Oxoma something like Oxonia, one of your native historians prints him, plenis literis, "the Bishop of Oxford." *Tulit alter honores*, with a vengeance.

is my throne, and earth is my foot-stool.'" Upon which passage the Bishop made a preposterously absurd and profane comment, to which the story says they in their ignorance assented; and the Bishop scoffed at their simplicity with profane words, adding, "I thought you more cunning than you really are*."—It would be easy to charge the artless reporter of this conversation with the guilt of invention; but this is more than I can venture to assert or demonstrate. But Peter Martyr, who thought that Dominic was a fit character for conversion *in articulo mortis*, would have believed his companion, on his mere word, in ordinary instances; and Bertrand admits that "the heretics were confounded, not converted†."

ARNAUD DE BONNRVILLE.

POETRY.

For the Christian Observer.

"*Horror hath taken hold upon me, because of the wicked that forsake Thy law.*"

RESPLENDENT with pure beams of heavenly light,
And charactered with love and holiness,
Is God's most perfect law; wherein we trace
The will, the unchanging mind, the image bright
Of the One Just and Good; with heart contrite
Its glory and its purity confess;
And awful watch, till from His holy place
He rise to avenge its claim with arm of might.
Regardless of the sure impending doom,
Or lost to dread, thrilling to agony
The spirits of hell, men, bolder, dare presume
On contest with the Exalted Majesty
Of highest heaven; braving the wrath to come,
And treading under foot Christ's ransom free. C. Q.

"*Shewing all meekness unto all men; for we ourselves also were sometimes foolish, disobedient, deceived.*"

LET no indignant feeling harbour find
Within the breast by heavenly graee renewed,
And with the love of holiness imbued,
Towards objects spiritual, and God inclined,
To transient weal or woe at length resigned,
As with sad thoughts, in vexed unquiet mood,
The evil ways of lawless men be viewed,
Wilfully erring and perversely blind.
Bethink thee, rather, that, one nature wearing,
All are deformed; mourn as thine own the sin
Of thy offending brethren; meekly bearing,
With patience warn, and gentle sweetness win;
Humbly recall the past; thy bosom sharing
'Twixt holiness and love, heaven graces twin. C. Q.

"*He hath made Him to be sin for us who knew no sin.*"

WITH reverend love we turn to One who bore
The pangs and shame of guilt without its stain;
Who, Lord of power and majesty, would deign
Stoop to conditions menial, suffering, poor—
Sympathy with the wretched;—yes, far lower;
From holiness transcendant to sustain
Man's load of sin, spiritual burden. Pain,
Or servitude, or bitter want, no more
Be thought of, as the giant woe that bowed
The Lamb of God most pure: mysterious grief!

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* Chronica Magistri Gulielmi de Podio Laurentii, cap. 8.
† Id. apud Bertrand. De Gestis Tholosanorum. fol. 46, col. 4.

A sense of multiplied offences crowd
Upon the Sinless One: the sore amaze
Of souls convicted, wanting the relief
That His most precious sacrifice conveys.

THE CHRISTIAN'S COMPLETE ARMOUR.

Ephes. vi. 10—18.

Soldier of Christ, on this momentous day
Your weakness in the strength of God array:
Put on the glorious panoply of grace,
And meet the wily tempter face to face.
'Tis not with puny men you battle try;
Th' assembled hosts of hell your arms defy—
Infernal kings from thrones celestial hurled;
Princes who rule the darkness of this world;
Gigantic spirits, to whose dread command
Bow the high places of the prostrate land.
With God's whole armour, then, encircled go
Forth to the fight, and dauntless meet the foe;
Withstand the terrors of the evil day,
Nor quit the field till Satan's scared away.
Stand, firmly stand, upon the hostile ground;
Your loins with Truth's pellucid girdle bound;
Your breast-plate the sure Righteousness of God;
Your feet with Gospel Peace compactly shod.
But, chiefly, Christian, let the massy shield
Of Faith gleam brightly o'er the battle field;
Whose high celestial temper will repel
Back on your foe the fiery darts of hell.
Salvation in the blood of Jesus found—
Let it, as helmet bright, your brow surround.
The Spirit's sword seize strongly in your hand,
The Word of God, and march at His command.
And when your deadly foe appears in sight,
Be Prayer the trump that summons to the fight. H. L. W.

MISSIONARY HYMN.

See the matin sun, upspringing,
Chase the shades of night away;
To the nations gladness bringing,
Shedding from his wings the day.

Mists of error flee before Him:
From the clouds of dark despair
Falling showers of joy adore Him,
And the rainbow's brightness wear.

So behind yon gloomy mountains
See the Gospel Sun arise;
From their thirsty bosom, fountains
To supply the nations rise.

Joyful nations read His story,
Traced in characters of light;
Kingdoms wide behold His glory;
Kingdoms that had sat in night.

Sun of glory! never ending
Let thy noon-tide blaze appear;
Nor, like lower sun, descending,
Leave again to darkness drear. H. L. W.

VERSION OF PSALM XXIII.

God is my shepherd, tender, kind:
On Him my soul relies:
Whate'er my need, in Him I find
Unfailing, rich supplies.

Yea, though I walk the gloomy vale
Where shades of death descend,
My constant spirit shall not fail,
For God is still my friend.

At ease reclined He bids me rest
Upon those pastures green,
Where the still waters from their breast
Reflect the happy scene.

No dreadful shapes of ill shall scare
My Saviour from my view;—
Thy rod and staff shall guide me there,
And bear me conqueror through.

And should my fickle soul aside
From his protection stray,
He still restores, from paths too wide,
To wisdom's narrow way.

My plenteous table Thou dost spread
Before surrounding foes;
With oil Thou dost anoint my head:
With joy my cup o'erflows.

Still shall new mercies meet my view;
And all my days attend:
Those happy days, thy tribute due,
Within thy courts I'll spend. H. L. W.

Onward from all their charms it goes,
Nor finds a moment to repose,
Until its waves, with grateful tide,
Upon the parent breast subside!
For every movement of the mind,
In Nature thus a type we find:
To every feeling of the heart
She still supplies a counterpart.
How can that bosom widow'd be,
That meets her matchless sympathy?
Or how by solitude opprest,
When with her cheering presence blest?
But Nature never smiles alone,
On whom she chooses for her own;
His tutor'd eye perceives that she
Lives in a sister family.
Though veiled from others, he descries
Two radiant forms of beauty rise,
Who ever on her steps attend,
And with her very spirit blend.
Their looks, so like, proclaim the three,
Members of one bright family;
And yet distinct enough, they prove
Variety may dwell with love.
In Nature, then, we clearly trace
The forms of Providence and Grace;
And he who can her smiles command,
Wins to himself the triune band.
Hail! fairer than the Graces three,
Ye sister types of Deity!
Can he of loneliness complain
That's circled by your radiant train?
Ah no! one gentle glance of love
Would such ingratitude reprove;
One smile would with resistless ray
Chase all such gloomy thoughts away.
But think not, child of pomp and pride,
Their charms to rank alone allied.
Their graceful forms with equal tread
Frequent the palace and the shed.
Can Solomon's regalia vie
With simple flow'ret in thine eye?
To human nature gifts they bring—
The *man* they visit, not the *king*.
And think not, ye who have your home
Where Science rears her lofty dome;
Whose haughty eye can scarcely deign
To look upon the lowly train
Who dwell, with feelings as refined,
In humbler mansions of the mind;
Nor ye who, bent on classic lore,
Parnassus' fairy hills explore;
Whose air distils poetic dews,
And echoes wake th' Historic Muse;—
Think not that on that lofty ground
Alone their gentle steps are found:
For though those airy heights they trace,
And run of mind the highest race:
Nay though they soar beyond the sky,
And with th' Archangel's raptures vie;
Attend him to the central light,
Where Godhead bursts upon the sight;
Their gracious spirit loves to dwell,
From view retired, in lowly dell,
Ne'er cheered by Science' piercing ray,
Ne'er visited by classic day.
More pleasing there than voice of art,
The simple language of the heart;
The feeling humble, yet refined,
More prized than dazzling gifts of mind.
An equal love beams in their eye
To all the human family.
No rank, no station, can complain
That they their intercourse disdain:
Wide as the world their loves extend;
Where'er a man is, there's a friend.
And as they meet in fond embrace,
The circle of the human race;
So each to other joined we see
In strictest bonds of harmony.
Nature and Providence were born
Long ere they saw the happy morn
That sang their youngest sister's birth,
And gave her to the longing earth:
But every plan, and every thought,
Were with their future sister fraught.
To her, as needle to the pole,
Pointed each movement of their soul.
She dwelt before their mental eye,
Long ere she left her native sky:
And when the years had roll'd away,
Which bade her still with angels stay;
So jointly had their counsels run,
So had they blended into one,
That to the view they seemed to rear
An iris in the starry sphere,
Down whose bright arc of radiant dyes
She darted from th' admiring skies.
Here she assumes the name of Grace,
But Glory in her mien we trace:
So she is called in realms above,
But here she veils her looks of love.
Expectant worlds will see the day
She'll cast the Gospel veil away,
And o'er assembled myriads shine,
In cloudless splendour, all divine!
No sooner shall her change be seen
Than Providence and Nature's mien
A kindred change shall undergo,
And with celestial brightness glow.
The three shall burst upon the sight
"In all the majesty of light;"
In perfect beauty shall appear,
And shine thro' heaven's eternal year!

H. L. W.

THE BUTTERFLY.

LIGHTLY thou flitt'st where vernal bower
Or summer's noon-tide glows,
Bright harbinger of sunny hour,
Companion of the rose.

As there on fairy-coloured wing
Thou cleav'st thy joyous way,
Though mute, methinks I hear thee sing,
And this, perchance, thy lay.

"A grov'ling insect once was I,
A low and earth-born thing;
But now with birds you see me fly;
With them, exulting, sing.

"My lodging once within the ground,
I lay in darkness there;
But now in every bower *I'm found,*
And dwell in open air.

" How blithly in the sunny beam
From mead to mead I rove,
And catch the music of the stream,
The concert of the grove!

" Too short I find the happy hours;
Untold they fly away;
At eve I miss the morning flowers,
And wish again for day.

" But now on rosy couch I lie—
Do thou, O man, attend:
To list e'en to a butterfly
Frail man may condescend.

" Know then, the sight that charms thy view
Was for thy solace giv'n;
These up-borne wings of radiant hue
May image joys of heav'n.

" But call to mind my former state,
As now my rapture glows;
E'er yet it was my happy fate
To dwell within the rose.

" There you may find, too sadly clear,
An emblem of the tomb.
But, Christian, you have nought to fear—
What says the rose's bloom?

" All sad and dark below the ground
My sunless hours I spent;
So shall no cheering ray be found
Within thy monument.

" Bright wings I took, and left the gloom
To dwell mid sun-robed flow'rs;
So shall thy spirit spurn the tomb
For heaven's unfading bow'rs.

" Bright-clad, tho' once an humble worm,
O'er yon broad arch I fly;
And, thus entomb'd, thy pallid form
With angels yet shall vie!

" Thus as I rove from mead to mead,
The grave and heav'n I sing;
The resurrection thus you read
Depicted on my wing!"

H. L. W.

AUTUMN.

O'ER stubble field so lone and pale
The sickly sunbeams play;
With light and shade the fitful gale
Chequers the face of day.

The clouds in windy tumult fly
High o'er the forest's maze;
Its leafy band, in accents high,
Their gloomy concert raise.

Incessant fall the turbid showers;
The stormy day is nigh,
When day and night, with equal powers,
Claim empire of the sky.

The swallow, mingling with the storm,
High soars on frighten'd wing;
Or skims the earth with airy form,
Wheeling its giddy ring.

See how the summer band appear
In wild confusion tost;
As though, in agony of fear,
They sought for treasure lost.

In vain ye search with anxious eye
For summer scenes again;
For these, alas! ye soon must fly
Across the stormy main.

Vanish, ye gentle train, away,
Until again ye bring
Upon your note the sunny ray,
And summer on your wing.

But in those happy climes that spread
Beyond the foaming wave,
Forget not friends around whose head
The wintry tempests rave.

When daisies dress in modest hues,
And cowslips deck the urn,
Send Cuckoo with the joyous news
That ye will soon return.

What tho' ye all should faithless prove,
And fickle as the breeze;
Nor one return, like Noah's dove,
With messages of peace;

Think not that on your giddy maze
Alone the sun-beams play;
Think not that ye alone can raise
The summer's roundelay.

Though winter rise in stormy pride,
And roll his waves between,
Our little bark will stem the tide,
And reach the sunny scene!

H. L. W.

REVIEW OF NEW PUBLICATIONS.

REVIEW OF LORD BROUGHAM'S NATURAL THEOLOGY.

(*Concluded from December Number*, p. 750.)

IN opening the fifth section of Lord Brougham's work we find him saying,—

" The means which we have of investigating the probable designs of the Deity, with respect to the future destiny of his creatures, are derived from two sources—the nature of the human mind, and the attributes of the Creator." pp. 98, 99.

We recommend this passage to the consideration of those who think we have dealt hardly with Lord Brougham, in supposing that he does not pay sufficient respect to Revealed Truth. Here he distinctly teaches that the only method by which we can discover "the probable designs of the Deity, with respect to the future destiny of his creatures," is by reasoning from the nature of our own minds, and from his attributes. There is not one word of our being able to collect any such information through a direct revelation from God. We are to look into our own minds, and to see what passes there: we are then to look abroad into the works of Creation: and then, having these two books of information from which to guess "the probable designs of the Deity with respect to the future destiny of his creatures"—having just what the heathens have, *and no more*—we are to form the best conclusions we can, utterly regardless of any third book, commonly called the Book of Revelation, to which weak-minded men might resort to clear up the very imperfect deductions of unassisted reason. Let defenders of Lord Brougham's good intentions with regard to Christianity, explain, if they can, why his Lordship should assert that there is no way in which we can know what God designs, but by metaphysical arguments; that His own express declarations, the solemn disclosures of his will in his revealed word, are to go for nothing. All that is said respecting "the future destiny of his creatures" in the Bible, all that we there learn of the day of judgment, and heaven, and hell, is to pass for a fable; it is a leaf out of some third book, whereas the philosopher admits but two. If we were to assert that there are but two ways in which we can know the opinions of Lord Brougham upon Natural Theology—namely, first, by speculations upon mind in general; and, secondly, by guessing at the nature of his Lordship's mind in particular, as gathered, not even from his writings and speeches, but merely by gazing on his countenance—could it be supposed that we knew or believed that he had written a work expressly on the subject; or would his Lordship forgive the insidious silent contempt with which we passed by his volume? As little can the Christian be pleased with the silence of his Lordship respecting that only book which clearly reveals "the designs of the Deity with respect to the future destiny of his creatures;" and this not as a matter of "probability," but of certain information.

Not wishing to do his Lordship injustice, we invented the following hypothesis in his favour—namely, that in speaking of "the attributes" of the Creator, as shewing his probable designs, he did not mean to exclude any knowledge which we may have of those attributes, from whatever source; so that, as the Christian thinks he derives some knowledge on the subject from the Bible, he may avail himself of that, and thus bring his Scriptural information under the second of Lord Brougham's "two sources." We heartily wish that we could thus construe his argument; but it is impracticable to do so; for when he comes to speak of what those attributes are, he never adverts to Revelation as one of the possible sources of information. He speculates upon the probability of the human soul being immortal, from such considerations as that the works of the Deity shew his benevolence, and that, being benevolent, He surely will not thwart the "feelings and wishes of the human mind" for immortality;—that He would not have given us tender attachments if He meant our separations at death to be eternal;—that the unequal distribution of rewards and punishments, the frequent misery of virtue and the prosperity of vice, are best reconciled to His attribute of benevolence upon the supposition of a future state;—and, above all, that "there is a universal prevalence of religion amongst men;" and that, as "all religions are of God," in so far "that he permits them, and that he made and preserves the faculties which have

invented the false ones, as well as those which comprehend and treasure up the true faith;" therefore the idea of immortality, thus derived, cannot be a mere fancy. This presumed discovery of the attributes of the Deity, is grounded wholly upon the unassisted deductions of human reason. We are to collect the probable intentions of the Creator with regard to his creatures, from his attributes; and his attributes we are to collect from his works, particularly from the human mind, which is one of them:—and the author does not specify that there is any other way of learning either the attributes, or the probable intentions which those attributes point out. But if he had firmly believed that there is another way, for that God has actually disclosed to us both his attributes and his intentions, he must surely have changed his tone of remark. He must, at least, have admitted that there are three ways, though his argument led him to dwell only upon two, and these infinitely inferior to the third; whereas he actually makes them supersede the third; and that this is done not inadvertently, but designedly, appears to us too evident from the whole complexion of his Lordship's remarks. Instead of appearing to feel the necessity of Revelation to clear up the obscurities of Natural Theology, he seems to delight in shewing that reason teaches all that we can know; and that what Christians call Revelation, is, to say the least, superfluous. Thus he affirms:—

"Upon the particulars of a future state—the kind of existence reserved for the soul—the species of its occupations and enjoyments—Natural Theology is, of course, profoundly silent, but not more silent than Revelation. We are left wholly to conjecture." pp. 133, 134.

Now we cannot conceive how a believer in Divine Revelation could have thus written; for though it is true that "we know not what we shall be," and that "the heart of man hath not conceived what God hath prepared for them that love him;" yet to say that Revelation teaches us no more of "the occupations and enjoyments*" of a future state than Natural Theology—that is, that it is "profoundly silent" upon the subject—is to contravene plain and palpable fact. If Lord Brougham admitted the disclosures made to St. John to be a Divine revelation, and not the mental wanderings of a fanatic banished to a desert island; or if he believed the other numerous allusions in the word of God to the company and the occupations of heaven, especially to its jubilant anthems of glory to the Lamb slain for the redemption of mankind, we do not see how he could have written as above.

In the preceding remarks we have alluded chiefly to the slight offered to Revelation, by not admitting it to be—to say the least—*one* of the ways in which a knowledge of the intentions of God in regard to "the future destiny of his creatures" may be gathered; but we might also have shewn the insufficiency of the two ways in which Lord Brougham says this information may be obtained; for if we have nothing but such arguments as those which his Lordship specifies, our light is but darkness. His arguments (so far as they are sound), are indeed useful, to shew that what Revelation proves, natural reason does not contradict, but rather testifies to; but they amount at best only to possibility, or at most to probability; they *demonstrate* nothing; and they are subject to all the counter-statements which we mentioned in our Number for November. They require as their basis a variety of preliminary admissions, some of which are not the most self-evident—such as that the works of nature irrefragably prove the benevolence of God; that a benevolent Being would not thwart the wishes of his creatures; that it is the wish of all mankind to be immortal; that

* Lord Brougham seems, throughout all his remarks, to deny by implication that there is a future state which does not consist of "enjoyment." That "the wicked shall be turned into hell," is not within the range of his deductions of philosophy; and he does not take into his account, as of Divine authority, that *third* volume which discloses so awful a truth.

eternal separations of those who loved upon earth would be inconsistent with the idea of Divine goodness; but, above all, that "all religions" being of God, in so far that "he permits them, and made and preserves the faculties which have invented the false ones, as well as those which comprehend and treasure up the true faith," the universal prevalence of opinions embraced in these religions respecting a future state strongly indicates such a design in the Creator. This last argument shews the need of our parenthetical reservation of "so far as they are sound," for it is not sound reasoning to say that God is in any sense or degree, directly, remotely, or virtually, the Author of the absurdities and abominations of Paganism, and every other form of the "all religions" which have cursed mankind. It is a very irreverent proposition, that every species of vice and profligacy; that incest and murder; the worship of Bacchus, Venus, or Juggernaut; are of God, because he "permits them," and "made and preserves the faculties" of the beings who perpetrate them. We have never seen a more direct charging of sin upon the Creator. Moral evil is of God, because he permits it! Theft is of God, because he "made and preserved" the mind that devised and the hand that executed it! And yet this admission is craved as the basis of an argument in proof of God's designs towards mankind! The Scriptures of truth teach that "God made man upright," but that "he sought out many inventions;" making the lost uprightness to have been of God, and the evil inventions of man; but Lord Brougham makes the Creator virtually chargeable with the evil inventions, because he gave and preserved the faculties that invented them.

If Lord Brougham had been willing to admit the idea of a Revelation into the elements of his calculation, the widely spread notion of a future state might easily be accounted for, without making God in any degree the author of "all religions"—that is, of all atrocities—by the very probable hypothesis of an early revelation, which had been corrupted, but had still left throughout the world some faint traces of its existence. Subject to this idea, we readily admit, with Lord Brougham, that "this longing after immortality" affords a presumption that there is a future state, since this particular idea is "of God," though not the "all religions" into which it has been engrafted.

In his Lordship's observations upon a future state of being, we meet with the following remarkable and impressive passage:—

"Perhaps the greatest of all the difficulties which we feel in forming such conjectures, regards the endless duration of an immortal existence. All our ideas in this world are so adapted to a limited continuance of life—not only so moulded upon the scheme of a being incapable of lasting beyond a few years, but so inseparably connected with a constant change even here—a perpetual termination of one stage of existence and beginning of another—that we cannot easily, if at all, fancy an eternal, or even a long-continued, endurance of the same faculties, the same pursuits, and the same enjoyments. All here is in perpetual movement—ceaseless change. There is nothing in us or about us that abides an hour—nay, an instant. Resting-place there is none for the foot—no haven is provided where the mind may be still. How then shall a creature, thus wholly ignorant of repose—unacquainted with any continuation at all in any portion of his existence—so far abstract his thoughts from his whole experience as to conceive a long, much more a perpetual, duration of the same powers, pursuits, feelings, pleasures? Here it is that we are the most lost in our endeavours to reach the seats of the blessed with our imperfect organs of perception, and our inveterate and only habits of thinking." pp. 135, 136.

Possibly most persons have felt something analogous to what Lord Brougham here so strikingly expresses; but in reply to his alarm lest there should not be enough to do in heaven, we would respectfully suggest that the fault may be in those "inveterate habits of thinking" which his Lordship mentions; but which, however consonant to our natural perceptions, may not be "the only habits of thinking" of which, even upon earth, mankind is capable. These "inveterate habits" are connected with man

in hisgrossness—" of the earth, earthy ;"—and not only in his grossness, but in his sinfulness, his alienation from God, his lost appetency for spiritual enjoyments, and his love of the world, and the things of the world, be they intellectual or sensual. But may not other habits of " thinking" and " perception" be induced, by which there shall be generated new tastes? May not a man be so " renewed in the spirit of his mind," that the exercise of the spiritual understanding and the spiritual affections shall even in this life be accompanied with intense delight? And if so, may not this new appetency find its appropriate gratification throughout eternity, in occupations such as those described by St. Paul or St. John? Why is the Sabbath to one man a delight, and to another a burden? Why do one man's " inveterate habits " make him grudge even one day to God; while another would rejoice if every day were a Sabbath? Is knowledge delightful? is the exercise of the affections gratifying? Then heaven has appropriate employments and pleasures, for those whose understandings and affections have been spiritualized by the power of Divine grace; for it is intimated of the understanding, that it will be employed upon the perfections of God; and of the affections, that they shall find full scope in admiring and adoring Him. The New Testament writers say of the Divine Saviour, " we shall see Him as he is;" " we shall know Him;" " we shall be like Him;" " whom having not seen we love;" and much more to the same effect: and the ancient believers, in kindred strains, said: " As panteth the hart after the water-brooks, so panteth my soul after thee, O God;" " whom have I in heaven but Thee, and there is none upon earth that I desire in comparison of Thee?" " God is my portion, saith my soul." Now if our " inveterate habits " of thinking and feeling have admitted no idea or perception of this spiritual character, the descriptions of heaven in the word of God must be tame and uninteresting beyond measure. But if upon earth, only the first germ of this new nature be visible; if to know God, and to be like God, and to be with God, as God is described in Scripture, are felt to be objects of desire; it is very conceivable how in eternity this spiritualism may be exalted into the highest rapture. Hence the philosophicalness of that much repudiated doctrine of conversion; as when our Saviour tells us we must become as little children before we can enter the kingdom of God. To a low-thoughted man it would be inexplicable that a metaphysician should find pleasure in metaphysics; to a mere metaphysician it might be inexplicable that an angel should be happy in heaven.

Lord Brougham's sixth section relates to Lord Bacon's doctrine of Final Causes. His Lordship says truly, that it is not correct to assert that Bacon objected to deducing Natural Theology from Natural Philosophy. Lord Brougham, who sees every where, both in physics and psychology, ample proofs of the being and attributes of God, defends his illustrious predecessor from the charge of being blind to the evidence thus afforded by nature to its Creator; but he considers that the anti-philosophical use which had been made of occult final causes, rendered Bacon, in this instance, cautious even to an extreme in his deductions. But he still thinks him deserving of some censure for defect of duty in this matter; for he says:—

" That Lord Bacon has not himself indulged in any speculations akin to those of Natural Theology is, beyond all dispute, true. There is hardly any writer upon moral or natural science, in whose works fewer references can be found to the power or wisdom of a superintending Providence. It would be difficult to find in any other author, ancient or modern, as much of very miscellaneous matter upon almost all physical subjects as he has brought together in the *Sylva Sylvarum*, without one allusion to Final Causes. But it must also be admitted, that it would not be easy to find in any other writer of the least name upon physical subjects so little of value, and so

much that is wholly unworthy of respect. That work is, indeed, a striking instance of the inequalities of the human faculties. Among the one thousand observations of which it consists, hardly one—of the two hundred and eighteen pages certainly not one—can be found in which there is not some instance of credulity, superstition, groundless hypothesis, manifest error of some kind or other; and nothing at any time given to the world ever exhibited a more entire disregard of all his own rules of philosophizing: for a superficial examination of facts, a hasty induction, and a proneness to fanciful theory, form the distinguishing characters of the whole book. Assuredly it is a proof that the doctrine of Final Causes is not the only parent of a 'fantastic philosophy.'" pp. 147, 148.

Lord Brougham's view of Bacon's elaborate Sylva corresponds to that which we expressed in our volume for 1833, p. 308, where we congratulated the readers of Penny and Saturday Magazines upon their escape from "the mass of prejudices, false facts, incorrect inferences, and absurdities," which deform even the most scientific works of our forefathers, and none more than those of Lord Bacon. We illustrated our statement from the very first page of the "Sylva," or "Natural History," in which the author takes up an unproved, and altogether incorrect, notion, that sea-water is deprived of its salt by filtering it through sand in a well; and instead of testing the alleged fact, according to his own philosophy, before he argues upon it, assumes as true what is false, and then gives absurd reasons to account for the alleged phenomenon. Lord Brougham's complaint is not, therefore, we feel assured, one whit too strong; for no where could we find more extraordinary drivelling, dotage, and infantile credulity, than in the philosophical works of Lord Bacon; and these mixed up with such wonderful displays of sagacity, observation, and mental power, as render the combination as unaccountable as it is grotesque. Yet Bacon was far in advance of his age. Nor was the next generation free from the same defects; for, as we stated in the passage before alluded to, even Mr. Boyle himself, though he carried experimental caution much further than Bacon, is scarcely ever to be relied upon for a scientific fact or inference, without a rigid scrutiny of all the circumstances—no story, however absurd, seemed too much for his credulity: a well-educated child would revolt from such strange fancies as characterize many of his statements upon natural history, physiology, and medicine. Yet, though truth, and also gratitude for the improvement of the habits of scientific investigation in our own times, oblige us thus to write, we fully concur in Lord Brougham's tribute of respect to that illustrious philosopher, for the pious care with which he every where exhibits the powerful testimony borne by the works of creation to the being and attributes of the Creator; and our gratitude, we must add, is far the greater, because, not stopping at the very limited disclosures (or rather corroborations) of Natural Theology, he goes on, like the Apostle Paul, to shew that He who made and governs the world is the God also of Revelation, and that he has not only spoken to us in His works, but "by his Son, whom He appointed heir of all things, and by whom also he made the worlds." The same remark applies likewise to Sir Isaac Newton, whom Lord Brougham so justly eulogizes for keeping ever in view that the business of physical science is to deduce causes from effects, not only up to the limits of known second causes, but, as Newton himself expresses it, "up to the very First Cause;" "every true step made in inductive science being highly valuable, because it brings us nearer to the First Cause." And possibly, even in the case of Bacon, what Lord Brougham blames as a deficiency might arise, not from his thinking such induction untenable, but from his considering it superfluous. That the works of creation declare the existence, the power, and the wisdom of a Creator, might appear to him such an obvious truism, a matter so completely on the surface, and incapable of being overlooked or denied, that he might not think it necessary to spend much argument upon it, as

in those days there were probably none of his readers who denied the being of a God, and probably very few, if any, who doubted that the Bible is a revelation of His will. He therefore passes over such preliminaries; and when he speaks of theology merges the less in the greater light, repairing at once to the Volume of Revelation for illumination. We do not say that he has not thereby rejected much that was worth retaining, and of which Boyle and Newton saw the value. Lord Brougham has, however, the merit, in these days of matter against mind, of pressing most strongly and ably upon philosophers the duty of never forgetting that no induction is complete that does not rise to the First Cause of all things, and that there are other corollaries in science besides those which relate to corporeality. His Lordship has gone beyond all his predecessors in making this as express and indispensable a branch of philosophy as the ordinary physical deductions which vulgar minds account its only results. Thus he says:—

"While then, on the one hand, we allow Natural Theology to form a distinct head or branch, the other sciences must of necessity continue to class its truths among their own; and thus *every* science may be stated to consist of *three* divisions—1. The truths which it teaches relative to the constitution and action of matter or of mind; —2. The truths which it teaches relative to theology; and 3. The application of both classes of truths to practical uses, physical or moral. Thus, the science of pneumatics teaches, under the *first* head, the doctrine of the pressure of the atmosphere, and its connexion with respiration, and with the suspension of weights by the formation of a vacuum. Under the *second* head, it shews the adaptation of the lungs of certain animals to breathe the air, and the feet of others to support their bodies, in consequence of both being framed in accordance with the former doctrine—that is, with the law of pressure—and thus demonstrates a wise and beneficent design. Under the *third* head, it teaches the construction of barometers, steam-engines, &c., while the contemplation of the Divine wisdom and goodness inculcates piety, patience, and hope." pp. 158, 159.

This identification of Natural Theology with every branch of science, is most rational and philosophical, and we hope that Lord Brougham's arguments and authority will rescue it from insult; as it were only commonplace time-serving cant—a cock sacrificed to Æsculapius—just to satisfy public opinion, and to please a few grave-looking prosers. But we claim the benefit of Lord Brougham's argument beyond the limits to which he confines it; for if it be sound as applied to Natural Theology, no less so is it in regard to Revelation. If, therefore, any would-be philosopher, or any vulgar scoffer at religion, should find fault with divines, or practical Christians, because they are always making every thing to bear upon the Bible, we shall claim the addition of a fourth division to the three set forth in the interesting passage just quoted; or perhaps we need only take Lord Brougham's own three divisions, claiming for the word "Theology," in the second, an application to Revealed Religion, as well as to Natural Theology; and then we have the annunciation that all science ought to be made to bear upon the matters contained in Revelation, so far, that is, as they can legitimately be adduced for that purpose. If the natural philosopher has a good right to urge certain facts in proof of the benevolence of the First Cause, the Christian philosopher is quite as much justified in shewing that there are other facts which prove that some of His arrangements are of a punitive character; and to adduce the phenomena of pain, disease, and death, in corroboration of what his Revealed Word states respecting the fallen and sinful condition of mankind, and the penal dispensation in which he has involved himself by his transgressions. A sceptic sneers at Christians for weighing the facts of geology with the records of what he affects to consider an antiquated volume of fables; but if, as Lord Brougham contends, that science bears upon Natural Theology, it cannot but bear also upon the Revealed Records of the creation. An infidel botanist, in lecturing upon the remarkable adaptations by which seeds are fitted to find their appropriate localities, would smile perhaps to hear Lord Brougham exclaim, as justly his Lordship might

and would, "Behold the wonderful skill of the Creator;" but as little would there be any thing unphilosophical, if some field-preacher, as the feathered seeds of the humble dandelion floated around him, were to remind his rustic auditors of the primeval curse, which condemned the ground to thorns and briers for man's transgression. In future, when accused of Methodistically turning every thing into theology, we shall plead that we are not more Methodistical than Lord Brougham, only that his Methodism embraces the truths of Natural Religion, whereas ours superadds those of Revealed.

But it is time that we should proceed to the second division of his Lordship's work, which needs not detain us long. We have considered the nature and evidences of the science of Natural Theology; we are now to consider its uses. These uses, his Lordship says, consist, first, of the pleasures which attend all scientific pursuits; secondly, of the pleasure and improvement peculiar to this particular study; and, thirdly, of the service rendered to Revelation.

Of the general pleasures of scientific pursuits his Lordship writes, as might be expected, with a glowing pen, and as one who has himself drunk deeply at the ambrosial fountain. They are delightful, he says, abstractedly, and without any reference to practical benefit, on account of the natural avidity of the human mind for information; they are delightful also for the pleasant exercise of the intellect in their discovery; and they are yet more delightful when they also lead to practical utility.

"That there is a positive pleasure in such researches and such views, wholly independent of any regard to the advantages derived from their application to the aid of man in his physical necessities, is quite undeniable. The ascertaining by demonstration any of the great truths in the mathematics, or proving by experiment any of the important properties of matter, would give a real and solid pleasure, even were it certain that no practical use could be made of either the one or the other. To know that the square of the hypothenuse is always exactly equal to the sum of the squares of the sides of a right-angled triangle, whatever be its size, and whatever the magnitude of the acute angles, is pleasing; and to be able to trace the steps by which the absolute certainty of this proposition is established is gratifying, even if we were wholly ignorant that the art of guiding a ship through the pathless ocean mainly depends upon it. Accordingly we derive pleasure from rising to the contemplation of the much more general truth, of which the discovery of Pythagoras (the 47th proposition of the First Book of Euclid) is but a particular case, and which is also applicable to all similar triangles, and indeed to circles and ellipses also, described on the right-angled triangle's sides; and yet that general proposition is of no use in navigation, nor indeed in any other practical art. In like manner, the pleasure derived from ascertaining that the pressure of the air and the creation of a vacuum alike cause the rise of the mercury in the barometer, and give the power to flies of walking on the ceiling of a room, is wholly independent of any practical use obtained from the discovery, inasmuch as it is a pleasure superadded to that of contemplating the doctrine proved by the Torricellian experiment, which had conferred all its practical benefits long before the cause of the fly's power was found out. Thus again it is one of the most sublime truths in science, and the contemplation of which, as mere contemplation, affords the greatest pleasure, that the same power which makes a stone fall to the ground keeps the planets in their course, moulds the huge masses of those heavenly bodies into their appointed forms, and reduces to perfect order all the apparent irregularities of the system: so that the handful of sand which for an instant ruffles the surface of the lake, acts by the same law which governs, through myriads of ages, the mighty system composed of myriads of worlds. There is a positive pleasure in generalizing facts and arguments—in perceiving the wonderful production of most unlike results from a few very simple principles—in finding the same powers or agents re-appearing in different situations, and producing the most diverse and unexpected effects—in tracing unexpected resemblances and differences—in ascertaining that truths or facts apparently unlike are of the same nature, and observing wherein those apparently similar are various: and this pleasure is quite independent of all considerations relating to practical application." pp. 176—178.

"If the mere contemplation of scientific truth is the source of real gratification, there is another pleasure, alike remote from all reference to practical use or benefit, and which is obtained by tracing the investigations and demonstration—the steps that lead analytically to the discovery, and synthetically to the proof, of those truths.

This is a source of pleasure, both by giving us the assurance that the propositions of generalization—the statements of resemblance and diversity—are true in themselves, and also by the consciousness of power which it imparts, and the feeling of difficulty overcome which it involves. We feel gratified when we have closely followed the brilliant induction which led Newton to the discovery that white is the union of all colours, and when we have accompanied him in the series of profound researches, from the invention of a new calculus or instrument of investigation, through innumerable original geometrical lemmas, to the final demonstration that the force of gravitation deflects the comet from the tangent of its elliptical orbit; and we feel the gratification, because the pursuit of these investigations assures us that the marvellous propositions are indeed true—because there is a consciousness of man's power in being able to penetrate so far into the secrets of nature, and search so far into the structure of the universe—and because there is a pleasure, which we enjoy individually, in having accomplished a task of considerable difficulty. In these gratifications, derived from the contemplation and the investigation of general laws, consists the pleasure of science properly so called, and apart from all views of deriving particular advantages from its application to man's use."

But "this pleasure is increased as often as we find that any scientific discovery is susceptible of practical applications. The contemplation of this adaptation is pleasing, independent of any regard to our own individual advantage, and even though we may desire never to be in a condition to reap benefit from it. We sympathize, perhaps, with those who may be so unfortunate as to require the aid afforded by such applications to relieve and assuage pain; but the mere knowledge that such a corollary follows from the discovery of the scientific truth is pleasing. Of course the gratification is increased, if we know that individually we shall profit by it, and we may perhaps always more or less contemplate this possibility; but this is a pleasure, properly speaking, of a different kind from that which science, as such, bestows.

"The branch of science which we are here particularly considering differs in no respect from the other departments of philosophy in the kind of gratification which it affords to those who cultivate it. Natural Theology, like the other sciences, whether physical or mental, bestows upon the student the pleasures of contemplation—of generalization; and it bestows this pleasure in an eminent degree. To trace design in the productions and in the operations of nature, or in those of the human understanding, is, in the strictest sense of the word, generalization, and consequently produces the same pleasure with the generalizations of physical and of psychological science. Every part of the foregoing reasoning, therefore, applies closely and rigorously to the study of Natural Theology. Thus, if it is pleasing to find that the properties of two curves so exceedingly unlike as the ellipse and the hyperbola closely resemble each other, or that appearances so dissimilar as the motion of the moon and the fall of an apple from the tree are different forms of the same fact, it affords a pleasure of the same kind to discover that the light of the glow-worm and the song of the nightingale are both provisions of nature for the same end of attracting the animal's mate, and continuing its kind—that the peculiar law of attraction pervading all matter, the magnitude of the heavenly bodies, the planes they move in, and the directions of their courses, are all so contrived as to make their mutual actions, and the countless disturbances thence arising, all secure a perpetual stability to the system which no other arrangement could attain. It is a highly pleasing contemplation of the self-same kind with those of the other sciences, to perceive every where design and adaptation—to discover uses even in things apparently the most accidental—to trace this so constantly, that where peradventure we cannot find the purpose of nature, we never for a moment suppose there was none, but only that we have hitherto failed in finding it out—and to arrive at the intimate persuasion that all seeming disorder is harmony—all chance, design—and that nothing is made in vain; nay, things which in our ignorance we had overlooked as unimportant, or even complained of as evils, fill us afterwards with contentment and delight, when we find that they are subservient to the most important and beneficial uses." pp. 180—184.

But, besides these general pleasures, Natural Theology, says his Lordship, has pleasures of its own, and these of a higher order than those of ordinary science. In the first place, the nature of the truths with which it is conversant is to be considered. They relate to the evidences of design, of contrivance, of power, of wisdom, of goodness; and nothing, says his Lordship, can be more gratifying to the mind than such contemplations. Secondly, the universal recurrence of the facts on which Natural Theology rests increases the interest of this science. The other sciences have their fields spread only here and there, hardly ever lying in our way, and not always accessible when we would go out of our way to

walk in them; but there is no place where the evidences of Natural Theology are not distributed in ample measure; and a discovery made in other sciences almost certainly involves some new proofs of design in the formation and government of the universe. But, adds his Lordship:—

"Thirdly and chiefly, Natural Theology stands far above all other sciences from the sublime and elevating nature of its objects. It tells of the creation of all things—of the mighty Power that fashioned and that sustains the universe—of the exquisite skill that contrived the wings, and beak, and feet of insects invisible to the naked eye—and that lighted the lamp of day, and launched into space comets a thousand times larger than the earth, whirling a million of times swifter than a cannon-ball, and burning with a heat which a thousand centuries could not quench. It exceeds the bounds of material existence, and raises us from the creation to the Author of Nature. Its office is, not only to mark what things are, but for what purpose they were made by the infinite wisdom of an all-powerful Being, with whose existence and attributes its high prerogative is to bring us acquainted. If we prize, and justly, the delightful contemplations of the other sciences; if we hold it a marvellous gratification to have ascertained exactly the swiftness of the remotest planets—the number of grains that a piece of lead would weigh at their surfaces—and the degree in which each has become flattened in shape by revolving on its axis; it is surely a yet more noble employment of our faculties, and a still higher privilege of our nature, humbly, but confidently, to ascend from the universe to its Great First Cause, and investigate the unity, the personality, the intentions, as well as the matchless skill and mighty power, of Him who made and sustains and moves those prodigious bodies, and all that inhabit them." pp. 191, 192.

These gratifications, resulting from the study of Natural Theology, his Lordship states, are purely scientific; they have no relation to practical benefit; but he adds—and we copy the statement the rather, in justice to his Lordship, because we have formerly remarked upon his disjunction of metaphysical from moral studies, and are happy to find that he now brings them nearer together:—

"But the science derives an interest incomparably greater from the consideration that we ourselves, who cultivate it, are most of all concerned in its truth—that our own highest destinies are involved in the results of the investigation. This, indeed, makes it, beyond all doubt, the most interesting of the sciences, and sheds on the other branches of philosophy an interest beyond that which otherwise belongs to them, rendering them more attractive in proportion as they connect themselves with this grand branch of human knowledge, and are capable of being made subservient to its uses. See only in what contemplations the wisest of men end their most sublime inquiries! Mark where it is that a Newton finally reposes, after piercing the thickest veil that envelopes nature—grasping and arresting in their course the most subtle of her elements and the swiftest—traversing the regions of boundless space—exploring worlds beyond the solar way—giving out the law which binds the universe in eternal order! He rests, as by an inevitable necessity, upon the contemplation of the great First Cause, and holds it his highest glory to have made the evidence of his existence, and the dispensations of his power and of his wisdom, better understood by men.

"If such are the peculiar pleasures which appertain to this science, it seems to follow that those philosophers are mistaken who would restrict us to a very few demonstrations, to one or two instances of design, as sufficient proofs of the Deity's power and skill in the creation of the world. That one sufficient proof of this kind is in a certain sense enough, cannot be denied: a single such proof overthrows the dogmas of the atheist, and dispels the doubts of the sceptic; but is it enough to the gratification of the contemplative mind? The great multiplication of proofs undeniably strengthens our positions; nor can we ever affirm respecting the theorems in a science not of necessary but of contingent truth, that the evidence is sufficiently cogent without variety and repetition. But independently altogether of this consideration, the gratification is renewed by each instance of design which we are led to contemplate. Each is different from the other. Each step renews our delight. The finding that at every step we make in one science, and with one object in view, a new proof is added to those before possessed by another science, affords a perpetual source of new interest and fresh enjoyment. This would be true if the science in question were one of an ordinary description. But when we consider what its nature is—how intimately connected with our highest concerns—how immediately and necessarily leading to the religious adoration of the Supreme Being—can we doubt that the perpetually renewed proofs of his power, wisdom, and goodness tend to fix and to transport the mind, by the constant nourishment thus afforded to feelings of pure and rational devotion? It is, in truth, an exercise at once intellectual and

moral, in which the highest faculties of the understanding and the warmest feelings of the heart alike partake, and in which not only without ceasing to be a philosopher the student feels as a man, but in which the more warmly his human feelings are excited, the more philosophically he handles the subject. What delight can be more elevating, more truly worthy of a rational creature's enjoyment, than to feel, wherever we tread the paths of scientific inquiry, new evidence springing up around our footsteps—new traces of Divine intelligence and power meeting our eye! We are never alone; at least, like the old Roman, we are never less alone than in our solitude. We walk with the Deity; we commune with the great First Cause, who sustains at every instant what the word of his power made. The delight is renewed at each step of our progress, though as far as evidence is concerned we have long ago had proof enough. But that is no more a reason for ceasing to contemplate the subject in its perpetually renovated and varied forms, than it would be a reason for resting satisfied with once seeing a long lost friend, that his existence had been sufficiently proved by one interview. Thus, instead of restricting ourselves to the proofs alone required to refute atheism or remove scepticism, we should covet the indefinite multiplication of evidences of design and skill in the universe, as subservient in a threefold way to purposes of use and of gratification: first as strengthening the foundation whereupon the system reposes; secondly, as conducive to the ordinary purposes of scientific gratification, each instance being a fresh renewal of that kind of enjoyment; and thirdly, as giving additional ground for devout, pleasing, and wholesome adoration of the Great First Cause, who made and who sustains all nature." pp. 193—197.

We would not break in upon the reader to diminish the effect of this eloquent, and we may say sublime, passage, were it not our duty as Christians to state, that it rests upon an unsure foundation. If Christianity be true, the contemplation of God otherwise than in the Gospel of his Son, is not a hope or joy inspiring meditation. Lord Brougham's speculation takes for granted that man is naturally at peace with God; but if it be a fact that the natural mind, by reason of the Fall, is at enmity with Him; that sin and guilt on the one side, and solemn denunciation on the other, have intervened between man and his Maker, this pleasurable survey of the attributes of the Almighty, apart from the inspired message of reconciliation, is not well-founded. It does not seem to enter into the estimate of those who reason as in the above passage, that the Deity can possibly be "a consuming fire;" or that He whose sun warms, and whose bounties sustain us, has any just ground of displeasure towards us. But, admitting this displeasure, yet granting its removal and a consequent state of reconciliation, the contemplation of God becomes eminently pleasurable; but then this takes us beyond the volume of Natural Theology, to that of Revelation. We cry, Abba, Father; being "brought nigh to God" (not by the speculations of human philosophy but) through "the blood of the everlasting covenant." Without this, Natural Theology is but Deism; and Deism cannot teach that "God was in Christ reconciling the world unto Himself, not imputing unto men their trespasses."

But let us turn to Lord Brougham's next argument in proof of the value of Natural Theology—namely, its connexion with Revelation. That connexion we have again and again admitted, and contended for; but we are not satisfied with the way in which Lord Brougham decides upon the question. We contend that Revelation has its own peculiar line of evidence, by which it is satisfactorily proved; though Natural Theology is valuable, as exhibiting certain illustrations and coincidences which are interesting to the believer, and are also of use to strengthen the weak in faith, and to lead the doubtful-minded seriously to investigate the question. But Lord Brougham considers Natural Theology not as thus subordinate and auxiliary, but as essential and indispensable. Christianity, he says, cannot do without it: we are not even in a condition to examine the claims of a professed Revelation till we have previously satisfied ourselves from extraneous sources of the existence and attributes of the Deity. If God sent an angel, or his own Son, and this celestial envoy evinced supernatural

powers, and wrought undoubted miracles, there would still be no proof, Lord Brougham contends, of his Divine mission, or that he was not inculcating falsehoods. His miracles would only shew his supernatural power, but would not prove the truth of his message; "for," says his Lordship, "a being capable of working miracles might very well be capable of deceiving us." All the soundest arguments, adds Lord Brougham, for Christianity, pre-suppose the admission of Natural Theology: in proof of which he mentions Butler's "Analogy of Natural and Revealed Religion to the Order of Nature." But he omits to state, that Butler's argument is not addressed to the Christian, but to the Deist; that it is strictly an *argumentum ad hominem;* not being meant to prove the truth of Christianity, but only to shew the Deist that his arguments against it bear equally against his own system; that the difficulties which he alleges in Revelation apply equally to what is called natural religion. To the unwavering Christian such an argument is superfluous, except as an interesting speculation; to the Atheist it is inconclusive: for the former does not admit the supposed difficulty; and the latter will not allow of the solution, which takes for granted more than he concedes.

But listen to Lord Brougham's own words:—

"It is a vain and ignorant thing to suppose that Natural Theology is not necessary to the support of Revelation. The latter may be untrue, though the former be admitted. It may be proved, or allowed, that there is a God, though it be denied that he sent any message to man, through men or other intermediate agents; as indeed the Epicureans believed in the existence of the gods, but held them to keep wholly aloof from human affairs, leaving the world, physical as well as moral, to itself, without the least interference in its concerns. But Revelation cannot be true if Natural Religion is false, and cannot be demonstrated strictly by any argument, or established by any evidence, without proving or assuming the latter." pp. 204, 205.

Christianity owes small thanks to his Lordship for this statement; nor is it a correct statement. Without disparaging in the slightest degree the importance of the doctrines which may be proved by reason without Revelation, we still deny that it is "a vain and ignorant thing" to suppose that the knowledge of those doctrines must be thus gained from extraneous sources before we can stir one step in the proof of Revelation. The fallacy arises from taking some doctrine which is essential to both systems—chiefly the being of a God—and then supposing that the knowledge of it could be derived only from unaided human science. But Revelation itself teaches these preliminary truths, as well as other truths which are peculiar to itself. It expressly says: "Hear, O Israel, the Lord thy God is one Lord;" and it does not pre-suppose that the hearer of necessity already knew and admitted this truth from extrinsic sources. When Lord Brougham says that "Revelation cannot be true if Natural Religion is false," he speaks ambiguously. If he mean only that Revelation cannot be true if certain doctrines, which constitute an essential portion of it, and which also happen to be proveable by natural religion, are false, this tautological statement asserts nothing to the purpose: but if he means that Revelation cannot be true unless the arguments by which Natural Theology supports its preliminary doctrines are sound, we deny the fact; for even if reason failed to bring out a truth, it might still happen to be proved by Revelation. Unless it can be proved that Revelation could not make known the being of a God, and bring a demonstration of it to one who had never discovered that fact by unassisted reason, it is not true that the Bible cannot be supported without the aid of human philosophy. Revelation cannot indeed be true if there is no God; for the existence of a God is embodied in its whole fabric; but Revelation might be true and demonstrable, though there were not a tittle of corroboration from external nature. Lord Brougham's argument goes to the notion that a missionary, in addressing the heathen, must avoid all mention of a Divine Revelation,

till by physical and psychological arguments he has convinced them of the being and attributes of the Deity, supposing that they are not acquainted with them; and that it would be perfectly absurd to take the Bible in hand, to state to them its disclosures, and to offer, in proof of the correctness of those disclosures, prophecies, miracles, or any other evidence. The heathen —we are putting his argument into broad terms, but not quoting his Lordship's words—might, upon his Lordship's system, reply: "These miracles shew indeed that the Author of the Bible is a Being of supernatural wisdom and power; and his prophecies prove his foreknowledge; but still he may be a devil, and not a God, and every syllable of his Revelation may be a malicious falsehood."

And here Lord Brougham may say, we have caught ourselves in a trap; for how could the missionary reply but by an appeal to Natural Religion, proving to the objecter, from the works of creation, that there is a supreme Power, and that He is benevolent, and that His benevolence would not allow of his permitting miracles to be wrought to deceive us. We do not say that a missionary might not legitimately argue with a heathen after this manner: but we are not so sure that the argument would of necessity convince him; for he might point to the boiling surf in which his wife and children perished; to the volcano that desolated his village; to the lightning that struck dead his father; and to all the afflictions of pain, and sickness, and famine, and desolation, which surround him; and ask, in the untutored scepticism of the human heart, "If the Deity be infinitely benevolent, why does he permit these calamities?" And the missionary would not have made much progress if this were the result of his appeal to Natural Theology. Yet this is the only appeal which Lord Brougham admits; and if this fail, Christianity, he contends, fails with it. If you cannot reverse this Heathen's pre-conceived notions of the character of God by physical or psychological arguments, you must throw up the matter altogether; you have no standing-room for the question of Revelation, till, by arguments extraneous to Revelation, he is led half way on the journey. The Bible, according to Lord Brougham, does not carry with it its own evidence of being a Revelation from God, even though you admit the prophecies and other miracles (for prophecies in their issue are miracles) which go to prove it. He says:—

"No sufficient evidence can ever be given by direct Revelation alone in favour of the great truths of religion. The messenger in question might have power to work miracles without end, and yet it would remain unproved, either that God was omnipotent, and one, and benevolent, or that he destined his creatures to a future state, or that he had made them such as they are in their present state. All this might be true, indeed; but its truth would rest only on the messenger's assertion, and upon whatever internal evidence the nature of his communication afforded; and it might be false, without the least derogation to the truth of the fact that he came from a superior being, and possessed the power of suspending the laws of nature.

"But the doctrines of the existence of a Deity and of his attributes, which Natural Religion teaches, preclude the possibility of such ambiguities and remove all those difficulties. We thus learn that the Creator of the world is one and the same; and we come to know his attributes, not merely of power, which alone the direct communication by miracles could convey, but of wisdom and goodness. Built upon this foundation, the message of Revelation becomes at once unimpeachable and invaluable. It converts every inference of reason into certainty, and, above all, it communicates the Divine Being's intentions respecting our own lot with a degree of precision which the inferences of Natural Theology very imperfectly possess. This, in truth, is the chief superiority of Revelation, and this is the praise justly given to the Gospel in sacred writ—not that it teaches the being and attributes of God, but that it brings life and immortality to light." pp. 207, 208.

We have quoted this passage, not only for its bearing upon the point directly under consideration, but because the latter part of it does seem to imply the belief of the writer that the Bible is a Revelation from God. But, wishing if possible to find Lord Brougham asserting that truth, we

cannot with certainty deduce so much even from this apparently strong passage. The object of the argument is to shew, that till you prove Natural Theology there is no ground on which a Revelation can stand; but that this foundation being laid, then is the time for a Revelation, which Revelation would be so much valuable super-addition. This general proposition may be laid down by a person who does not credit that any such Revelation has actually been made; and though Lord Brougham's words in the lips of a known believer would naturally include the notion that the Bible is a Revelation, they do not inevitably carry that meaning. There is not a line which any Infidel, who believed a revelation possible, would not subscribe to; for even the expression "Sacred Writ" may be used only as a customary term, as writers speak of the "sacred books" of the Hindoos. The last sentence is so worded that the author seems expressly to avoid committing himself as believing that either the Old or the New Testament is a Divine Revelation. He says, "This is the chief superiority of Revelation, and this is the praise justly given to the Gospel in Holy Writ." It does not of necessity follow from these words that the writer believes the Gospel to be a Revelation. He is replying to the arguments of those Christians who, as he thinks, weakly and ignorantly refuse to make what is called Natural Religion the indispensable basis of Revelation; and his whole argument, for any thing that clearly appears to the contrary, may be only an *argumentum ad hominem*.

We do not, however, wish to press this view of the subject, and shall greatly rejoice to learn that the author's meaning was frankly and warmly auspicious towards what we believe and know to be the word of God. We therefore pass over some other doubtful matters involved in his argument; only adding, that, even if his words should be thought unequivocally to imply that he believes the New Testament to be a Divine Revelation, he still seems to exclude the Old from being so; for the Old Testament does certainly "teach the being and attributes of God," from the first chapter of Genesis to the end of Malachi, but this he considers to be exclusively the office of uninspired religion. Moses, by Divine inspiration, says, "In the beginning God created the heavens and the earth:" Lord Brougham's argument replies, "You profess to come with a Divine message to teach us that there is a God who created the universe; it so happens that we know that fact already from inductive arguments, and we therefore believe it; but we should not credit it upon your testimony, for no miracles can prove that you came from God, or speak the truth."

The author pursues his argument as follows:—

"Upon testimony, then, all Revelation must rest. Every age but the one in which the miracles were wrought, and every country but the one that witnessed them—indeed, all the people of that country itself save those actually present—must receive the proofs which they afford of Divine interposition upon the testimony of eye-witnesses, and of those to whom eye-witnesses told it. Even if the miracles were exhibited before all the nations of one age, the next must believe upon the authority of tradition: and if we suppose the interposition to be repeated from time to time, each repetition would incalculably weaken its force, because the laws of nature, though not wholly destroyed, as they must be by a constant violation, would yet lose their prevailing force, and each exception would become a slighter proof of supernatural agency. It is far otherwise with the proofs of Natural Religion; repetition only strengthens and extends them. We are by no means affirming that Revelation would lose its sanction by lapse of time, *as long as it had the perpetually new and living evidence of Natural Religion to support it*. We are only shewing the use of that evidence to Revelation, by examining the inevitable consequences of its entire removal, and seeing how ill supported the truths of Revelation would be, if the prop were withdrawn which they borrow from Natural Theology; for then they would rest upon tradition alone." pp. 209—211.

"The existence and attributes of a God are so familiarly proved by every thing

around us, that we can hardly picture to ourselves the state of our belief in this great truth, if we only knew it by the testimony borne to miracles, which, however authentic, were yet wrought in a remote age and distant region." pp. 213, 214.

"It is remarkable how little is to be found of particularity and precision in any thing that has been revealed to us respecting the nature of the Godhead. For the wisest purposes it has pleased Providence to veil in awful mystery almost all the attributes of the Ancient of Days beyond what natural reason teaches." pp. 212, 213.

If our readers think that these passages are not meant to disparage Christianity, to weaken its evidence, to set aside its necessity, or to diminish the extent and glory of its disclosures, we can only say that we wish we could enjoy their state of feeling. Knowing how complete a master Lord Brougham is of the art of conveying in quiet phrases more than he broadly states, we cannot pass over as without signification such little parentheses as "*however* authentic;" or such gentle intimations as that the miracles which prove Christianity were unfortunately wrought in "a remote age and distant region." Lord Brougham must well know what effect this style of writing will produce; and he cannot have forgotten that it was precisely the style which Voltaire and his friends agreed upon as the best fitted for their infidel Encyclopædia, with a view to sap men's faith without awaking their suspicions. "We will affect," said they, "to be sincere believers; we will talk of our holy faith, and Divine Writ, and Revelation, and so forth; and then, in the shape of honest difficulties and candid admissions, we will overset all that we profess to build up." Is it credible, that any man who really believes that God has revealed Himself to mankind with the particularity of his existence as Father, Son, and Holy Spirit, and in the respective offices of the Persons of that sacred Trinity in the redemption and salvation of mankind, can affirm that Revelation tells us scarcely any thing respecting God or his attributes "beyond what natural reason teaches?" If Revelation does not, then the Bible is not Revelation, for it is very certain that the Bible does.

Lord Brougham's work concludes with a copious Appendix of learned, and for the most part valuable, notes. His arguments against the Atheist and the Materialist are as forcible and conclusive as they are striking, ingenious, and often original. The same may be said of the reply to Mr. Hume's sophisms on miracles; and, as Christians, we are grateful to his Lordship for his assistance in proving that a miracle is possible; and that it is unphilosophical to assert, as Hume does, that no weight of testimony can prove one. But his Lordship does not carry his argument beyond his own ground of Natural Theology:

"The argument here has only been conducted to one point, and upon one ground —namely, to refute the doctrine that a Miracle cannot be proved by any evidence of testimony. It is for those who maintain the truth of any revelation to shew in what manner the evidence suffices to prove the miracles on which that revelation rests. This treatise is not directed to that object." pp. 254, 255.

Of this restriction we have no reason to complain; nor in any of our remarks have we intended to intimate that it was necessary for his Lordship to wander beyond his own province, and to convert a treatise on Natural Theology into a syllabus of the evidences of Christianity. But as we have been told again and again of the important services rendered to the Gospel by this volume; and as his Lordship, upon the strength of it, has been claimed as its intentional and avowed advocate, even going out of his way to speak a word in its favour; we have considered it our duty to test this statement. When we remember what Christianity is; when we reflect upon its infinite importance, and the unspeakable interest with which it ought to cling to the very heart of every man who professes really to credit its momentous disclosures; how shall we account for the cold reserve, the omi-

nous silence, of the author of this volume, whenever his topic happens to lead him within its hallowed precincts; so that he is never betrayed, even in a parenthesis, into a confession that he believes the Bible to be a revelation from God. In relinquishing "to those who maintain the truth of any revelation (any!), to shew in what manner the evidence suffices to prove the miracles on which that revelation rests," he seems studious to avoid dropping a syllable which could lead his reader to suppose that he credited those miracles. Even the soft word "any"—as if the writer was too philosophically impartial to discern the slightest difference between Confucius, Brama, Mahommed, and Christ—is not satisfactory to a Christian ear. Why should the greatest living weaver of parentheses refuse, when this important matter pressed so often upon him, to interpolate one single word to convey to his readers, that, though his theme stopped short of Christianity, yet that personally he admitted its claims, and did not mean his silence to be construed unfavourably to them. Lord Brougham admits the possibility of miracles; but if a believer in Christianity should offer "to prove the miracles on which that revelation rests," he could not look very hopefully for aid to a writer who either passes the question in silence, or throws out a Gibbon-like intimation of a "remote age and distant region."

VIEW OF PUBLIC AFFAIRS.

Among the measures of the last session of Parliament there was one which we hailed with great pleasure—viz. the Act for the regulation of Oaths; by which, in the great majority of civil concerns, oaths may be superceded by solemn declarations. The Act embraces not only the public offices of revenue, but turnpike trusts, churchwardens' oaths (that opprobrium of morality!), patents, voluntary oaths, and various other particulars. It does not interfere with judicial oaths; and we are not prepared to say that it ought to have done so, as this is a distinct department, which requires separate and special consideration: but sure we are that even judicial oaths might be much diminished, without a shadow of risk, and greatly to the increase of the reverence due to so awful a sanction. If any of our readers will attend a police-office, and observe the reckless haste and irreverence with which scores of witnesses are put upon their oath, about drunken brawls, "Omnibus" quarrels, and dozens of petty offences, they will shudder at the mass of thoughtless, and too often wilful, perjury, which is almost necessarily generated by the practice. Surely some wholesale restrictions upon hasty swearing might be devised in cases like these; and even in the higher courts of judicature it might be at least enacted, that where each party chooses to dispense with oaths, and to admit declarations instead of them, this should be permitted. If the disgrace and penalties were made the same as for false swearing, the declaration would soon have the popular validity of an oath; especially if wilful falsity in a judicial declaration were also made a fraud punishable by damages to the aggrieved party, as well as criminally indictable. Under such a regulation, the litigant parties would in most cases prefer declarations; and, their efficacy being duly felt, public opinion would conform to them: so that they might be safely substituted in a large number of criminal cases. We do not assert that they could in all; or that an appeal to the Almighty is in itself irreverent, where it is reverently made; but we are quite sure that our laws ought even yet to be greatly amended on the side of abstinence. "By reason of swearing the land mourneth."

We regret to see that some well-meaning persons have been ministering to the popular ignorance and prejudice in this matter, rather than endeavouring to enlighten and guide public opinion. Some remarks, for example, of Sir D. Scott, a magistrate at Brighton, have been running the round of the newspapers, setting forth the great utility of oaths, even in the often trifling cases that come before a country justice or police magistrate, and the alarming danger of superceding them by declarations. We believe, and all experience proves—witness the proverbial annals of the Old Bailey—that the worthy magistrate is wrong in his conclusion: but even if he had partial truth on his side, he would not have the whole truth; for in the same manner as a man who makes a distinction between his word and his bond is likely to become an habitual falsifier, and only an occasional adherent to truth, and then only by compulsion; so

if the framers or the executors of laws expect to find truth only where there is an oath, they destroy the popular reverence due to simple veracity. Such high-pressure engines are sure at length to burst and wound all parties. Better to work with less steam and more safety. It is of little public value that once in a court of justice you awe a bad man by means of an oath, if by setting up the distinction you virtually gloss over ten thousand instances of flagrant falsehood in daily life. What would Sir David Scott say if his servant should reply to a reprehension on account of falsehood, "Yes, I affirmed with great solemnity, but I did not swear; and you yourself taught me that men's consciences usually make a wide distinction in this matter." By using the lesser sanction in all possible cases, we reserve the greater in all its force for extremities.

But there is still another part of the Oaths' Act, which is even more important perhaps, on account of its high bearings, than the clauses already alluded to; namely, that introduced upon the suggestion of the Bishop of London, by which our Universities and public schools are authorized, by internal legislation, to substitute declarations for oaths. We are not willing at the present moment, more especially as we trust it is unnecessary, to repeat all that we have heretofore had occasion to affirm, and to prove, respecting some of the oaths at our Universities and public schools. We venture to consider the question as so far settled, and that nothing is wanting but a suitable remedy for the evil. Now such a remedy is afforded by this Act. Chartered bodies, it was said, could not alter their stipulated regulations without forfeiting their muniments; and they could not be legislatively coerced without a violation of their dignity and privileges. But the present Act removes all such difficulties; there is not even a mistaken point of honour left to form a stumbling-block in the path of duty; so that, if improper or superfluous oaths shall be any longer exacted in our Universities, the guilt will fall upon the heads of those who refuse to receive adequate declarations in their stead.

In touching upon this subject, we ought again to remind cursory readers not to mix up two questions which are wholly unconnected, but the blending of which has caused much prejudice—namely, the *matter* of sanction and the *form* of sanction; the test and the means of enforcing it. The question whether Oxford shall open its gates to under-graduate Dissenters, as Cambridge does; and whether both Oxford and Cambridge shall also admit Dissenters to degrees; is not in the remotest manner connected with the present discussion. The pending question is wholly internal; it relates not to the enlarging or curtailing of membership, or the alteration of tests, but only to the most fitting method of enforcing obedience to the required impositions. Dissenters would not be one step nearer fellowships or academical offices by fellows and officers being required to make declarations instead of taking oaths; nor even by the declarations being so worded as to be compatible with strict truth, which some of the oaths are not. It is a very serious consideration, and we feel it our duty to speak plainly upon it.

While alluding to these academical matters, we ought perhaps to notice a report, which has been extensively circulated, that the Duke of Wellington has urged some of the influential members of the University over which he presides, to consider of the propriety of yielding to what is represented as "public opinion," by throwing open its gates to Dissenters. Whether there is any truth in such a rumour we know not; but we have not ceased from the first to express our strongest conviction, that to model our *Universities* so that *Dissenters* upon principle could freely enter them (which is not the case even at Cambridge, by reason of the whole fabric being of Church of England aspect), would be altogether to change their character, and to render them unfit to be any longer nurseries to the Church of England, especially for its spiritual offices. That candid Dissenters themselves feel this difficulty is freely admitted by Dr. Pye Smith, who, much to his honour, states that his original opinions upon the subject have materially changed since he has personally witnessed the workings of the University system. Our Cambridge friends tell us that they have arrived at the golden mean, by allowing universal pupilage, without degrees or power; but some Oxford men may continue to think that this partial plan is not wholly exempt from the charge of invidiousness; and that it were better to preserve both Oxford and Cambridge as, exclusively, Church of England establishments, leaving to Dissenters upon principle to form colleges for themselves, than to attempt any systematic amalgamation. However, as the Cambridge plan works well, we have no wish to see it changed; but it cannot satisfy Dissenters, and a deliberate introduction of it into Oxford, at the present moment, for the express purpose of admitting them, would, we think, be a hazardous experiment. We say this not from any feelings of illiberality, but because we seriously believe that the education of youth cannot, and ought not, to be conducted upon a neutral or mongrel system. It would be impossible to place our Universities upon such a footing as a conscientious Dissenter upon principle could approve, without wholly obliterating their distinctive features as Church of England bodies.

But here, also, we would repeat the distinction between the object of a test and the matter of it. We have always expressed our strong opinion of the impropriety of making every youth, however thoughtless or ignorant, subscribe the Articles of the Church of England at matriculation; nor have all the arguments which we have heard or read upon the subject convinced us that it is right to begin with subscribing first, and learning to understand after. This question, we are persuaded, was not considered with all the deliberation due to it, when it came before the members of the University of Oxford, upon the proposition of substituting for subscription the following declaration:—"I, A. B., declare that I do, so far as my knowledge extends, assent to the doctrines of the United Church of England and Ireland, as set forth in her Thirty-nine Articles; that I will conform to her Liturgy and Discipline; and that I am ready and willing to be instructed in her Articles of Religion, as required by the statutes of this University." We think that this form of declaration was very inadequate, on account of its not specifying that the party had carefully read over the Articles of the Church of England, and that, having thus read them, he, so far as his knowledge extended, assented to them. Had the declaration been thus worded, it would have embraced all that a youth could, in most cases, honestly predicate of his own theological creed. But in whatever way the declaration might have been worded, the moment of its introduction was not favourable for calm deliberation. The recent conduct of some of the Dissenters, the attempt to force the Universities by legislation to admit them, the sarcasms of Lord Brougham, and the introduction of Lord Radnor's *Bill* to abolish academical subscription, all gave an air of external pressure to that which was essentially a matter of internal regulation; as if there were no difference between abolishing subscription in order to admit Dissenters, and substituting an equivalent for it, which would equally exclude them, in order to ease the minds of that large number of pious and judicious members of the Church who think that subscription without due knowledge is not a reasonable service, and is open to many serious objections. Let the question as respecting the Dissenters be settled however it may, it is due to the Church itself, and to the consciences of its members, that the whole of the esoteric portion of the question should be carefully reconsidered. Are all the oaths in our Universities what they ought to be? Might not the matter of them, in some cases, be improved? Might not declarations in others be advantageously substituted for them? And might not youths at Oxford subscribe to what they really know, rather than to what, in too many instances, they know not, without in the slightest manner endangering the Church of England character of the University?

But to pass on to other topics: we have a few matters respecting Ireland, and the first is the rife proposal to introduce a system of Poor Laws into it. A strong effort is to be made next session, under the auspices of Mr. O'Connell, to accomplish this object. We must still contend, vituperated as we have been for many a year for our unpopular statements, that a compulsory national provision for the poor is unjust, impolitic, utterly incapable of benefiting the parties intended to be relieved, and in the end causing a hundredfold more misery than it diminishes. But if this remark applies generally, much more does it to Ireland, which wants but this new engine of cruelty under the mask of benevolence to complete its wretchedness. A pauper law will not produce a single additional bushel of corn or sack of potatoes: all that it will do will be to take money for the poor from their neighbours, in the form of a rate: and this additional money, thrown into the provision market, will raise the price of food to the extent of the new demand; but as wages will not rise, the next class above the pauper will become paupers, not being able to struggle against the parish money which increases the price of provisions; and the rate-payer will have as much less to spend as he pays in rates, so that as many persons will be thrown out of employment as there are others benefited by eating the parish bread; and those thus thrown out must become paupers. If every landowner in Ireland were to give half his property to the parish to feed the poor, not one additional family would be supported; rather the contrary, in consequence of the vice, indolence, and improvidence that would be generated. Misery would be shifted from one man to his neighbour, but its aggregate would not be lessened, but increased.

When we argue thus, instead of meeting with a fair reply we are taunted with inhumanity; the advocate for poor-laws always complacently taking for granted that he is on the side of humanity, and his opponent on that of hard-heartedness; whereas the main charge against poor-laws is their inhumanity, and that they are as cruel to the poor as they are unjust towards all other classes. Mr. O'Connell is shrewd enough to know this perfectly well; but he has a special, and, as usual, an anti-Protestant, object in view, in turning round to advocate a system of poor-laws for Ireland. He proposes that the tax shall fall exclusively upon the landowner, not on the tenant; and as the great mass of the land belongs to Protestants, who are hostile to his inflammatory

politics, while the vast numerical proportion of the tenantry is Popish and turbulent, he means to cripple his opposers and to oblige his friends, by confiscating the property of the former to support the latter; and for this unworthy object he is willing to risk all the fatal results which he admits have attended the progress of poor-laws in England; and which are not accidental evils, capable of removal by good management, but the necessary consequence of an ill-judged human legislation which interferes with the laws of the Supreme Legislator. The Bible is full of injunctions to charity—and would that it were multiplied a thousand-fold!—but charity is founded on personal self-denial, and there is not a text in the Bible to authorize taking one man's bread by force to give it to his neighbour. If Ireland will not maintain its population (though, under a good system, it ought to be able to do so), poor-laws will not add to its ability, but, on the contrary, take from it.

Again have we to bring before our readers the afflicting circumstances of our Reverend Brethren in Ireland. The severe privations under which they have suffered by the wholesale robbery committed upon them, are not only unabated, but are of necessity greatly increasing, in proportion to the length of time during which they have been deprived of their tithes. A Committee was formed at London-House, in January 1833, for their immediate relief, pending the settlement of the tithe question by the Legislature, and more than £50,000 were speedily raised on their behalf. The Archbishop of Armagh, the Primate of all Ireland, consented to become the medium of intercourse between the Committee and his Most Reverend and Right Reverend brethren in Ireland, through whom constant and essential aid has been rendered to the suffering clergy of their respective provinces and dioceses, according to the exigencies of their several cases. The local information and sympathizing watchfulness of each Prelate have thus caused the public bounty to find its way immediately to the points of the greatest pressure, without any violation of individual feeling by publicity. His Grace the Archbishop of Armagh has always been authorized to draw upon the fund as might be necessary; and every Archbishop and Bishop has been in constant communication with him; so that the aid rendered has been as prompt and efficient as circumstances would allow. This fund, however, is now nearly exhausted; the relief, though silent and unostentatious, having been effectively going on during the whole time; and it would have been exhausted before, but for the great reluctance with which the Irish Clergy were at first induced to accept assistance, and the honourable desire of the Primate and his Episcopal brethren to use the fund with due consideration, as conscientious stewards of the public bounty, so as to employ it to the best advantage, and in a manner the most satisfactory to the clergy and the contributors.

As the distress has not been of a temporary nature, this judicious forethought has caused the fund to be a greater and more permanent blessing than if it had been impatiently divided at once, and no reserve left for continued and heavier suffering. But it is now, as we have said, nearly exhausted; and as the distress continues and increases, it is necessary to renew the application to the public; and a meeting is to be held at Freemasons' Hall for that purpose on the 3d of December, at which his Grace the Archbishop of Canterbury will take the chair. His Grace, it is well known, has exhibited from the first a most lively and sympathizing interest in the afflictions of the Irish clergy, and has presided at the meetings of the Committee when his convenience allowed. In the mean time, the public have taken up the matter with great affection and liberality in various parts of the country, and various local meetings have been held in furtherance of the object. It may be considered of little consequence through what channel the relief reaches its destination, so that it find its way promptly, equitably, and in such a manner as is most agreeable to the feelings of the clergy;—but as it is a national fund for a public object; and, moreover, as responsibility is required without publicity; and as justice, both to the contributors and to the Irish clergy, requires that the relief should flow in equable and not partial streams, *so that* there shall be no occasion for *supposing* that one portion of the island is better irrigated than another; it is doubtless, on every ground, the most satisfactory method of disposition to make the constituted order of the Irish Church the basis of the arrangement. The published subscription shew that the Primate has placed the sums remitted personally to himself in Ireland, to the general account of the London Committee; and it may be presumed that other Prelates have in like manner accounted to his Grace for what they have received and disbursed, so as to prevent the inconveniences we have mentioned, and in order that the nation may in the end know the aggregate amount of the subscriptions, and be satisfied as to the manner of their distribution.

It might have been hoped that this renewed appeal would not have been necessary, but that an Act would have passed last session to give to the Irish clergy, a much diminished indeed, but a certain and peaceable, income, in lieu of their tithes. But this hope was frustrated

by the mournful annexation of the spoliatory and pro-Popery clause of appropriation. The clergy are therefore thrown back upon Lord Stanley's Act, by which, in the case of annual tenants-at-will, and of leases granted since November 1833, the tithe falls, not on the occupant, but on the party who holds the higher estate, and so on up to the freehold; and as the great land-owners are for the most part Protestants, there ought to be no difficulty in recovering tithe in such cases without any new Act giving a bonus to the landlord. But old leases do not come under Lord Stanley's Act; and in the cases which are included, there is for the most part an iniquitous spirit of robbery abroad; so that large bodies of the clergy are obliged to bring actions in the superior courts; and a lay fund has been honourably and munificently raised in order to enable them to do so. The courts cannot but decide in their favour; but in the lawless condition of Ireland, and with a government hostile to the Protestant church, a legal decision does not of necessity lead to an execution of the sentence of the court; and an anti-tithe fund is being raised to indemnify the law-breakers for any loss they may suffer by judicial decisions. That the clergy, under these circumstances, will succeed in recovering their dues, we rather hope than predict; but in the mean time, in any case, their pressing necessities require relief; and it adds to the pleasure of aiding them, that the spirit which they have evinced under their sufferings, and the piety and Christian zeal which have so remarkably of late abounded among them, shew that "they are worthy for whom ye shall do this." We have received numerous letters, detailing cases of extreme distress—respectable families living for months upon potatoes, with only a herring occasionally to season them, and meat an unknown luxury;—other families broken up and dispersed among friends;—wives and children unable to attend church for want of shoes and decent clothing;—life insurances lapsing;—illness accompanied by want of its ordinary reliefs, and inability to defray medical expenses;—but we forbear thus particularizing, for our readers, we feel assured, need no such details to awaken their Christian sympathies.

Lord John Russell has issued a circular to the Magistracy throughout the country, in which he requests their attention to the following important regulations, approved and recommended by the Select Committee of the House of Lords upon Prison Discipline:—"1. That it is expedient that one uniform system of prison discipline be established in every gaol and house of correction in England and Wales. 2. That, for the sake of securing uniformity of discipline, it is expedient that the rules and regulations of the gaols shall in future be submitted to the Secretary of State for his approval, instead of, as at present, to the Judges of Assize. 3. That inspectors of prisons be appointed to visit the prisons from time to time, and to report to the Secretary of State. 4. That entire separation, except during the hours of labour and of religious worship and instruction, is absolutely necessary for preventing contamination, and for securing a proper system of prison discipline. 5. That silence be enforced, so as to prevent all communication between prisoners both before and after trial. 6. That persons whose trials have been postponed, or who, having been tried, have been acquitted on the ground of insanity, shall not be confined in the gaols or house of correction. 7. That the officers of the prisons shall not be permitted to receive any portion of the prisoners' earnings. 8. That the earnings of convicted prisoners shall be hereafter paid to the fund out of which the prison is maintained. 9. That the dietary of every prison be subject to the approval of the Secretary of State, as a part of the prison rules and regulations; and that it is most desirable that convicted prisoners should not be permitted to receive other than the gaol allowance; but if, in any case of any urgent and special necessity, the surgeon should order any increase of diet to a prisoner not in the infirmary, he shall state in his journal the cause and extent of such order. 10. That the practice of some prisons in certain cases of paying money to the prisoners, in lieu of supplying them either wholly or in part with food and fuel, be declared illegal. 11. That the use of tobacco in any shape by the prisoners be prohibited in every prison. 12. That convicted prisoners be not permitted to receive letters, visits, &c., from their friends, during the first six months of their imprisonment, unless under peculiar circumstances. 13. That the use of day-rooms, as such, be discontinued. 14. That no wardsman, monitor, yardsman, or prisoner, be permitted to sell any thing whatever, or to let out to hire any article, to any person confined in the prison. 15. That when the chaplain shall be appointed to a prison or prisons, and the number of prisoners, including debtors, which it is calculated may be received therein shall not be less than fifty, it is most desirable that the time of such chaplain should be devoted to the duties of such prison or prisons, that he should not hold any other preferment with the cure of souls, and that he should reside as near as possible to the same. 16. That in every prison wherein the number of prisoners exceed fifty, a schoolmaster, not being one of the prisoners, shall be appointed. 17. That every prison be provided with a certain number of solitary cells, for the punishment of refractory prisoners. 18. That in cases

where the punishment of whipping is resorted to, it is expedient that it should be defined, as regards both the extent to which it may be carried, and the instrument with which it may be inflicted. 19. That at every Michaelmas Quarter Sessions, twelve specified days be appointed —viz. three in each quarter—and that on each of such days the visiting justices do visit and inspect the prison under their charge, according to the provisions of the 16th and 17th sections of the Gaol Act."

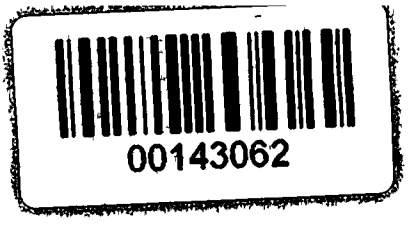
Proposals have been advertized for not fewer than thirty Railways, with an intended capital of more than as many million pounds sterling, divided into about half a million of shares. Since this estimate was made the number has greatly increased. Ought not all prudent, and still more religious, persons, to beware of specious seductions, the recoil of which, it may be feared, will be attended with much of the confusion and misery that accompanied the mania of speculation in the year 1826? The public utility of such projects, when well planned *and skilfully* conducted, *is great; but, in these* days of crude *and hasty* legislation, our senators ought to be more scrupulous than they have sometimes shewn themselves, in permitting extensive and irreparable injuries to individuals, where the amount of national good was very trifling, or doubtful. But there is one circumstance of alarming character in these projected undertakings—namely, that in scarcely any of them is a prohibition intended against Sunday travelling. Hence the amount of sin and evil will be fearfully appalling; and the utmost promptitude of the friends of piety and decency is required, to prevent, if possible, so great an offence against God, and so great a national calamity. The Lord's-day petitions were clamoured against as vague and as asking impossibilities; but here is a distinct point: there can be nothing ambiguous in urging that no Railway Bill shall in future be passed without a clause against Sabbath desecration; and if the great body of Christians throughout the land would unite in faith and prayer to compass this object, inundating the tables of both Houses of Parliament with petitions, and earnestly impressing the subject upon their representatives, we might hope, even yet, through the Divine mercy, that the evil would be stayed. In such a matter, we should trust that the whole body of the Evangelical Dissenters would zealously unite with the members of the Church of England and the Wesleyan Methodists; and even if the effort failed of its intended object, it would not have been made in vain: its force would bear powerfully upon the general question of the due observance of the Lord's-day.

We have many other heads of Public Affairs upon our list; and among others, a summary of the eventful political occurrences in France, Spain, Portugal, Russia, *and other continental nations, during the closing* year: but these we must defer our notice of to our January Number; as also various pressing domestic questions. We will close our labours with two brief heads of advice, suggested by another year's retrospect of passing events. The first is, that Christians who wish well *to* their own souls and the souls of their families, will do well to keep aloof from political and party strifes, and every species of vain jangling, than which nothing tends more to deaden the spiritual affections, and to destroy the vitality of religion. The other is, to keep in mind the peculiar signs of the times; that, while as conscientious men they continue earnestly to seek the amendment of whatever is evil, and the increase of what is good, they be not led away by rash theories, to the subversion of what, though confessedly imperfect, is still substantially solid, valuable, and deserving of conservation.

SUPPLEMENT TO RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

Abstract of the Annual Report.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